A PLAINE EXPOSITION

vpon the whole eighth, ninth, tenth, eleuenth, twelfth Chapters of *the Epistle of Saint* PAVL *to* the ROMANES.

Wherein the Text is diligently and Methodically resolued, the sence giuen: and many Doctrines thence *gathered, are by timely vses applyed, for the benefit* of Gods Children.

Performed with much variety, and conuenient breuitie: *being the substance of neere fiue yeeres* [illegible] dayes SERMONS:

The second Edition corrected, with the twelfth Chapter not before printed.

By ELNATHAN PARR, *Bachelor in Diuinity,* and Preacher of Gods WORD.

ROM. 2. 10, 11.

10. *To euery man that doth good, shall be glory, and honour and peace, to the Iew first, and also to the Grecian.*

11. *For there is no respect of persons with God.*

LONDON,
Printed by *George Purslowe* for *Samuel Man,* dwelling in Pauls Church-yard at the *signe of the Swanne.* 1620.

TO
The very Noble and Religious Gentleman, Master *Nathaniel Bacon*, *Esquire*.

&

TO
The very Honorable and most worthy Lady, the Lady *Iane Cornwalleys*, *his Wife*.

Grace and Peace be multiplied, from God the Father, and from our Lord Iesus Christ.

SIR;

PRESENT to your Nobleneſs theſe my poore labors; which ſhall be much honoured, if you will vouchſafe as gracious an eye to them written, as you did a reuerent care to them vttered by voice.

As a picture attaines not the life, ſo neither can writing expreſſe that liuely *Energie*

MADAM;

Humbly intreat you with fauour to receiue this fruit of your own goodnes. If I haue performed any good *by my poore labours; thoſe which receiue it, owe the acknowledgement (next vnto God) to your Ladiſhip; who haue ſo watered my ſtudies with your countenance and beneficence, that euen my Barrennes hath both by preaching and writing yeelded ſome*

nergie of the voyce, which consists in Vtterance and Action, the two Ladies of Speech: yet as the picture of a friend is much esteemed for the representation; so I cannot but hope of your fauourable approuall of the Copy, to whom the principal was so acceptable.

The stile must needs lose something, because I haue endeuoured to abbreuiate many things in vvriting; which I took more liberty in speaking to deliuer. And yet, I hope, that nor I, nor my labours, shall for this lose with the Iudicious: for *Timantes*, a famous Painter (as your selfe, if anie know) was the more commended; because by his pictures, more was to be vnderstood, then was expressed.

As *fruit: which, as it may be profitable to some, and is comfortable to my selfe to haue brought forth; so I hope it shall (somewhat) further your Ladiships reckoning at the day of Christ.*

I know you take no pleasure to haue your goodnesse published, because you account Vertues fairest Theater to be a good Conscience: yet it becomes an ingenuous minde to professe, by whom he profiteth. And I wish that all the world vnderstood of your Honourable disposition, and Christian carriage, both in publique and priuate, that many more might be prouoked by your Noble Example.

For as in all natiue and infused Graces, you immeasurably exceed the painted Sepulchers of these dayes: so is your Ladiship in holy knowledge, discreet zeale, and compassionate charitie, a liuely Image of those ancient Heroines *commended by*

Saint

As all that know your Noblenes, haue experience of your Religious mind; ſo haue I alſo of your deepe iudgement, by whom no Author can loſe; you beeing able (and vſing) accurately to examine euery word, wherein any excellent thing may bee couched. If I were able to write learnedly, I would wiſh ſuch a Reader: as I am

Saint Hierom, *and other Fathers, and alſo by vnerring Writers.*

As Ladies, delight not onely to ſee faire Iewels, and curious Needleworks, but to take them out and weare them; ſo I can truely teſtifie, that your Ladiſhips care is, not onely to know, but to expreſſe and weare the good things you know, in your conuerſation. I earneſtly pray for the increaſe of Gods fatherly bleſsing vpon your ſoule, and

I craue your pardon, and the continuance of your fauour to him, who acknowledgeth himſelfe

bound vnto you in all

humble obſeruance,

ELNATHAN PARR.

To the Christian Reader, increase of faith and loue.

GEntle Reader; thou hast here the summe of diuers of my Lectures vpon that most comfortable Chapter the 8. to the Romanes; and also vpon those foure difficult Chapters next following, viz. the 9. 10. 11. and 12. wherein I haue endeuoured plainely to open the words; diligently to vnfold the Argument; briefely to comprise the doctrine; and (beeing euidently proued) liuelily to apply the same. In which Application, I haue had a principal respect of these three things: namely, to comfort the distressed sinner; to humble the obstinate; and to exhort and prouoke the penitent to more obedience.

Also those mysterious points of Predestination, Reiection of the Iewes, Vocation of the Gentiles, and Reuocation of the Iewes, are here soberly and diligently discussed and made plaine. Beside, diuers dangerous Positions of the Romanists, and of Arminius oppugned; and many other materiall doubts and questions cleered by the way.

As I haue laboured to doe thee good; so I desire thee, not to requite me with euill. If in some things thou thinkest otherwise; abound in thine owne sence, but censure not rashly; remembring that it is easier to plucke down a house, then to build one. If thou blamest the stile as too homely, be perswaded, that wise men desire rather a carefull, then an eloquent Physician.

If

To the Reader.

If thou readeſt herein, read to profit thy ſoule: which if thou doe not; we are both loſers: but thou muſt giue account for both our loſſes. For as for vs, wee are vnto God a ſweet ſauour of Chriſt, both in them which profit by our paines, and in them which profit not. That thou mayeſt profit, I commend thee to God; to whom alſo I deſire thee to commend this labour, and

Thy true friend in our
common Sauiour,

Elnathan Parr.

THE TABLE.

A.

Adoption. What it is. 67. Of the Spirit of Adoption, and the ſpirit of bondage. 68.69.

Accuſation. No accuſation can hurt Beleeuers. 126.

Afflictions. Glory to come much more then our preſent afflictions. 80. All afflictions further the good of Gods children. 107. Afflictions are not the ſame to the wicked, which they are to the godly. 108. In all afflictions, Gods children haue a notable victory; and that fiue wayes. 140. 141. Their victory is from Chriſt. 143. See Croſſe.

Admonition. Profitable to be often admoniſhed of the vice wee are moſt inclined vnto. 404.

Almes muſt be giuen with ſimplicity. 528. Rules to be obſerued in giuing. 529.

Abraham. The ſeed of *Abraham* of 2. ſorts. 169. Faith and Obedience markes of a child of *Abraham.* 171.

Amen. The meaning & vſe of it declared. 136.

Anger. How attributed to God. 214. 113. Gods anger ſhould make vs afraid to offend him. 215.

Arminius confuted about the obiect of particular election. 176. About the motiue cauſe to election. 180. About the efficacie of Grace. 188. About the power of free-will not to ſinne. 198. About the freedome of the will. 199. About originall ſinne. 401.

Application. What. 42. Preachers muſt apply their Doctrines to their Hearers: and Hearers to themſelues. 42.43.44. A patterne of particular Application. 265

Aſſurance. Gods children are ſure. 49.50. 71.72.146.147.181.188.266.269.310. 311

Aſtrologers. Their predictions vpon the calculation of mens Natiuities, vaine. 177

Attributes. What is the difference betweene the Diuine Attributes. 219.

B.

Beleeuers. The promiſes belong to Beleeuers. 171. The happineſſe of Beleeuers, wherein. 258. What it is to beleeue. 265. 288. Beleeuers ſure to be ſaued. 269. Beleeuers ſhall not be aſhamed. 269. Beleeuing called obeying, and why. 290. Beleeuers truely happy. 381. The ſacrifices of Beleeuers pleaſe God. 461. Beleeuers muſt ſeeke after renouation of minde. 474. See Faith.

Baal. Baal what. 329

Bowing the Knee. What is meant by it. 328

Blindnes of mind called ſleepe. 344. How God is ſaid to worke blindneſſe in the Reprobates. 345. Blindneſſe is caſt vpon the enemies of the Goſpell as a Iudgement. 346 Many witty in worldly matters, but blinde in Religion. 346. Blindnes of minde a grieuous plague. 347

Browniſts, Separatiſts. They are reproued. 183.242.252.254.283.398.

Baptiſme. Of children dying before Baptiſme. 370.

Branch. What branches are broken off the Naturall Oliue. 380. Our ſtanding in the Oliue is by Faith, our breeking off by Infidelity. 380.

C.

Condemnation. What it is. 2.22. None to them which are in Chriſt. 3. None

to them, for whom Christ dyed. 128. See Damnation.

Church. The enemies of the Church suffered sometimes to preuaile against it. 324. Enemies of the Church cruell. 325. In the hardest times of the Church many preserued. 329. Nor multitude nor visibilitie certain notes of the true Church. 330. The Church is visible, and how. 330. The Church of the Iewes our Mother Church. 335. The sweet Oliue. 374. How to know whether we be ingrafted into the naturall Oliue. 376. 377. The Church beautified with diuers gifts. 510.

Care. Vnnecessary cares to be auoided. 7. Be not careless. 332.

Conscience it beares witnesse. 158. Comfort in the Testimony of a good Conscience. 158. Witnes of Conscience should make vs afraid to sinne. 159. Nothing so quiets Conscience as the Gospell. 291.

Censure. Rash censure reproued. 330.

Confidence. Not to bee confident in our owne strength. 100. 332. Nor in our owne righteousnes. 255. 339. Trust in nothing but in Christ. 269.

Confession it is of three things. 264. It is necessary to saluation. 265. It is two-fold. 266.

Christ. In Christ, and by Christ how differ. 3. Vnion with Christ cause of good life. 8. And frees from the power of sinne, and death. 12. How said to bee sent 18. How he had likenesse of sinfull flesh. 18. He came into the world by the Decree of his Father. 19. He is God and Man, and what vse to bee made of it. 19. It's his Office to take away sinne. 20. And is very comfortable. 20. 21. Whatsoeuer he did, is ours by Imputation. 26. Our Conformitie with Christ wherein. 110. Hee that would be like Christ in Glory, must be like him in Holinesse. 111. Why Christ is called the first-borne. 112. They which haue Christ, haue all good things. 124. Christs death binds to obedience. 130. Nothing can separate the Elect from Christ. 132. Christ is a Corner, and a stumbling stone, and how. 240. Christ a Rocke of Offence to vnbeleeuers. 240. Diuers sorts of men which stumble at Christ, and his Word. 241. 242. Christs comming according to his Couenant distinguished. 108.

Christians. True Christians alwayes ready to dye for Christ. 137. The children of Christians, are by nature the children of wrath, and yet borne holy. 369. 370. A Christian must liue holily. 468. 371. Christians must hate euill, and cleaue to that which is good. 550. Christians are Priests. 500. Christians must indeuour peace with all men. 596.

Ciuill man. His state dangerous. 9. Ciuill righteousnes iustifies not, but is an impediment to Iustification. 236. 237. Ciuill righteousnes without Faith cannot saue. 358

Contentation. How learned. 205.

Couenant. To bee out of the Couenant, what. 298. Grace of the Couenant called fatnes. 373. Our being in the Couenant how to be discerned.

Company. Good and ill. 6. 7. Of wicked men to be auoided. 36.

Concupiscence. Comfort against the remainder of it in vs. 9. 10.

Cursing. Of cursing our enemies. 349. 350. Cursing, a fearefull sinne. 580.

Carnall. Carnall men and spirituall are contrary, and why. 29. Whether Carnall how to be discerned. 30. Carnall men cannot please God. 39.

Consideration. To consider of others, and what vse to make of it. 353. 354. The consideration of our selues should make vs carry our selues meekely toward others.

Crosse. The condition of our heauenly inheritance. 76. Three comforts vnder the

the Crosse. 76. 77. Prepare for the Crosse. 78. How to know when our crosse is Christs. 78. Comfort against the Crosse. 81. 110. 137. 168. The holy Ghost helps vs to beare the Crosse. 99. 101. Forethinke of the Crosse. 100. The sense of Gods loue, makes to esteeme light of the Crosse. 133. See Afflictions.

Creature. The Insensible creature expecteth the Reuelation of the sonnes of God. 84. How the Creature is said to grone, expect, &c. 83. 84. The creature shall be freed from corruption into Glory, and how. 83. 88. 89. A reason thy we should become new creatures. 90. Why Creatures called Gods Hosts. 231

D.

DAmnation. The terrour of it vnspeakable. 3. No Damnation to them which are in Christ. 3. Ministers must not alwayes preach Damnation. 309. See Condemnation.

Day. What it is. 136. How one may bee killed all the day long. 136.

Deuill. Two armes of the Diuell. 392.

Death. The end of sinne, not of a sinner. 32. Prepare for Death. 51.

Despaire. Remedy against it. 392. Cõfort against despaire. 415

Debt. Debtors. Two sorts of Debters. 58. We are debters to our bodies, but not to the flesh. 59.

Doubting is from the flesh. 72.

Dauid. Why *Dauid* cursed his own people. 349.

E.

ELection. Reprobation. Elect. Reprobate. Election and Reprobation of men is before they are borne. 176. Election & Reprobation not of works, but of the will of God. 179. 194. Præscience of the Co-operation of freewill with Grace, no cause of Election. 179. The consideration of the misery of the Reprobate must make the Elect thankfull for their mercy. 221. Election to be examined by effectuall Calling. 224. An Elect can neuer turne Reprobate. 315. 341. What to be done when wee finde not in vs the Markes of Election. 316. A Benefit of Election it is to bee reserued in dangerous times. 334. Reprobation, not the cause of Damnation. 341.

How sinne is considered in Reprobation. 180. Election comforts in tentation. 180. Two Marks of election. 182. 315. God is not vniust in reprobating sinfull men to shew his power. 190. Wherein the Elect and Reprobate are like, and wherein they differ. 208. 211. Elect and Reprobate Gods vessels, but after a different sort. 209. Elect and Reprobate differ in their vse and end, by which appeareth the happines and misery of each. 209. 210. Wrath on Reprobates amplifies the Mercy shewed to the Elect. 220. 221.

Enemies. We are to redeeme the saluation of our Enemies, with the losse of heauenly loyes to our selues, rather then Christ should lose his glory. 162 Enemies must be loued. 247. 248. 578.

Esay. Esay a bold Prophet. 299. The manner of his death. *ibid.*

Errour. The best may erre. 329.

Emulation. What it is. 353.

Example. Example of Christ should teach vs not to sinne. 20. Christ our absolute Example. 111. We must follow good Examples. 428.

End. Of the Morall and Mathematicall end of a thing. 257.

England. England admonished. 219. 233. 298 325. 355. 83. When conuerted. 294.

Enuy a grieuous sinne. 296. 346 357. A fearefull thing to Enuy the Gospell. 346. 347.

Enuy what. 353.

F.

FAith. Infidelitie a moſt neceſſary weapon. 7. Difference betweene Faith and Hope. 94. The neceſſitie of Faith. 237. Iuſtification by Faith makes not men careleſſe to liue well. 238. Faith makes vs certaine of ſaluation. 261. Faith comforts againſt the terrour of ſinne. 262. The neceſſitie and ſingular vſe of faith. 262. 263. Faith neceſſary to Saluation. 265. By what faith wee are ſure of ſaluation. 266. Comfort againſt the littleneſſe of Faith. 270. Faith to bee precioufly accounted of. 271. The obedience of Faith twofold. 290. Two things required to the working of Faith in vs. 292. How to know whether we haue faith. 382. Mourne for Infidelitie. 383. Faith ſhuts out Boaſting. 383. Though Faith cannot be loſt, yet the peace of it may. 263. 390. Faith is not in the power of man. 427.

Fleſh. Whatſoeuer it mindeth bringeth death. 32. Counſell of it not to be followed. 33. To ſee in the fleſh, what. 39.

Feare of God, how learned. 206. Feare of God comes from Faith. 387. Filiall feare, is a feare of aſſurance, not of doubting. 383. Filiall feare manifeſts Faith, 383.

Freedome. Liberty from ſinne great happines. 13. How to know whether ſo freed. 14. God only able to free vs. 433. 434. Our freedome from ſinne, not abſolute here. 433. How to diſcerne whether we are freed from the priſon of ſinne. 434

Firſt fruits. The firſt fruits of the Spirit what it worketh in Gods children. 92. How to be diſcerned whether we haue the firſt fruits of the Spirit. 92. 93. Firſt fruits declared. 368. Why God commanded them. 368.

Freewill what it is, & how diſtinguiſhed. 198. *Adams* freedome taken away, but not the wils. 199. The determination of the will to one part taketh not away the freedome of it. 169. Freedome of the wil taketh not away Exhortations. 200. The Papiſts too much aduance the power of Free-will. 401.

Fruits. We muſt bring forth fruit, and thoſe who do not admoniſhed. 382. 390.

G.

GVide. A good guide and neceſſary. 6.

Gloria Patri, &c. The Antiquity of ſaying it in the Church at the end of euery Pſalme. 441.

Grace. All Beleeuers partake of the grace of Chriſt. 12. Grace receiued binds to more obedience. 60. Preſeruation in Grace in dangerous and ſinfull times, is by the Mercy of God. 331. 332. 334. Of Grace and good workes. 336. 337. A godly conuerſation a token of grace receiued. 339. 340. Fellowſhip in grace no hinderance to them which haue receiued grace. 358. A man may haue true grace, and yet not ſauing. 421. 422. A reaſon highly to eſteeme of Grace offered to vs. 425. So vſe Grace receiued, as to winne others to Grace. 428.

God. Whether he can be hated. 37. Nothing can hurt them on whoſe ſide God is. 119. 120. Of Gods loue to vs. 123. It neuer failes to his children. 146. Gods loue is to be eſteemed aboue all other things. 148. Though God ſaue ſome, and condemne others, yet he is iuſt. 187. God can make ſinne turne to his glory. 191. God not the cauſe, but the auenger of ſinne. 201. Goodneſſe and ſeueritie how conſidered in God. 392. The power of God ſhould make vs liue holily. 399. God repenteth not of his gifts and Calling. 114. God hath ſuch power ouer man, as the Potter hath ouer his Clay. 203. Wee muſt not diſpute againſt God about his Iudgements. 204. God is patient toward Reprobates. 212. Comfort to ſinners.

sinners that God is patient. 213. God ſuffers Reprobates for the manifeſtation of his wrath. 216. And to make them examples of it. 217. God is rich in Mercy, and to whom. 273. God a liberall Maſter. 275. How God is the Author of ieloufie. 297. God will forſake them which forſake him. 298. How God is to be found. 301. How to know whether we haue found him. 302. God can bring good out of the greateſt euill. 355. God muſt be ſerued with feruency and diligence. 563.

Glory. Glorification. Glorification what. 114. Gods glory ought to be deare to vs. 163. Glory not in thy ſelfe nor in any good thing thou haſt. 443.

Gentiles. Heathen. Their Calling foretold by the Prophets. 227. What a Gentile is. 234. For what the Iewes moſt enuied the Gentiles. 299. What is a Heathen. 301. The Vocation of the Gentiles, the prouocation of the Iewes. 355. The ſtate of the Gentiles paſt and preſent ſet forth by a ſimilitude. 373. The Gentiles may not deſpiſe the Iewes. 374. 375. The Gentile hath not ſo great right to the Promiſe as the Iew. 401. The natural condition of Gentiles moſt miſerable. 401. The fulneſſe of the Gentiles not paſt, but to come. 405. 406. The Gentiles were Infidels 424. See Iewes.

Godlineſſe. Godly. The different diſpoſition of the godly and the wicked. 29. 133. How Tyrants account the godly ſheepe. 136.

Griefe. The Godly grieue for the deſtruction of the wicked. 153. 154. 155. 156.

Goſpell. The Goſpell teacheth not a diuers righteouſnes, but a diuers way to it. 260. To whom the Goſpell is welcome. 288. A Reaſon why we ſhould obey the Goſpell. 294. Contemners of the Goſpell accurſed. 351.

H.

HAppineſſe. The happineſſe of Gods children, within. 85.

Heauen. A compariſon between Heauen and the Goſpell. 293.

Hell. The remembrance of Hell, not ſo terrible as of death. 61. Three ſorts of men goe to Hell. 421.

Hope. What it is. 94. We muſt hope. 95. 96. Hope breeds patience. 96. 97. Hope how diſcerned in ve. 97. 98. Hope in Gods children breeds in them ioy. 568.

Hearing. It is the ordinary way to Faith. 281. Fearfull not to profit by hearing. 351. Three ends of hearing the Word. 363. Hearers admoniſhed. 518.

Hiſtory. Knowledge of Hiſtory profitable. 318. 319.

Heires, Heritage. Heritage, what. 73. All Gods children, Heyres with Chriſt. 74. The excellency of their inheritance. 74 It ſhould make vs walke worthily. 75. The condition of our heauenly inheritance is the Croſſe. 76. We haue here the right, not the full poſſeſſion of our inheritance. 91.

Hardnes of heart, Obſtinacy. What it is. How God hardneth. 193. A hard heart, a heauy iudgement. 196. 411. Properties of hardnes. 196. Meanes whereby men come to the height of obſtinacy. 411 The effects of hardnes. 412. Hardnes of heart, how diſcerned. 412.

Hypocriſie, Hypocrit. Beware of hypocriſie. 104. The Hypocrite is all in outward formalities. 465. Hypocriſie diſcouered. 465. Hypocriſie in Religion and friendſhip to be hated. 584.

Humilitie. How learned. 206.

I.

IVſtification. Why ſometime Negatiuely ſet downe. 2. No Accuſation can hurt them which are iuſtified by God. 126. Iuſtification is not by our owne, but by Chriſts righteouſnes. 235. Why the

doctrine of Iuſtification by Faith is to be maintained. 236.

Iſraelites. Iewes. Of the name Iſraelite. 164. The Iewes a moſt honourable people. 165. The Iewes for all their priuiledges are cut off. 166. and why. 233. But a remnant of the Iewes ſhall be ſaued. 232. What a Iew is. 234. The Iewes ſtumbled at Chriſt for his meanneſſe. 239. Three things made the Iewes ſtumble at Chriſt. 240. There is no difference between Iew and Greeke, how to be vnderſtood. 272. Why the Iewes ſinned againſt knowledge. 296. The cauſe of the reiection of the Iewes. 304. All the Iewes not caſt away. 308. The terme Iſrael taken two wayes. 340. The Iews reiected, that the Gentiles might be called. 554. The generall calling of the Iewes, the enriching of the world. 357. 366. We muſt long for the calling of the Iewes. 53. And pray. 366. The recalling of the Iewes, ſhall be our greater enriching, and how. 359. The Iewes are ſtill holy people. 369. The Iewes ſhall be graffed in againe, if they continue not in vnbeliefe. 397. The Iew a child of wrath by nature as well as a Gentile. 400. It's probable the Iewes ſhall be called. 401. The Church is the Iewes own Oliue. 402. The terme Iſrael taken three wayes. 405. Before the end of the world the Iewes in regard of their multitude ſhall be called. 416. 417. The calling of the Iewes a Myſtery. 408. The end of the world ſhal not be till the Iewes be called. 409. The people of the Iewes ſhall be conuerted. 414. Of the deadly hatred of the Iewes to the Goſpell. 416. The Iewes are beloued of GOD. 417. We muſt loue a Iew. 417. The Iewes, though now in an eſtate of vnbeliefe, ſhall be receiued to Mercy. 420. See Gentiles.

Impotency, Weaknes. We are impotent to good things. 66. We are weake to beare the Croſſe, and why. 99. 100.

Ignorance. Ignorance breeds pride and contempt. 254. Ignorance excuſeth not. 255.

Interceſſion. Of Chriſt and the Spirit, how differ. 102. Chriſts Interceſſion for vs comfortable. 129.

Iuſtice. How it is ſaid of God. 185. Giuing in Iuſtice, is ſaid of God, either as he is God, or a Iudge, or a Lord. 186.

Iudgements. Iudgements of God, how vnderſtood. 435.

Iudas. *Iudas* his tradition of Chriſt, and Gods diſtinguiſhed. 122.

Idoll. Not in the leaſt manner to be worſhipped. 332. 333.

K.

KNowledge, fore-knowledge. To doe againſt knowledge is from corruption, and to be auoided. 296. Why the Iewes ſinned againſt their knowledge. 296. Of the knowledge and foreknowledge of God. 313. 314. Thoſe which are foreknowne, ſhall neuer be caſt away. 313. Knowledge otherwayes in God, otherwiſe in vs. 436. 437. God knowes all things. 440.

Kinred. Kinred are to be reſpected. 162.

L.

LAw. It cannot iuſtifie. 15. Why. 16. What vſe of it. 15. How ſaid to be weakened. 16. How it is poſſible and impoſſible to be kept. 16. It is ſtrong. 17. It hath a double right. 25. It is taken many wayes. 25. That Chriſt hath fulfilled the Law for vs, moſt comfortable. 26. 27. How God may diſpence with his Law. 174. 175. Wherein the righteouſnes of the Law and of Faith agree and differ. 235. How Chriſt is the end of the Law. 257. The Law giuen to bring vs to Chriſt. 257. How to ſtudy the Law. 258. The Law breeds doubting and vncertainty. 261. Whether it bee lawfull to ſue at the Law. 597.

Long-ſuffering, longanimitie. What it is. 212. How Longanimity and patience differ. 212. How to behaue our ſelues towards bad liuers. 600.

Loue. Loue to a thing is diſcerned by ioy and griefe. 153. Loue muſt be hearty and in deed. 248. Pray for them you loue. 246. 248. True tokens of Gods Loue. 112. Our loue is changeable, but Gods is not. 115. What loue is. 543. Loue muſt be ſincere to God and Man. 544. Loue muſt flouriſh among true Chriſtians. 555.

Lye. Lying. A man may lye in ſpeaking truth. 156.

M.

MArtyrdome. It merits not. 8. What is required in a Martyr. 138. See perſecution.

Magiſtrates. Wicked Magiſtrates to be honoured. 165.

Miniſters. Miniſtery. Bound to do that vnto which they exhort others. 59. 518. Miniſters muſt ſpeake the truth, though it diſpleaſe. 151. The ſtubbornnes of the people, the griefe of their Teachers. 154. Three ends of a Miniſter in preaching. 363. See preaching
The duty and care of Miniſters. 246. 247. The eſſentiall duty of a Miniſter. 287. What grieueth Miniſters. 291. Miniſters muſt not ceaſe to labour, though they ſee little fruit. 291. Miniſters muſt preach boldly. 299. 525. Commendation of the Miniſtery of the Word. 304. Lamentable when Miniſters complaine of their Hearers. 322. Miniſters muſt take notice of the ſpecial ſinnes of their people. 336. Diligence in preaching makes a Miniſter glorious. 361. 362. 520.

Meditation. We muſt meditate on things heard. 119.

Mercy. What it is in God. 186. The ſweetnes of Mercy better diſcerned by the bitternes of Wrath. 221. 394. Mercy receiued binds to obedience. 118. 449. Mercy muſt be ſhewed with cheerefulnes. 539. Mercies of God are obligations to obedience. 449.

Mortification very hard. 62. Strength to mortifie ſinne from the power of the holy Spirit. 63. Mortification muſt be continuall. 63. 64.

Myſteries: they are of two ſorts. 404.

Meaning. A good meaning iuſtifieth not actions. 250.

Merit. Popiſh merit confuted. 338.

N.

NAture. Where nature is common, Grace makes a difference. 174. In euery one a Naturall deſire to be ſaued. 342. Whether God doth any thing contrary to Nature. 390. God inuerteth the Nature of things for the good of the Elect. 402. Striue againſt corrupted Nature. 96. Not to meddle beyond our Calling. 505.

Neceſſitie. A Neceſſitie of ſinning vpon Reprobates. 197. It is double Neceſſity. 197. 191. Neceſſity twofold. 198. Neceſſity of ſinning excuſes not Reprobates. 200

Name. The Name of God, what. 276. To beare the name of a Chriſtian and to liue profanely, a fearefull thing. 317.

O.

OBedience. Comfort againſt the failing of it. 17. Our obedience not meritorious. 59. The properties of obedience 4. 377. 378. Obedience of Chriſtians muſt be ſpirituall. 464.

Oath. It is lawfull to ſweare. 157. 158. Wee muſt ſweare onely by God. 257. Againſt common ſwearing. 158.

P.

PAtience. We muſt be patient. 75. 84. 212. What patience is. 95. Patience how ſaid of God. 212. The more patience God ſhewes, the more wrath if we repent not. 218. Gods patience infinite. 304.

Promiſe. The promiſes of God are ſure. 167. Who is a child of Promiſe. 170. In-

definite promises determined by election. 178

Predestination. What it is. 110. There is a Prædestination. 110. The cause of it, 110. Vnto what we are predestinated. 110. The way from Predestination to Glorification is by Vocation and Iustification. 115. The abuse of Prædestination to licentiousnes reproued, 115. 182. Prædestination soberly to be taught. 176. Prædestination is sure. 181. Man false, the subiect of Prædestination. 194.

Pride reproued. 384. 506. Signes of spirituall pride foure. 384. Remedies of pride fiue. 385. Who need such remedies. 385.

Prayer. Confidence in Prayer by the spirit of Adoption. 69. Wee may not pray to Saints. 70. 104. 130. 277. Ability to pray is by the Holy Ghost. 102. Prayer a refuge in affliction, 102. 279. The voice not necessarie in Prayer. 103. God knowes and approoues the Prayers of the Saints. 104. This is comfortable. 105. Prayers made according to Gods will are heard. 105. Wicked men are not heard to their benefit. 105. Prayer why called Inuocation. 278. The commendation of Prayer. 279. What is sure to bee obtained by Prayer. 278. What Prayers obtaine saluation, 279.

Preaching. All profit not by preaching, and why. 178. 291. A reason why so much preaching brings forth so little faith. 241 None can preach except they bee sent. 281. 283. Without preaching, no saluation. 282. How to know which Preachers are sent of God. 283. Sending to preach twofold. 281. Whereseoeuer preaching is, it is of Gods sending. 284. Nothing should be so welcome as preaching and preachers. 287. Contempt of preaching reproued. 288. And of Preachers. 287. See Ministers.

Perfection. No perfection in this life. 92.

Persecution, persecutors. The cruelty of Tyrants toward Christians. 137. What is persecution. 137. Three comforts in persecution. 138. Two things necessary to ouercome in persecution. 142. What to doe in persecution. 326. If persecution come teare not. 335. Persecutors of the Gospell iustly accursed. 349. See Martyrdome.

Parents, Children. To come of vertuous Parents, is a disgrace to wicked children. 174. Parents why to giue good education to their children. 178. 534. A credit to be borne of Religious Parents, if we be religious. 371. Good Parents a blessing to children. 417.

Power. Of the infinite power of God. 215. 216. Gods power comfortable to the godly, terrible to the wicked. 216

Praise. Some praised for that for which others are dispraised. 324. God is of all his creatures specially of his Church to bee praised. 443. 444. We should neuer be weary of praising God. 444.

Perseuerance. They which continue not shall be broken off. 389. Perseuerance a necessary condition of sauing faith. 394. Exhortation to perseuerance. 395.

Presumption. Remedy against it. 392.

R.

REpentance. A Cordiall. 8. Comfort to the penitent. 311. How attributed to God. 419. Three things cause men to repent and alter their purposes, none of which are in God. 420.

Redemption. Such who are in their sinnes are vnredeemed. 415. Resolution. Necessary to a Christian. 8.

Reason. Carnall reason to be denied. 38. God to be acknowledged iust, though we vnderstand not the reason of his doings. 187. The Reason of Gods doings not to be searched farther then hee hath reuealed. 204. Reason an impediment to Faith. 291.

Resurrection. Of the Resurrection of the body. 56. Who shall haue a ioyfull resurrection. 57.

Righteousnes. It is twofold. 253. They which

which receiue not Christs righteousnes are Rebels. 256. The righteousnes of the Law & Gospel, how all one, & how they differ. 257. The righteousnes of the Law impossible, but of Faith possible and certaine. 260.

Renouation, Regeneration. Without it we cannot sauour spirituall things. 30. Vnregenerate Gods enemies, and how. 35. Their misery. 36. 40. Their disposition vile. 38. Our Regeneration, how discerned. 44. 45. Regenerate subiect to death in regard of their bodies. 51. Not in regard of their soules. 52. The Spirit of Christ dwelling in the regenerate, shall raise them at the last day. 56. Signes of Renouation. 476.

Religion. To be an enemy to Religion a great Imputation. 327. Our religious life must commend our Religion. 594.

Respect of persons. The fauours of Iustification and Saluation dispensed without respect of persons. 273. 277.

Rich and poore, Riches and pouerty. The poore comforted. 273. The rich admonished. 274. No difference betweene them in things spirituall. 274. What are true riches. 359. Poore Saints are carefully to be relieued. 572. Title of Saints giuen to poore ones. 573.

S.

Sinne, Sinner. It is in the godly. 3. Comfort against sinne inhabiting. 3. 4. 52. Why called a Law. 11. How farre freed from sinne in this life. 13. Freedom from sinne, great happines. 13. Power of sinne taken away by the death of Christ. 22. How sin is said to be condemned. 22. Why God did not pardon sinne without the death of Christ. 23. The condemning of sinne cause of great reioycing. 23. 24. Sinne to be hated, because Christ suffred for it. 24. Why sinne is called a Debt. 58. Comfort against the guiltinesse of sin. 270. What sinner so euer beleeues and repents, it's possible for him to be saued. 397. Comfort to Consciences afflicted for great sinnes. 398. Sinners not excused, though good come out of their sins. 129

Security. Of the godly very great. 5. 119. Beware of security. 100.

Saluation. Who saued. 9. Saluation promised on the condition of obedience. 62. But a few saued. 232. Such which call vpon God shall be saued. 277. Saluation is of grace, not of merit. 338 God neuer purposed to saue all men. 432. Our saluation is of meere mercy. 433.

Sonnes. God hath diuers. 18. How they are led by the Spirit. 65. They follow the counsell of the Spirit. 65.

Spirit. The Spirit of God dwelleth in vs: How, and the benefit. 45. 46. The Indwelling of the Spirit should make vs liue holily. 46. 47. The holy Spirit vnites vs to Christ, and how. 47. How the Indwelling of the Spirit may be discerned. 48. 49. Witnes of Gods Spirit and ours, how discerned. 71. The holy Ghost witnesseth with the Regenerate, that they are the children of God. 71.

Soule. Of liuing and dead soules. 53. Sacrifices what? 452.

Shame. Wee are not to be ashamed of Christ. 113. Of commendable and reproueable shame. 268. 269.

Scoffers. Scoffers at Gods children reproued. 298.

Seeking. Seeke and you shall find expounded. 342. Diections how to seeke that we may finde. 342. Not safe to search into hidden things. 438 439

T.

Table. Table expounded. 348.

Thankefulnes. Remembrance of Gods Mercies to vs, and his Iudgements to others makes vs thankfull. 192. Comparing Gods mercy to vs, & seuerity to others makes vs thankefull. 221. 194.

Trinity. How the Ancients proued the Trinity. 135.

V.

VNbeleeuers. Such are miſerable. 381. and are exhorted to repentance. *Ibid.* The greateſt barre to ſaluation, an vnbeleeuing heart. 388. Vnbeliefe the common condition of all. 430. How to know whether wee be in the ſtate of vnbeliefe. 431.

Vnity. Be at vnity, and why. 274. 326.

Vnion with Chriſt, the cauſe of good life. 8.

Vanity. What it is. 86. Vanity of the creature, not naturall. 87.

Vocation. Effectuall Vocation, a ſigne of Election. 117. 223. Vocation what and how diſtinguiſhed. 222. Nothing in vs the cauſe of effectuall vocation. 223. Vocation is by the preaching of the Word. 224. 361. We muſt praiſe God for our Vocation. 228. Our Calling from the Mercy of God. 300. Till we be called we are Gods enemies and as dead. 366.

Veſſell. How taken in Scripture. 208. A Veſſell of wrath and Mercy deſcribed. 208. A veſſell of wrath and a child of wrath, how differ. 208. 209.

W.

WAlking. Liuing compared to walking. 6. Chriſtians muſt walke. 9.

Will. The will of God, how diſtinguiſhed. 197. From the power of God to his will, is good reaſoning, if wee be certaine of his will. 397. God can doe more then he will. 397.

Way. The way to Heauen, what. 6. Wayes of God diſtinguiſhed. 435. 436 The wayes of God vnſearchable. 435. Not lawfull to ſearch, nor poſſible to finde the hidden wayes of God. 436. 437.

World. It is not eternall. 84. It is not to be loued, nor the things of it, and why. 86. The Goſpell preached to all the world in the time of the Apoſtles. 294. It was a miracle. *Ibid.* The ſtate of the world declared, in reſpect of the Iewes and Gentiles. 365. Doctrine of the world, and the word contrary. 441.

Wiſedome. Who truely wiſe. 32. Fleſhly is an enemy to Religion. 38. True wiſedome to know Chriſt. 233

Wicked, wickednes. Wicked men Gods enemies. 38. 39. Wicked men why miſerable. 120. 127. 271. Good things proue hurtfull to wicked men. 350.

Workes. Not good vnleſſe done in manner and forme. 40. What is to bee holden concerning good workes. 338. Good workes follow good Faith. 446.

Word. Why we muſt be thankefull for it. 224. Seeke ſatisfaction in ſcruples from the Word. 227. Highly eſteeme of the Word. 228. A fault to haue the Word in reſpect of perſons. 230. The Word is good to them which beleeue and obey it. 242. All doubts to bee decided by the Word. 327. The Word a ſweet mercy. 424

Z.

ZEale. *Pauls* zeale to be imitated. 187. Erroneous zeale may be pittied, muſt not be cõmended. 248. 249. Zeale, what it is. 249. Why the erroneous zeale of the Iewes called zeale of God. 249. Zeale which is not according to knowledge, to bee reproued. 250. A Rule whereby to order zeale. 250. 251. Two ſorts of men to be reprehended concerning zeale. 251. 252. The danger of zeale without knowledge in three things. 254. 255. We are to bee zealous for God. 321. Commendable zeale is to be diſcerned by two things. 322.

A brieſe ſumme of the Doctrines handled in this Booke.

CHAP. VIII.

Doct. 1. *Thoſe which are in Chriſt by Faith, ſhall not be condemned.* Verſe 1.
2. *Our vnion with Chriſt, the cauſe of our good life.*
Doct. *Our vnion with Chriſt, frees vs from the power of ſinne and of death.* Verſe 2.
Doct. 1. *The Law cannot iuſtifie vs, becauſe we cannot perfectly keepe it.* Verſe 3.
2. *Chriſt came into the world, and was incarnate of the Virgin Mary, not of his owne will, and yet not vnwilling, but by the will and Decree of his Father.*
3. *God by the death of his Sonne on the Croſſe in our nature, hath ſo taken away and aboliſhed ſinne, that it cannot rule in vs here, nor condemne vs hereafter.*
Doct. *Whatſoeuer Chriſt did concerning the Law, is ours by imputation, ſo fully as if our ſelues had done it.* Verſe 4.
Doct. *Carnall men and ſpirituall, are contrary.* Verſe 5.
Doct. *Whatſoeuer the fleſh or corruption doth minde or ſauour, bringeth death: ſo on the contrary for the ſpirit that is the regenerate part.* Verſe 6.
Doct. 1. *All vnregenerate men are enemies to God, and God to them.* Verſe 7.
2. *The Law of God, is the rule of our ſubiection to God.*
Doct. *A carnall man cannot pleaſe God, becauſe he is not ſubiect to his Law.* Verſe 8.
Doct. 1. *Preachers are to apply their Doctrines to their Hearers.* Verſe 9.
2. *Thoſe which are regenerate, are not carnall, but ſpirituall.*
3. *The holy Spirit dwelleth in the Regenerate.*
4. *Our vnion with Chriſt, is by the holy Spirit.*
Doct. 1. *Though Chriſt be in the regenerate, yet are they ſubiect to death.* Verſe 10.
2. *Though the bodies of the Regenerate be ſubiect to mortalitie and death, yet their ſoules are not.*
Doct. *Thoſe which haue the Spirit of Chriſt dwelling in them, ſhall haue a ioyfull reſurrection.* Verſe 11.
Doct. *All the Regenerate are to liue to God in obedience, not to the fleſh.* Verſe 12.
Doct. *Saluation is promiſed on the condition we liue not after the fleſh, but after the Spirit.* Verſe 13.
Doct. *They which follow and obey the Goſpell, are the ſonnes of God.* Verſe 14.
Doct. *The Regenerate haue the ſpirit of Adoption, whereby they are inabled to cry, Abba Father.* Verſe 15.
Doct. *The holy Ghoſt witneſſeth with them which are regenerate, that they are the children of God.* Verſe 16.
Doct. 1. *All that are the children of God, are heires with Chriſt.* Verſe 17.
2. *The condition of our heauenly inheritance is the Croſſe which glory followes.*
Doct. *The glory to come doth euery way ſurmount the preſent afflictions.* Verſe 18.
Doct. *The inſenſible creature expecteth the Reuelation of the ſonnes of God.* Verſe 19.
Doct. *The creature faileth and laboureth vnder a great burden and bondage of* Verſe 20.
mutabilitie,

mutabilitie, againſt the naturall inclination of it.

Verſe 21. Doct. *The creature ſhall be freed from corruption into Glory.*

Verſe 23. Doct. *The children of God, becauſe they haue receiued the firſt fruits of the Spirit, do grone for the preſent corruption, expecting the Redemption of their bodies from the ſame.*

Verſ. 24,25. Doct. *Hope is a certain expectation of eternall life: with patience & expectation.*

Verſe 26. Doct. 1. *God helpeth his children in trouble by his Spirit.*

2. *Ability to pray, is not of our ſelues, but the holy Spirit.*

Verſe 27. Doct. 1. *God knoweth and approueth the prayers of his Saints.*

2. *The way to haue our prayers heard, is to pray according to Gods will.*

Verſe 28. Doct. *All afflictions further the good of Gods children.*

Verſe 29. Doct. *All ſuch as are elected, are predeſtinated to be conformed vnto Chriſt.*

Verſe 30. Doct. *The way from Predeſtination to Glorification, is by Vocation and Iuſtification.*

Verſe 31. Doct. *Nothing can hurt them, for, or with whom God is.*

Verſe 32. Doct. *To whomſoeuer God giues Chriſt, he giues all good things.*

Verſe 33. Doct. *No accuſations can hurt or preuaile againſt them whom God iuſtifieth.*

Verſe 34. Doct. *Thoſe whom Chriſt dyed for, cannot be condemned.*

Verſe 35. Doct. *The Diuell with all his complices cannot ſeparate vs from Chriſts loue.*

Verſe 36. Doct. *True Chriſtians are alwaies in danger, and ready to die for Chriſts ſake.*

Verſe 37. Doct. 1. *In all Afflictions Gods children obtaine a Noble victory.*

2. *Chriſt is the cauſe of our conſtancie and victory in time of trouble.*

Verſe 38,39. Doct. 1. *Gods loue can neuer faile to his Church.*

2. *All other eſtates and things in this life are vncertaine, onely the eſtate of Gods children is certaine.*

Chap. IX.

Verſe 1. Doct. 1. *Miniſters are to ſpeake the truth though it diſpleaſe, yet with ſobriety of wiſedome.*

2. *It is lawfull for Chriſtians in due time, cauſe & maner to ſweare.*

3. *They which ſweare, muſt ſweare by God.*

4. *A mans conſcience beares witneſſe of all his words and thoughts, either with him, or againſt him.*

Verſe 2. Doct. *The children of God grieue for the hardnes of heart, and condemnation of the wicked.*

Verſe 3. Doct. *Wee ought to redeeme the ſaluation of our very enemies, with the loſſe of heauenly ioyes to our ſelues, rather then Chriſt ſhould loſe his glory.*

Verſe 4,5. Doct. 1. *The Iewes were a moſt honourable people.*

2. *The Iewes are not to be hated, but to be loued.*

Verſe 6. Doct. *The promiſes of God are ſure.*

Verſe 7,8,9. Doct. *All Beleeuers are the children and ſeed to which belong the promiſes.*

Verſe 10. Doct. *Where nature is common and alike, there grace makes a difference.*

Verſe 11,12,13 Doct. 1. *The Election or Reprobation of men is before they are borne, or haue done good or euill.*

2. *The purpoſe of Gods Election and Reprobation is not of workes, but of the will of God.*

3. *The Predeſtination of God is ſure.*

Verſe 14,15,16 Doct. *Though God ſaue ſome, and condemne others, yet he is iuſt.*

Doct.

Doct. 1. *Hearers are to receiue nothing, but that which is ſigned, and ſealed by the hand of God.* Verſe 17.

2. *God is not vniuſt in reprobating ſinfull men, to ſhew his power.*

Doct. *The will of God is the cauſe of Election and reprobation.* Verſe 18.

Doct. *The will of God is diſtinguiſhed to be his ſecret will, or his reuealed will.* Verſe 19.

Doct. *Corruption is not to diſpute againſt God about his Iudgements.* Verſe 20.

Doct. 1. *Both the Elect and Reprobate are Gods Veſſels.* Verſe 22.

2. *God is patient towards ſinners and Reprobates.*

3. *The Scriptures deſcribe God angry with ſinners.*

4. *God ſuffers Reprobates for the manifeſtation of his wrath and power.*

Doct *The wrath of God ſhewed on the Reprobates, doth amplifie and commend his mercy to the elect.* Verſe 23.

Doct. *They which are effectually called, are elect veſſels of glory.* Verſe 24.

Doct. *The Calling of the Gentiles to the ſtate of grace and ſaluation, was long agoe foretold by the Prophets.* Verſe 25,26.

Doct. *But a remnant of the multitude of the Iewes ſhall be ſaued.* Verſ.27,28,29.

Doct. *None can can be iuſtified in the ſight of God, by a righteouſnes of their own making.* Verſe 30,31.

Doct. *Chriſt is a Rocke of offence to them which beleeue not, nor repent.* Verſe 32,33.

Chap. X.

Doct. *Miniſters are not only to exhort their people to obedience, but alſo to pray for them.* Verſe 1.

Doct. *Zeale, if it be not according to knowledge, is not acceptable to God.* Verſe 2.

Doct. *Ignorance breeds Pride and Contempt.* Verſe 3.

Doct. *God gaue the Law in writing to bring men to Chriſt.* Verſe 4.

Doct. *Faith, not the Law, makes vs certaine of our ſaluation before God.* Verſe 5,6,7,8.

Doct. *Faith and Confeſſion, are neceſſarie to ſaluation.* Verſe 9,10.

Doct. *He that beleeueth is ſure to be ſaued.* Verſe 11.

Doct. *The fauours of God concerning Iuſtification and Saluation, are diſpenſed without any reſpect of perſons, to them which beleeue, and call vpon him.* Verſe 12.

Doct. *God will ſaue all ſuch which call vpon him.* Verſe 13.

Doct. *Without the preaching of the Goſpell, there is (ordinarily) no ſaluation.* Verſe 14.

Doct. *Nothing ſhould be ſo welcome, as the preaching and preachers of the Goſpel.* Verſe 15.

Doct. *When the Goſpell is preached, all are not converted by it.* Verſe 16.

Doct. *The Goſpell was preached to all the world, in the time of the Apoſtles.* Verſe 18.

Doct. *The corruption of our hearts, leades vs to the practice of thoſe things which we know to be ſinne.* Verſe 19.

2. *God will forſake them, which forſake him.*

Doct. *Miniſters are boldly to preach the Truth.* Verſe 20.

2. *Our Conuerſion and Calling is onely from Gods mercy.*

Doct. *Diſobedience and perſecution of Gods Meſſengers was the cauſe of the reiection of the Iewes.* Verſe 21.

Chap. XI.

Doct. 1. *All the Iewes are not caſt away from the hope of ſaluation.* Verſe 1.

2. *The Elect of God are ſure of their eſtate, and know it, and ſhall neuer periſh.*

Doct.

Verſe 2. Doct. 1. *It is profitable to be acquainted with the Hiſtories of the Bible, and to make vſe of them.*

2. *We muſt be zealous for the Lord.*

Verſe 3. Doct. 1. *God ſuffers ſometimes the enemies of his Church to preuaile againſt it.*

2. *The enemies of True Religion, are ſauage and cruell.*

Verſe 4. Doct. 1. *All doubts in matters of Religion, are to be decided by the Word of God.*

2. *The Church of God ſhall neuer be in ſuch an exigent: but that there ſhall be many thouſands to worſhip God, in Spirit and in Truth.*

3. *Thoſe which in dangerous times are preſerued in grace, it is by the power and goodnes of God.*

4. *Sincere worſhippers of God, muſt not in the leaſt manner worſhip an Idol.*

Verſe 5. Doct. *The cauſe why ſome are reſerued in dangerous times, is their Election.*

Verſe 6. Doct. *Election and Saluation are of Grace, not of Merit.*

Verſe 7. Doct. *No Elect caſt away: No Reprobate but caſt away.*

Verſe 8. Doct. *God in his iuſt iudgement, giues ouer ſuch as are enemies to the Goſpell, to the Diuell to be blinded, that they cannot conuert.*

Verſe 9, 10. Doct. *Perſecuters of Chriſt and his Goſpell, are iuſtly accurſed of God.*

Verſe 11. Doct. 1. *The Iewes are reiected, that the Gentiles might be called.*

2. *The Vocation of the Gentiles, is the prouocation of the Iewes.*

Verſe 12. Doct. *The generall Calling of the Iewes, ſhall be the enriching of the world.*

Verſe 13, 14. Doct. *The way for a Miniſter to make his office glorious, is to be diligent in preaching.*

Verſe 15. Doct. *The Calling of the Iewes ſhall be a new life and happineſſe to the world.*

Verſe 16. Doct. *The Iewes are ſtill a people.*

Verſe 17, 18. Doct. *The Gentiles may not deſpiſe the Iewes.*

Verſe 19. Doct. *Our ſtanding is by Faith, our breaking off by Infidelitie.*

Verſe 20. Doct. 1. *Faith ſhuts out boaſting.*

2. *He that beleeueth, feareth God.*

Verſe 21. Doct. *All without reſpect, which continue not in Grace, ſhall be broken off.*

Verſe 22. Doct. 1. *It is the duty of all, diligently to keepe a note-booke of the mercies of God to themſelues, and of his Iudgements to others.*

2. *Perſeuerance is a neceſſary condition of true ſauing Faith.*

Verſ. 23, 24, 25 Doct. *Whatſoeuer former beleeueth and repenteth, it is poſsible he ſhould be ſaued.*

2. *Before the end of the world, the Iewes in regard of their multitude ſhall be Called.*

Verſe 26, 27. Doct. *Not onely ſome now and then, but the people of the Iewes ſhall be Called.*

Verſe 28. Doct. *The Iewes are beloued of God.*

Verſe 29. Doct. *God repenteth not of his gifts and Calling.*

Verſe 30. Doct. *The Gentiles were Infidels.*

Verſe 31. Doct. *The Iewes are now in an eſtate of vnbeliefe, but they ſhall be receiued to mercy.*

Verſe 32. Doct. *God hath ſhut vp all in vnbelinfe, that he might haue mercy on all.*

Verſ 33, 34, 35. Doct. *It is neither lawfull for man to ſearch, nor poſsible to find the hidden wayes of God.*

Verſe 36. Doct. *God is of all his Creatures, ſpecially of his Church, to be praiſed and glorified.*

CHAP.

Chap. XII.

Doct. 1. The mercies of God are ſo to be conſidered, that they may moue vs to obedience. Verſe 1.

Doct. 2. We muſt offer our whole ſelues, and ours vnto God.

Doct. 3. All Beleeuers muſt offer their bodies a liuing ſacrifice.

Doct. 4. Euery Beleeuer muſt be a holy ſacrifice.

Doct. 5. The ſacrifice of Beleeuers pleaſe God.

Doct. 6. The Obedience of a Chriſtian muſt be ſpirituall.

Doct. 1. The children of God may not in their Iudgement, Opinion, Affection, Practiſe be conformable to worldly men. Verſe 2.

Doct. 2. Beleeuers muſt endeuour, and ſeeke after the renewing of their minds.

Doct. 3. Onely the renued, doe certainly know and allow by religious practiſe, and doing the will of God.

Doct. The will of God is good, acceptable and perfect.

Doct. 1. The power whereby Miniſters doe charge the Conſciences of their Hearers, is a Diuine power, giuen them, when he cals them to the Miniſterie. Verſe 3.

Doct. 2. All Beleeuers ought ſo to carry themſelues, that they may manifeſt themſelues to haue a lowly and modeſt opinion of themſelues.

Doct. 3. God dealeth vnto euery one in the Church a meaſure and portion of gifts, as it pleaſeth him.

Doct. God hath wonderfully and moſt artificially framed the body of man, making it one, and yet hauing many and diuers members, & theſe for diuers imployments. Verſe 4.

Doct. As in the body of man, the members, though diuers, and of diuers offices, are ſo knit together, that they ſweetly agree; ſo ought it to be in the Church. Verſe 5.

Doct. 1. God of his grace hath beautified his Church with diuers offices & gifts. Verſe 6.

Doct. 2. He that hath the gift of Prophecie, muſt not exceed his gift, but ſquare all his Interpretations, Exhortations, Applications, to the Scriptures, the rule of Faith.

Doct. 1. A Miniſter muſt behaue himſelfe humbly and modeſtly in his Calling. Verſe 7.

Doct. 2. Miniſters when they preach, or Catechize, they muſt both well ground their Doctrines, and exhort wiſely and modeſtly.

Doct. 1. Almes muſt be giuen with ſimplicitie. Verſe 8.

Doct. 2. Diligence, Care, and Study, is required of all Rulers.

Doct. 3. Mercy is to be ſhewed with cheerefulneſſe.

Doct. 1. We muſt not diſſemble, but be true and ſincere in our loue. Verſe 9.

Doct. 2. The duty of Chriſtians is to hate euill, and to cleaue vnto that which is good.

Doct. 1. Among true Chriſtians and profeſſors of the Goſpell brotherly loue muſt flouriſh. Verſe 10.

Doct. 2. Beleeuers muſt preuent and preferre one another in courteſie and honour.

Doct. The ſeruice of the Lord muſt be performed with feruencie and diligence. Verſe 11.

Doct. The hope of Gods children breeds in them ioy. Verſe 12.

Doct. 1. The poore Saints are carefully and reſpectfully to be relieued. Verſe 13.

Doct. 2. We muſt be Hoſpitable to ſtrangers. Verſe 14.

Doct. We muſt not curſe, but bleſſe our enemies. Verſe 15.

Doct. We ought in all things that befall our neighbours, to be ſo affected as if the ſame did befall our ſelues.

Doct.

Verſe 16. Doct. *We may not be wiſe in our owne conceits.*

Verſe 17. Doct. *It becomes all Beleeuers to be ſo wary of their Converſation, that their ſaying and doings may be iuſtified before all men.*

Verſe 18. Doct. *A Chriſtian muſt labour to liue peaceably with all men.*

Verſe 19. Doct. *Vengeance belongs to God, not to vs.*

Verſe 20. Doct. *We muſt doe good to them that hate vs, that we may winne them.*

Verſe 21. Doct. *Beleeuers muſt ouercome their malicious enemies with goodnes, and not bee ouercome with their euill.*

AN

THE SVMME OF THE Eleuen firſt Chapters of the EPISTLE to the Romans.

SAint Paul *in the eleuen firſt Chapters of this Epiſtle, intreateth of Iuſtification: his order is this: In the fiue firſt, he proueth againſt all obiections of* Iewes *and Gentiles, that all men are iuſtified by the righteouſneſſe of Ieſus Chriſt, apprehended by Faith. In the ſixe next, he ouerthrowes the Engines whereby Satan went about to oppugne this heauenly Doctrine.*

Theſe Engines were 4. *Firſt, that this Doctrine brings in liberty and licentious liuing.* 2. *That it makes God inconſtant, and not ſo good as his word to the* Iewes. 3. *That it aboliſheth the righteouſneſſe of the Law.* 4. *That from thence it followes, that God hath quite caſt away the people of the* Iewes. *The firſt of theſe* Paul *remoues,* Chapter 6. 7. 8. *the ſecond; Chapter* 9. *the third; chapter* 10. *the fourth; Chapter eleuen.*

The Doctrine of Grace, teacheth men, not to liue looſely, Chap. 6. *but to deny all vngodlineſſe, and to walke in newneſſe of life. Therefore all beleeuers are to fight againſt ſinne, which they may doe, with ſo much the more comfort, in as much as they are not vnder the Law, but vnder Grace.*

Indeede, before they were conuerted, they were ſubiect Chap. 7. *to the curſe of the Law, and by it became more ſinfull; but*

hauing

hauing receiued Grace to beleeue, they are freed by Iesus Christ, notwithstanding the lusting of the flesh against the Spirit, which is the condition of euery regenerate man in this life.

Chap. 8. *Therefore, though sinne remaine in them, and for it they be chastised of God, yet it raignes not in them, nor can condemne them, neither can any tribulations separate them from the loue of God in Christ.*

AN

AN EXPOSITION

vpon the eighth, nyngth, tenth, and *the eleuenth Chapters of the Epiſtle to the* ROMANES.

CHAP. VIII.

THis Chapter hath two parts, Firſt, a ſweet conſolation to all that are regenerate, to the 31. verſe. Secondly, a concluſion, to the end.

The Conſolation is double, againſt two ſpeciall ſore tentations, wherby it might ſeeme that a regenerate man were miſerable, and deſtitute of inward peace: the one ariſing frō the remainder of ſinne; then which nothing is more heauy: the other from the Croſſe, then which nothing is more bitter.

Againſt the firſt, hee dealeth from the beginning of the Chapter to the 17. verſe. Againſt the ſecond, from thence to the 31. verſe.

The firſt hath foure parts. Firſt, the Conſolation it ſelfe propounded, verſe 1. Secondly, the Confirmation, to the 9. verſe. Thirdly, an Application, from the 9. to the 11 verſe. Fourthly, an Exhortation, from thence to the 17. verſe.

VERSE. 1. *There is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the Spirit.*

IN this verse are two things, 1. The Consolatory proposition, *There is no condemnation to them which are in Christ.* 2. A description of one of the Termes, namely, *Who are in Christ*, such as *walke not after the flesh, but after the Spirit.*

In the proposition (as in all of this kind) there are 3. parts. 1. The subiect or Antecedent, *To them which are in Christ*, 2. the Predicat or Consequent, *Condemnation*, 3 the Bond, negatiuely set downe, *There is no.*

The whole Proposition in the naturall order, is thus, *To them which are in Christ, there is no condemnation.* This order is inuerted for more Elegancy and force.

The Arguments disposed in this proposition, are the cause, and the contrary effect. The contrary effect negatiuely deliuered of the cause. The cause, *being in Christ.* The contrary effect, *Condemnation.* The proper effect, Iustification, set down negatiuely for our greater comfort: because we are more sensible of the euill things we are freed from, which we haue deserued, then of the good things we haue by Grace.

Anselmus. *There is therefore now.* Some make this particle (*Now*) an Aduerbe of Time, in a double relation. First, to the time past, thus: before, when you were out of Christ, your estate was damnable; but *Now* it is otherwise. Secondly, to the time to come, viz. Of the glorification of the body, thus, *Now* there is no condemnation; then there shall be no concupiscence. But it's better taken for a note of inference from somewhat going before, thus: Those which are iustified, are not vnder the Law, but vnder Grace. *Now* then it followes, that there is no condemnation to such.

There is no condemnation. Condemnation is a sentence or Doome giuen by a competent Iudge, concerning the punishment of an offender, the contrary whereof, is Absolution, Acquitting, Iustification. The Iudge is GOD. The delinquent to be arraigned, sinfull Man, the Court double, Inferior: of Conscience, Superior: of Christ.

To

To them which be in Christ. In Christ, and by Christ, differ: by the first, effectuall Vocation; by the second, Iustification is vsually set forth. To bee in Christ, is to be vnited vnto him: which vnion is spirituall, not corporall. Hee in vs by his Spirit, we in him by our Faith.

The meaning ariseth from the coniunction of the Subiect and Predicat by a Negatiue Bond: for though they are ioyned in the Proposition, yet they are really separated.

To them which are in Christ. That is, which beleeue, and so are effectually called, *there is no condemnation*, (not before men, for such are most subiect to reproachfull censures, but before God; eyther at the Barre of their owne Conscience, or at the Barre of Christ, at the last day. The terror of damnation is vnspeakeable, specially before the Iudgement seat of Christ; for if the iudgement of a guilty Conscience be so fearefull, as wee cannot be ignorant, much more is the iudgement of God, who is greater then our Conscience. *Iohn* 3.20.

Those which are in Christ by Faith, shall not be condemned. *Iohn* 3.5. 16,36. *Marke* 16.16. *Ephes.*5.23. *Doctrine.*

Hee saith not, There is no sinne, or nothing worthy to be damned, but there is *no condemnation*: for he that saith he hath no sinne, deceiues himselfe: And the Apostle in the 7. Chapter, confessed the remainder of sinne, which manifests it selfe too often, in our words, deeds, & desires contrary to the Law: by which, if the most righteous man be examined, he must appeare worthy to be damned, and hath need enough to vse *Dauids* Prayer, *Lord, enter not into iudgement with thy seruant.* *Vse.* 1. *1.Iohn* 1.8. *Psalm.*143.2.

There is no Condemnation *to Them.* Heere appeareth the Prudence of the Apostle, who, when he in the seuenth Chapter spake of the force of inhabiting Sin, expressed it in his owne person, that we might know there is no man so holy in this life who is exempted. But when he speakes of Comfort to such; he speakes in the person of others, lest wee should imagine, that onely some principall and choise Christians did enioy this benefit. *Vse.* 2.

It is the fashion of Christians distressed in Conscience, to exempt themselues from the communion of this comfort, as if it belonged to others, not to themselues. Vpon this *Paul* pro-

fessedly changeth the manner of his speech. Dost thou beleeue in Christ with a true (though weake) faith? Thou shalt be saued. Hold fast this faith: For euen as a halfe-penny is currant lawfull money as well as a shilling: so is the least true Faith of his weight and allowance before God. Therefore *Paul* elsewhere saith, There is laid vp for Mee a crowne of righteousnesse. Yea, for Thee an holy and famous Apostle. Nay (saith *Paul*) not for mee onely, but for them also who loue the appearing of Christ. 2.*Tim*.4.8.

Vse 3. Miserable are the vnbeleeuers and impenitent. There is no Condemnation. If *Paul* had stayed heere, many would haue applauded him. O how would the Drunkard and Blasphemer, &c. haue reioyced, and all the rout of wicked ones! If Thou beest such: how dost thou wish in thy heart that it were true? But heare and tremble, thou Profane. There is no Condemnation to them which are in Christ. This is the Childrens bread, it is not for Dogs, that is, for Impenitent sinners. What then shall become of them which repent not? Woe vnto them: For they shall perish, they shall be damned, for them is reserued the blacknesse of darknesse for euer, euen vtter darkenesse, where there is nothing but weeping and gnashing of teeth. Who can tell the Misery, the Flames, the Anger, the Vengeance which shall fall downe vpon the heads of the wicked as a tempest of Thunder? When thou art glossing and quaffing; think of this Damnation. When thou art puffed vp with pride: thinke of the shame and confusion following. When thou art Coueting: think of the wrath thou treasurest vp against the day of Wrath. Of these things wee dayly speake and write, and yet thou wicked wretch turnest not, as if it were a trifle to be damned; to be separated from the Saints, from Christ, from God, a trifle: as if it were a light thing to haue eternall fellowship with the Diuell and his Angels. Yet, yet conuert: that if it be possible, thou maist escape damnation: Yet leaue thy Whoredomes, &c. While the doore of grace is open, He which now stoppeth his eare: O, how shall hee in that day call to the Mountaines and Rockes to couer him! Preuent this damnation by repentance; and though other fall into Hell, labour thou to be in the number of them to whom there is no Condemnation.

Great

Great is the Bleſſednesse and Security of the Godly: I ſay Security, not Carnall, whereby the feare of God is ſhaken off, but ſpirituall, wherby the feare of damnation is ouercom. There is no Condemnation to them: they haue peace with God, with themſelues. Vnderſtand, you bleſſed of the Father, your happineſſe and reioyce: My life for yours you ſhall not periſh. That tormenting flame ſhall not touch one hayre of your heads: As the garments of the three men ſmelt not of the fire; ſo you ſhall be moſt free. Remember this golden, this moſt diuine Sentence, and in all diſtreſſes of Conſcience conquer yee. But thou wilt ſay; Alas, I am led captiue vnto ſinne, what hope therefore? Indeed in thy ſelfe there is none; but in Chriſt there is plenty. When Satan ſhall trouble thee, looke vnto Chriſt, in whom thou art by Faith, and Inuincibly relye herevpon: There is no Condemnation to men in Chriſt. See thou haſt good euidence of thy being in Chriſt, and then reſolue that it is as poſſible for Chriſt himſelfe to be damned, as for thee. For thou art a part and a member of him, which to periſh is impoſſible. Examine thy Faith and Repentance, and labour to feele in thy heart, thy Vnion with thy Sauiour. It is not enough to be neere him, thou muſt be in him. If thou finde ſo; Reioyce; be thankefull; and walke worthily. *Vſe* 4.

Now followes the Deſcription of them which are in Chriſt: (*viz.*) All thoſe *which walke not after the Fleſh, but after the Spirit*: and thus he deſcribes them from their proper effect; I ſay, proper; for it is as proper for Gods Children to walke in holineſſe, as it is proper for the Sunne to ſhine, and the fire to giue heate.

Theſe words containe a double Anſwere to each part of the propoſition. (*viz.* { Affirmatiue. / Negatiue.

If you aske who are in Chriſt. The Affirmatiue anſwere is: *They which walke after the Spirit.*

If you aske who are not in Chriſt. The Negatiue anſwere is: *They which walke after the fleſh.*

If you aske who are Iuſtified. The Affirmatiue anſwer: *They which walke after the Spirit.*

If you aske who are Condemned. The Negatiue anſwere: *They which walke after the Fleſh.*

Heere we haue three things which be of great reckoning in the Scriptures. 1. Vocation: *They which are in Christ.* 2. Iustification: *Shall not be condemned.* 3. Sanctification: *Which walke not after the Flesh, but after the Spirit.*

The Generall meaning is: Those which liue holily, mortifying the Flesh, and obeying the Spirit, are in Christ.

The holy life of a Christian, is compared to walking and Trauelling, which is not done without a Guide. Two things may be noted in those words. 1. The manner of the Metaphor. 2. The nature of the Argument. In the Metaphor are two things. 1. The Act. *Walking.* 2. The Direction or Guide; which is set downe two waies. 1. Negatiuely, *Not after the Flesh.* 2. Affirmatiuely: *But after the Spirit.* The false Guide, the *Flesh*; The true Guide, the *Spirit.*

Quest. But why speakes the Apostle of the false Guide?

Answ. Because most men are enclined to this Guide, being wedded to their owne opinions, and taking their owne directions from the wisedome of the flesh to be best: Therefore he giues them an Item of a false Guide.

The Scripture vsually compares liuing to walking: as here. So *Gen.* 5. 24. and 17. 1, &c. the Reason: because of the suting of one to the other, for in diuers things, here is great Correspondence.

1. Trauellers, ignorant of the way, enquire after the right and neerest way. So wouldest thou trauell to heauen? If thou enquirest for the way of Merit, it is Christ. If for the way of our Obedience, it is the Law. There are many by-pathes. *Iohn* 5.39. Search the Scriptures, the Rule of our Faith and Obedience.

2. Trauellers, in dangerous and vnknowne wayes, seek for a good Guide: so must he which would safely trauell to heauen: *Acts* 8.31. For as the Eunuch vnderstood not without an Interpreter, so cannot wee walke that way without a Guide. Two Guides will offer themselues: A false treacherous deceiuing guide, which is the Flesh, which will boast of her cunning and ableneſſe; and a true Guide, which is the Spirit. Both these are set downe in the Text. Take heede of the Flesh: Take the Spirit.

3. Trauellers enquire for good Company: loth to goe alone,

lone, and yet loth to goe with euill Company, as with a Thiefe or a Robber. So beware thou of ill Company; as of Swearers, Drunkards, Whoremongers, &c. Theſe will draw thee out of the right way, for they trauell not to heauen-ward. Let thy delight be in the Saints, and in them that excell in vertue, that thou mayſt the more cheerefully walke, being holpen by their Prayers, and vertuous examples. As in a Teame, a good ſure Horſe, being among a ſort of Iades, is many times made ſhuttle and vntoward: ſo looke for no furtherance in thy iourney to heauen, by the ſociety of wicked men. *Pſal.16.*

4. Trauellers, eſpecially in a long iourney, clog not themſelues with things ſuperfluous, but onely take neceſſaries: ſo ouerload not thy ſelfe with vnneceſſary cares and delights of the world. As a heauy burthen, or a long garment to a Trauelle, ſo is the world to vs in our iourney towards heauen, a hinderance of our ſpeed.

5. Trauellers going a dangerous way, prouide themſelues of ſome weapon, as a Sword, or a good Staffe; for they may meet with Robbers, which would lighten them of their money. So get thee a good weapon. The way is dangerous: Thou ſhalt be ſure at one corner or Croſſe-way or other, to meet with the Diuell, that old Thiefe, who would bee glad to rob thee of Grace, and is as greedy of it, as a Thiefe of a purſe.

The beſt weapon is Faith: which ſerues for a Weapon to fight withall, and alſo for a Staffe to reſt vpon. For a weapon: Therefore Saint *Iohn* ſaith; that Faith is the victory that ouercommeth. It is a weapon both Offenſiue and Defenſiue. *1.Ioh.5.4.*

For an offenſiue Weapon, it is as good againſt the Diuell, as a Piſtoll againſt a Thiefe. So ſaith the Scripture: Reſiſt the Diuell ſtedfaſt in the Faith, and he will flee from you. If a Thiefe ſee a caſe of Dags at a mans ſide, hee will not deale with him haſtily; ſo if the Diuel perceiue vs furniſhed with Faith, he will haue ſmall liſt to meddle with vs. *1.Pet.5.9. Iam.4.7.*

For a defenſiue Weapon alſo, there is none to this; It is a Target of proofe, or a Shield: So Saint *Paul* cals it, and exhorts, *Aboue all, take the ſheld of Faith, whereby yee ſhall be able to quench all the fiery darts of the wicked.* *Epheſ.6.16.*

Faith alſo ſerues for a ſtaffe to reſt vs vpon. Wee ſtand and

are

*Rom.*11.20. *2.Cor.*1.24. are stablished by Faith. Children learne to goe by the finger, or by a stoole; such a thing is Faith to vs. An old man will not goe out of the doores without his staffe: so, if thou neglectest Faith, thou canst neuer bee able to hold on thy iourney, of which we haue an example in *Peter*, who so long as he kept in his hand, in his heart this staffe, *walked on the Sea*, but when hee let it fall, *himselfe began to sinke*.

*Math.*14.30.

6. Trauellers on foot prepare for their feet, that they bee well shodde, lest beeing wounded by the sharpe stones and thornes, on which they must tread, they bee layd vp by the way. If thou trauellest toward Heauen, thou must tread vpon thornes, the points of Needles, burning Coles; thou canst not want shooes. These are the preparation of the Gospell; *And your feet shod with the preparation of the Gospel of peace*, saith *Paul*, that is, with a firme resolution, that come Fire, Sword, what will come, we will hold our way. Thus was *Dauid* prepared, *Though I walke in the valley of the shaddow of death, I will feare none ill*, and *I haue sworne, and am stedfastly purposed to keepe thy Law*. So *Paul* elsewhere manifests his resolution and readinesse, *to dye for Christ*.

*Ephes.*6.15. *Psal.*13. *Psal.*119.106. *Acts* 20.24. & 21.13.

7. Trauellers carry with them some Cordiall and comfortable waters, to cheere their Spirits, when through wearinesse they beginne to faint. So in the way to Heauen, through weaknesse thou maist faint and fall: the water of Repentance is precious, a draught of it will recouer and repaire thy spirits, fill thee full of godly care, and confirme thy assurance.

Thus much of the manner of the Metaphor: now followeth the nature of the Argument, which is (as was said) a description of such which are in Christ by the effect: Such *walke not after the flesh, but after the Spirit*, that is, liue holily.

Doctr. *Our Vnion with Christ the cause of our good life*, Ioh. 15.5. 1. Ioh. 1.6,7.

*Vse.*1. Hee saith not, there is no condemnation to them which are in Christ, because they walke; but which walke; for hereby wee are not iustified, nor called, but they which are iustified and called, so carry themselues. This walking is necessary, not as a cause of saluation, but as a condition, without which there is certaine condemnation.

Heere

Heere wee haue a touch-ſtone to try whether wee bee in Chriſt, or no, and ſo whether wee ſhall bee damned, or ſaued. When thou ſeeſt the Impe which thou haſt grafted, to budde and leaue, and bring forth fruit, thou ſaiſt it takes well; ſo if thou bring forth Holineſſe, the fruit of the Spirit, thou takeſt well, and art ſurely grafted into Chriſt. *Vſe 2.*

This then anſweres a Queſtion, of which many deſire to bee reſolued, *viz.* Whether they ſhall be ſaued, or no? Examine thy walking; If in the way of Enuie, Blaſphemie, Pride, Drunkenneſſe, Vncleanneſſe, this is the way of the fleſh vnto aſſured condemnation: the ſpirit leades not this way, thou art yet out of Chriſt, and therfore far from ſaluation. He that would be ſaued, muſt walke after the Spirit, in righteouſneſſe and holineſſe. As the palpable prophane wretch is heereby excluded: ſo alſo, he that is a meere ciuill man, and no more; for though he ſeeme to bee in a good way, as of iuſt dealing, temperance, liberality, courteſie, &c. yet hee walkes in theſe wayes after a wrong guide, which is the fleſh, doing theſe things for the praiſe of men, and with the opinion of Iuſtification thereby: beſides, he neuer deſcends into his owne heart, mourning for, and mortifying inbred corruption, vnto which the Spirit principally leades, but onely gloryeth in outward moralities.

If then thou wouldſt be ſaued, approue thy ſelfe to bee in Chriſt, by walking after the Spirit. But remember thou muſt walke: now and then will not ſerue the turne, as he that ſets now one ſtep, then another, is not ſaid to walke; ſo thy walking, implyes a continuall motion in godlineſſe, and yet not ſuch a motion, as of a Horſe in a Mill; but as proceeding, and getting forward: As in walking, there ſeemes to be an Emulation betweene the feet, to be one before another; ſo in our liuing, wee muſt ſtriue to be euery day more forward in goodnes, and to be better to morrow, then we are to day.

There is nothing more irkeſome to the children of God, then the rebellion of the fleſh, (though wicked men bee not ſenſible of it.) And many times, weake Conſciences are ſo diſtreſſed, by the ſenſe of their corruptions, that they doubt much of their eſtates. Let ſuch wiſely marke theſe words: He ſaith not, There is no condemnation to them, in whom there is *Vſe 3.*

no

no flesh; but which walke not after it: nor, saith he, there is no condemnation to them, which are not tempted, or which sin not; but which walke not after sin: for the children of God must be tempted, and we neuer receiue such Grace in this life, as not at all to fall, or sinne; but not to walke after it, but to striue and resist it, and, if downe through weakenes, not to lye and wallow our selues, as swine in the mire, but by the power of the Spirit, to start vp, to wash away our spots in the Bath of Repentance, and euer after to bee the more vehement and strong against our corruption. It is not a willing seruice, which they performe vnto the flesh, when they are ouertaken, as a man willingly walkes in his Garden; but a most vnwilling, for the which, true Conuerts are often heard to sigh, mourne and lament, and are often seene with teares in their eyes.

Concupiscence will bee in thee so long as thou liuest here; but walke not after it, and then all shall bee well. When thou walkest abroad, thou canst not hinder the Birds from flying ouer thy head; but thou maist hinder them from lighting vpon thy head, and making nests: so thou canst not be wholly void of corruption, but if thou bee in Christ, thou hast receiued grace, not to obey it. Thou art (it may be) much inclined to Anger? Doest thou let it remaine with thee till being sowred, it turneth to malice and rancour, and bringeth forth reuenge? Then hast thou suffered it to nestle in thy heart, and if thou lookest not to it, it will be thy destruction; so of Lust, Pride, Couetousnesse: but if thou scarre away these Harpies, as *Abraham* the birds from his Sacrifice, and suffer not an euill thought to lodge with thee all night; surely thou art in Christ, and neuer shalt be damned.

*Gen.*15.11.

VERSE 2. *For the Law of the Spirit of life in Christ Iesus, hath made me free from the Law of Sinne, and Death.*

IN this Verse is an Argument, prouing the Proposition before deliuered; That *there is no condemnation to them which are in Christ.*

The Argument is taken from an effect of our Being in Christ: Thus,

They

They which are freed from the Law of Sinne and Death, ſhall not be condemned.

But thoſe which are in Chriſt, are ſo freed:

Therefore they ſhall not be condemned.

The Minor is thus proued.

They which are quickned by the ſame Spirit which is in Chriſt, are ſo freed:

But all in Chriſt are ſo quickned.

Therefore they are ſo freed.

This Verſe then intreats of the freedome and deliuerance of the Regenerate which are in Chriſt. Concerning which freedome or Manumiſsion, foure things may be obſerued.

1. From what: namely, from *Sinne* and *Death*.

2. The extent of this Deliuerance: not from ſinne and death ſimply in this world: but from the *Law* of Sinne and Death: that is, from the power and authoritie of Sinne: which power is called a Law by the Apoſtle, for two reaſons: 1. Becauſe carnall men obey ſinne, as they ſhould obey a Law. 2. Becauſe ſinne holds vs bound by the Law vnto eternall death.

3. The ſubiect of this Deliuerance: *Mee*, ſaith *Paul*, meaning himſelfe for inſtance; to be ſo alſo meant of euery Regenerate man: and therefore the Syrian Tranſlator reads it *Thee*.

4. The Cauſe: *The Spirit*: The Law of Faith, ſay ſome, which may receiue a good Expoſition. Others better interpret the holy Ghoſt: hereby prouing the Deity of the third Perſon. *Beza* vnderſtands it of the efficacie of the Spirit in vs, which is, ſaith he, the Grace of Regeneration. I take rather to bee meant here, the roote of that Grace, rather then the Grace it ſelfe: The roote I call the Grace of Holineſſe in the Humane Nature of Chriſt, which vpon our vnion with him, is by the Holy Ghoſt conueyed vnto vs. For, *he receiued not the Spirit by meaſure*, but *is full of grace, and of his fulnes wee receiue grace for grace*. This I take to be the fitteſt Expoſition. This Spirit is two waies ſet forth. Firſt, by the Subiect in whom it is. It is radically in Chriſt. Secondly, by the effect; it is the Spirit of life: for if this flowe not vnto vs, we are but dead men; with this being deriued vnto vs, both the worthineſſe of Chriſts obedience, and alſo power for the weakning & aboliſhing of ſinne, that

Ambroſius. Pareus. Chryſoſt.

Ioh.3.34. Iob.1.16.

that it reigneth not in vs, nor can condemne vs. And for this,
1. Cor. 15. 45. I gesse, that our Sauiour is called a *Quickning Spirit*. For as we haue to liue a naturall life from *Adam*, so haue we to liue a spirituall life from Christ, being vnited vnto him.

The meaning then is this. The power of the Spirit which is in Christ, hath freed al them which are in Christ, from sinne and death. So that as sinne could haue no power ouer him to condemne him, neither can it haue ouer vs; wee receiuing of the same Spirit, and liuing the same life which was in him: For we liue not a diuerse life from that which is in Christ, but the very same, as the water in the fountaine, and riuers; and the life in the head and members is the same.

Doctr. *Our Union with Christ, frees vs from the power of sinne and death*, Ephes. 2. 18, 22.

Vse 1. The cause of all our happinesse is this vnion. From hence is it that we serue not sinne: from hence is it that wee yeeld not to euery tentation of Satan: that we haue comfort, that wee are stablished in Grace, is from hence. Labour therefore to be vnited; the ordinary meanes is the Word preached: For as in Graffing: so here; God is the Husbandman; Christ the Stocke, Beleeuers the Imps; The Spirit the Sap, the Word the Knife or Saw; The Sacraments, The Ligatures. As therefore without a Knife or Saw to open and riue the Stock, and to let in the Imps, a man cannot Graffe; so Contemners of the Word and Sacraments cannot possibly be in Christ.

Vse 2. Hath freed *Mee*: There is much Diuinitie in Pronounes (said *Luther*.) In the first Verse *Paul* spake in the third Person; *Them*. Here in the first, *Me*. Not that hee appropriates this freedome to himselfe by so speaking, but to teach euery one to apply it to themselues, and in themselues to feele it, for which cause the Syrian Translator reades *Thee*. For as the power of sense and motion in the head, is deriued to euery the least and farthest member and ioynt; so the meanest in the
Ephes. 4. 7. Church, as well as the chiefest, doe receiue according to their place sutable grace. It may be, some may thinke, O, if I were *Abraham*, *Dauid*, or *Paul*, I should be saued. Yea, if thou be in Christ, thou art freed as well as they, and shalt be saued as well as they.

We

We are now freed from sinne and death, not simply, (so we shall hereafter be deliuered) but from the Law of Sin. We be not so deliuered, that wee cannot sinne or dye; but sinne cannot domineere ouer vs, nor damne vs, nor death hurt vs. Lay vp this against the Day of tentation. *Vse 3.*

It is very grieuous to feele the assaults of Sinne, as of Vncleannesse, Pride, &c. But all are Beggars, and wee may not choose our Almes: we must remember our measure; we haue such things that we may be humbled, not that we should be ouercome. Thou must bee content to haue Sinne trouble thee here, and to wring from thee sighes and teares, but *comfort thy Soule* with this, it shall *neuer condemne thee*.

A Snake may be so handled by taking out the sting or teeth, that it cannot hurt vs, though it touch vs, yet we abhor it for the nature of it, and are afraid to haue it come neere vs, and, it's but our feare. So sinne is in such sort handled by our Sauiour Christ, that though it touch vs, and hisse at vs, yet it cannot hurt vs: It may make vs afraid, but blessed be God, the feare is more then the hurt: For as sinne and death could not hurt Christ, so neither can they hurt vs. It is not kild out-right, but it is so maymed, that as *Adoni-bezek* hauing his hands and feet mangled, and being in chaines, could not endammage *Israel*, so neither can sinne vs. *Iudges* 1.

When therefore thou feelest sinne stirre in thy heart (alas, who feeles it not?) cast not away thy confidence, but with a good courage resist it, and resort to Christ by Prayer, that thou mayst more feele the power of his Spirit. Great is the power of sinne; but the power of the Spirit is greater. The Diuell is strong; but Christ is stronger.

Those which haue not obtained this freedome, are most miserable. They are slaues, and that to the *basest master* in the world, which is Sin, and shall haue the *fearfullest wages*, which is Death: As nothing is more *base* then sin, so nothing is more *bitter* then death: How did sinne *Tyrannize* ouer *Ammon*, *Achab*, *Iudas*, who could haue no rest; but are *sicke* till they haue performed most *shamefull seruices* to their vtter ruine? Thou hast heard of the *Gally-slaues* of the *Turke*: How sweet is it to be deliuered from such a bondage! But alas, What is the *Turk* *Vse 4.* 2. *Sam.* 13. 2. 1. *King.* 21. 4. *Iohn* 13. 30.

to

to the Diuell? What is a Gally to Hell? VVhat the labour of Oares, to the ſeruice of ſinne, and torments of Hell? O the happineſſe of them which are in Chriſt, that are deliuered from ſinne and death! Haue we any enemies to theſe?

Yea, his happineſſe is the more by the aſſurance of it: for once in Chriſt, and euer in Chriſt, let Satan doe his worſt. The leaſt branch of the Vine, which is Chriſt, is too high for Satans reach. Such as are in him, can neuer want ſauing Grace; ſo rich a Root is Chriſt, to maintaine & nouriſh all ſuch which are grafted into him. So long as Chriſt hath any Spirit, thou ſhalt not want it. As poſſible is it for Chriſt to want the Spirit, as for thee to want it, *if thou beeſt in Chriſt.*

Vſe 5. Examine whether thou beeſt ſet free. If ſinne *rule* in thee, it will alſo damne thee: thou art not deliuered. If a man ſick in his bed, burning of an Ague, fetching his breath with difficulty; looking *gaſtly*, &c. ſhould ſay he were well; thou wouldeſt not beleeue him. So, when thou ſeeſt a man *ſwell* with Pride, *burne* with Luſt, &c. If he ſay he is in Chriſt, and hopes to bee ſaued, beleeue him not: All the world cannot ſaue him.

VERSE 3. *For what the Law could not doe, in that it was weake through the fleſh; God ſending his owne Sonne in the likeneſſe of ſinfull fleſh, and for ſinne; condemned ſinne in the Fleſh:*

Or, by a ſacrifice for ſinne.

4. *That the righteouſnes of the Law might be fulfilled in vs, who walke not after the Fleſh, but after the Spirit.*

IN theſe Verſes is a declaration of the deliuerance ſpoken of in the ſecond Verſe. In which are two things.

1. The neceſſity of it.
2. The meanes whereby it is wrought.

The Neceſſitie, in theſe words: *For what the Law could not doe, in that it was weake through the fleſh.*

There is much diuerſitie in the reading of theſe words: That of *Camerarius* is very plaine; but the beſt and plaineſt, is that of his Maieſties tranſlation, which I follow.

In

In these words of the Necessity are two things. 1. Something vttered of the Law, viz. that it could not *deliuer vs.* 2. The reason: Because it is *weak through the Flesh.* This is brought in by a *Prolepsis*, Thus. What needs deliuerance by Christ, seeing wee haue the Law which promiseth *life* to the obseruers? If the Law be able to deliuer, what need Christ? If not able, what auailes the Law?

To this *Paul* answeres by a Concession: That indeed the Law is *not able*, and therefore God sent his *Sonne* to doe that which was impossible to the Law.

This then is affirmed by Paul, *that the Law cannot iustifie and deliuer*, Acts 13.38,39. Heb.7.18.

Q. *What vse then of the Law?*

A. Very great. It teacheth vs Gods will concerning Obedience; it shews what is *right* and *wrong*: It is a *Schoole-master to bring vs to Christ*, and the Gospel. So that, though the Law cannot saue vs; yet, neither can the Gospell without the Law, which *Ambrose* elegantly sets forth by a similitude of the vpper & nether *Milstone*: The Law (*saith he*) is as the *nether-Milstone*, which is slow and stirreth not; the Gospell quicke as the *vpper-Milstone*; without which the *nether-Milstone* may seem vnprofitable. Yet, cannot the *vpper* grind without the *nether*, but both together make *good Meale*. So, Iustification as *fine Flower*, is between the Law and the Gospell, prepared for vs. *Ambrosius Ser. 29. per. totum.*

Seeke not Iustification by the Law. This were to seeke *Life* in *Death*, *Heauen* in *Hell*, *Saluation* in *Condemnation*. There are two things necessary to saluation: Iustification and Sanctification. The Law can giue neither of these.

Pardon sinne it cannot, for it is the Office of the Law to *curse* transgressors. *Deut.27.26.*

Renew vnto holinesse it cannot; though it *can command* vs to *be holy*. The Law is holy in it selfe. But to bee holy, and *to make holy* are two things: *That*, the Law is: in *This*, the Law is impotent.

Vaine therefore is the hope of many, who thinke to be saued only by their good seruing God, and their iust dealing: and that their *good deeds* shall preuaile against their *badde*.

For first, our best deeds haue so much defect, that though in

ſome conſideration they might bee *worthy*; yet in other, they ſtand in need of *pardon*.

Secondly, all our good deeds, though wee had as many as *Abraham*, are of finite perfection, and therfore cannot *ſatisfie* for the leaſt ſinne, whereby an Infinite Maieſty is *offended*.

Thirdly, if wee could doe good *perfectly*, yet ſuch doing is *duty*, and duty *diſchargeth* no debt.

In that it was weake through the fleſh.

The Law cannot deliuer. The reaſon, becauſe it is too *weake*. How comes it to be weake? It is *weakened through the fleſh*. That is corrupted, ſinfull, rebellious nature.

The Law is not *weakened*, either in *Precept* or in *Doctrine*, but onely in *Iuſtifying* of Man: and this not *in it ſelfe*; but by *accident*, becauſe we are naught, and not conformable vnto it: If we could perfectly keepe the Law, it were as able to iuſtifie vs, *as euer*. There is no fault then in the Law, but in vs.

A blind man cannot ſee, though the *Sunne* ſhine moſt cleere: The fault is not in the Sunne, but in his blind eyes. So, that we are not benefited by the Law, is our fault, not the Lawes.

A cunning *Caruer* can cut the *ſimilitude* of any Creature; but not on a Rotten ſticke; yet, no imputation to the *Caruer*. So the Law hath skill to *Iuſtifie*; but cannot doe this feat in our *Rotten Nature*.

Doctrine. *The Law cannot iuſtifie vs, becauſe we cannot perfectly keepe it*, 2.Chron.6.56. Iam.3.2.

Queſtion. How can we be guilty of the breach of that Law which is vnpoſſible for vs to keepe?

Anſ. 1. It is vnpoſſible here, but in heauen it will be poſſible. 2. It is poſſible to the *Elect*, in regard of Chriſt in whom they haue fulfilled it. 3. It is poſſible, in regard of perfect obedience, begunne in this life, moſt certaine to be perfected after this life. Yet it is impoſſible for Iuſtified men in *This* life perfectly to keepe the Law in themſelues, (though the Councell of Trent haue determined it poſſible) and wee alſo are *bound* to this impoſſible Law, & that *Iuſtly*. The Reaſon is: Becauſe to *Adam* in whom we were, it was at firſt poſſible, and by his tranſgreſſion (in whom wee ſinned) it became impoſſible.

Conc. Triden: Seſſ. 6. Can. 8.

So

So that God may *iustly require* it now of vs; as a man may iustly require *a debt* of him, who through his *Ryot* and *Luxury* hath made himselfe vnable to pay it.

A *King* loseth not his authoritie to command, because some refuse to obey him: nor God his right to command, though wee by our naughtinesse haue made our selues vnable to performe his commands.

That seeming Contradiction, attributed to *Hierome*, is true on both parts. Cursed is hee which saith God hath commanded impossibilities; and Cursed is hee which saith the Law is possible.

Thou *faileſt* in thy obedience, yet if thou beleeueſt, and thy heart be *vpright*, be of good Comfort: Nor *Abraham*, nor *Dauid*; nor any of the Saints did *perfectly* keepe the Law, or were saued by their Works, but by their Faith. Doest thou beleeue, and endeuour with an honest heart to obey (though *in much weakenesse*) Thou shalt be saued as well as *Abraham*: For he hath the *perfection* of the Law, which beleeues in Christ. But thou wilt say, that thou art *vnworthy*. 'Tis true: So certainely was *Abraham*. Let thy failings *humble thee*, and seeke for increase of Faith. *Vse. 1.*

The Law is weake, to saue so much as *one*: but it is strong enough to *damne thousands*: Remember that. If thou beest a Blasphemer, a Drunkard, &c. thou shalt finde it a *Gyant*: If thou hast but one sinne *vnrepented for*, it will condemne thee. *Vse. 2.*

The Law was giuen to *Adam* as a *Rule* to *Direct* him to *Heauen*. It is weakened by thy euill corruption: which weakens also the Gospell, making that a *sauour* to death, which is appointed for a *sauour* of life. Bewaile thy corrupt nature, and seeke Renouation. *Vse 3.*

God sending his owne Sonne, in the likenesse of sinfull flesh, and for sinne, &c.

In these words to the end of the fourth Verse, is declared the meanes or way, whereby we are deliuered from the power of sinne, and so from Condemnation.

This Declaration contains a double Effect of God. The first is the *sending of his owne Sonne, &c.* the second, *The Condemning*

of ſinne, &c. Both theſe are amplified from their End, *verſe* 4. Firſt, of the firſt Effect: In which we haue foure things. 1. The Perſons. 1. Sending. 2 Sent. 2. The act *Sending*. 3. The manner, *In the likeneſs of ſinfull fleſh*. 4. The End, to take away ſinne.

1. The Perſon Sending: *God* the Father, ſo heere to be taken, though it were the worke of the whole Trinity, becauſe of the Relatiue, Sonne.

The Perſon ſent: The *Sonne*, noted by this poſſeſſiue (*His Owne*) For God had diuers Sonnes by a ſuperlatiue Grace; As Angels and Men. The one by Creation, the other by Adoption. None of theſe are ſent; but his *Owne Sonne* by Nature, his *onely begotten*.

John 1.14.

2. *Sent:* How can the Sonne be ſent, without a Separation from the reſt of the Perſons, or a Diminution of his owne excellency? The anſwere is, that Chriſt is to be conſidered two wayes: As God; and as the Mediator of God and Man: And this ſending to be meant; not of a locall motion from Heauen to Earth, but of his manifeſtation in the Fleſh. *Sent*, ſaith one, not that he might be where he was not, but that hee might be in the manner that he was not: that is, viſibly in regard of his aſſumed Fleſh.

Aquinas.

3. *In the likeneſſe of ſinfull Fleſh. Fleſh* is not here to be taken for Corruption; but for the ſubſtance of mans Nature: The word *Likeneſſe*, is not to be attributed to *Fleſh*, but to *Sinfull*. Not fleſh in likeneſſe; For that was the Hereſie of *Marcion*: but ſinne in Likeneſſe. He had true Fleſh: but No Sinne. In regard of the ſubſtance of the Fleſh, it was True. In regard of the Euill Qualities, it was *like*. He was counted a Sinner, and Condemned as a Sinner, but he was no ſinner. He could be weary, ſleep, be hungry, and dye, but he could not Sinne.

And for Sinne: that is, for the taking away of Sinne, to be a ſacrifice for Sinne.

The meaning. It was the will of God, that Chriſt ſhould take our Nature vpon him, but without Sinne, and therein make ſatisfaction for vs, and ſo free vs from ſinne and death.

So that theſe words are (as we may ſay) a Commiſſion from God the Father to Chriſt. In which are three things. 1. The Author, God the Father. 2. The Committee, Chriſt the Sonne.

3. The

3. The Summe and Contents of the Commission, in two Clauses. The first, to take our nature vpon him. The second; in that Nature to take away sinne. The first part shewes his Nature. The second his Office. In the first, is the Doctrine of his Incarnation. In the second, the Doctrine of his Passion.

D. Of the first part. Iesus Christ came into the world, & was incarnate of the Virgin Mary, *not of his own will, & yet not vnwilling, but by the will, appointment, & decree of his Father*, Gal.4.4. Ioh.8.42. *Doctr.*

Quest. Was not the Virgin *Mary* a sinner?

Answ. Yes.

Quest. How could he then take flesh of her, without sinne?

A. By the operation of the Holy Ghost *ouer-shadowing* her.

Sending his owne Sonne. Christ then had a Being before hee was incarnate. The Mission is not his Incarnation, but being sent, he was Incarnate. *Vse 1.*

There are two Natures in Christ. The Diuine, for hee is Gods owne Sonne. The Humane, because in the Likenesse of sinfull Flesh; and both these *personally vnited*. For the same Sonne sent forth, is sent in the *similitude* of sinfull flesh. *Vse 2.*

Christ had no sinne of his owne, called therefore the Immaculate Lambe. He had our sinnes by Imputation. *Vse 3.* *Heb.4.15.*

God sent his Sonne out of his owne *bosome*, without our Counsell; we *inquired* not after it, we *desired* it not, much lesse *deserued* it. All our saluation is wholly of God. *1.Pet.1.19.* *Vse 4.*

Christ is God. How darest thou then despise his Word and Sacraments? How darest thou by Swearing, Lying, Drunkennesse, &c. offend him? He is *the Lord thy God*, therfore beleeue thou in him, and *worship him*. Christ is man, This is *comfortable*. Art thou poore, despised, afraid, tempted, weake? So vvas thy Lord Christ, being Man. And the Seruant *is not aboue* the Master. *Vse 5.* *Psal.45.11.* *Iohn.15.20.*

Christ was Man. Not a man of *Steele*, but a *weake man*. Not *senceleſſe*, but *sensible* of miseries: Pouerty could *lay hold* on him. Hunger *bite* him. Sleepe and wearinesse *ouertake* him. Blowes and Buffets *light on him*. The Diuell could *tempt* him. Death could *feare* him, yea, *hold* him for a time. The Graue could *swallow* him. He knowes what all these meane: What a vile Tongue: a false Accusation: a smiting Hand; a cruell and

partiall Iudge can doe. How Pouerty, Temptation, Death, can *terrifie* and *amaze*. In thy trouble therefore flye to him; be not afraid. Hee cannot forget what it is to be troubled, and remembring; hee cannot but *haue compaſſion*, and bee *touched* with the *feeling* of our Infirmities, who was ſo ſubiect, that hee might bee *mercifull* and *ſuccour* vs that are tempted. O ſweet! that hee might haue *compaſſion*, and that he might *ſuccour vs*.

*Heb.*2.17,18 & 4.15,16. reade the places.

When thou art ſick, thou ſaiſt, O if you knew what I feele, you vvould pitie mee: and ſeeing others pained as thou haſt beene, thou art moued to pitty them from thine owne experience. Remember: Chriſt knowes thy miſery, and hath felt a thouſand times more. Goe boldly to him for Comfort.

Vſe.6. Chriſt was tempted and afflicted, but ſinned not. Nothing could make him ſinne. Do thou in like manner. Let not pouertie, wrongs, any tentations make thee *offend* God; that being like Chriſt thy *Head* in holineſſe, thou maiſt be like him alſo in glory.

Doct. of the ſecond part. God ſent his own Sonne to take our Nature vpon him For ſinne: *that is, to take away ſinne.* Iohn.1.29. *The principall thing in this Doctrine is, that This was committed to Chriſt, and* enioyned *him of his Father.* Eſay 61.1,2,3. *Which Chriſt applies to himſelfe,* Luk.4.21. *As Kings, Prieſts and Prophets were of old, ſo was Chriſt hereto anointed and appointed. Yea, to this Commiſsion, as Gods* owne *Act and Will, God hath ſet his Seale,* Ioh.6.27. *And Chriſt himſelfe* vndertakes *his Office with an Oath.* Heb.7.20,21.

Vſe.1. God hath thus ſolemnely commanded his owne Sonne this ſeruice To take away our ſinnes, and to ſaue vs. Art thou afraid of Damnation becauſe of thy ſinnes? Be of good Comfort: Thou haſt Chriſt for thy *Aduocate*. If we be to ſue downe a Commiſſion, wee deſire to haue the *wiſeſt* and *ableſt* men to *ſit vpon* it. If wee haue a *ſuit* at Law, wee couet to get the beſt and learnedeſt Councell, and in moſt fauour with the Iudge. Now vvee haue a ſuit for ſaluation; wee haue ſtrong Aduerſaries: The Fleſh, the World, the Diuell, the Law. Who ſhall be our *Man of Law* to plead for vs? Shall an Angell? No: we haue Chriſt himſelfe the *Lord* of Angels; The wiſeſt, for hee is the

1.Ioh.2.2.

Wiſedome

VViſedome of his Father, and moſt in fauor with the Iudge, for in him is God well pleaſed. And indeed Chriſt hath taken our Matter vpon him. God hath *retained* him for vs. How then ſhouldeſt thou not haue the Sentence paſſe on thy ſide? Thou committeſt thy other cauſes ſometimes to a man and ſpeedeſt; if thou committeſt thy ſelfe to that Word, canſt thou periſh? He knowes the *moment* of thy cauſe, and the reaſons whereby he ſhould perſwade. It ſtands him vpon that thou preuaile, becauſe thou art of his bone and his fleſh. Be ſure to bring him his Fee, that is, Faith, Repentance and Obedience, and thou canſt not loſe the day: If thou canſt beleeue, hee can ſaue thee; nay, he muſt, it is his Office, God hath inioyned him: and hee is faithfull as *Moſes*; nay, more faithfull; *Moſes* as a Seruant, he as a Sonne. Let him that hath an Office, wait on his Office (ſaith he to vs:) and can hee neglect his Office? Reade *Ioh.6.37,38,39,40.* It is the will of his Father (which hee alwaies delighted to obey) that hee ſhould caſt away no poore ſinner which beleeues and repents.

Committit ſe homo viro diſertæ linguæ, & non perit: committis te Verbo & periturus es? Aug.

Heb.3.2,5,6.

Rom.12.7.

Goe therefore thou Penitent Soule to Chriſt, deſire him to doe his Office, to take away thy ſinnes and comfort thee. Haſt thou no feete? Haſt thou ſtumps? Creepe to him. It is as poſſible for him to reiect thee, as it is poſſible for him to be vnfaithfull.

Seeke not to the Virgin *Mary*, to Angels or Saints for Saluation; it is not their Office, but Chriſts. He offers it thee in his Word: ſee thou refuſe not to receiue it: This refuſall brought wo vpon *Corazin* and *Bethſaida*. Yea, the duſt of the feet of our Preachers is to be ſhaken off, as a witneſſe againſt ſuch as contemne the grace offered in the Goſpell: and it ſhall be eaſier for Sodom and Gomorrah then for ſuch. Let vs not then harden our hearts any longer; but while hee ſpeaketh let vs heare his voyce; while he calleth, let vs make obedient anſwere; while he ſtretcheth out his hands, let vs runne into the boſome of his mercy, that we may be ſaued. *Amen.*

Vſe.2.

Mat.11.21.

Mat.10.14.15.

Condemned in the fleſh.

The former effect was a Commiſſion from the Father to his *owne Sonne*. In theſe words is the ſecond effect, containing

the Returne of the Commission. All Commissions speed not. This sped according to the intent of the granting, for *sinne was condemned* and taken away.

In this effect are 4. things. First, the Efficient, *God.* Secondly, the Action, *Condemned.* Thirdly, the Object, *Sinne.* Fourthly, the Subiect, *in the Flesh.*

God, the Father as before.

Condemned: To Condemne is an Action of a Iudge giuing sentence against a guilty Person: So is it not heere; for sinne is not guilty, but makes guilty. Condemnation is also many times taken for the punishment which the delinquent condemned suffers; neither is it so heere: but after a similitude, as condemned Persons executed, cease to bee, and are taken away, so sinne is taken away. *Some expound it, Hee abolished it; Some, Hee abrogateth the power and reigne of it, as a man hanged loseth his Offices. *Aquinas*, He weakened. *Ambrose*, Hee tooke away the authority of sinne. So *Martyr*, Hee put out of authority and Office; as if the King should take away his Commission from a subiect and disgrace him: So God by Christ put sin out of Office with all the reproach that might be. As Souldiers and Captaines are sometimes cashierd and sent away disarmed, so Christ hath cashierd this Captaine, Sinne.

Tollitur è medio.
**Beza. Caluinus.*

3 *Sinne*, That is, All sin: whatsoeuer had any consideration of sin: Originall, with the fruit, which is Actuall sin; and both these with the effect, which is Condemnation. Hee condemned and abolished it in regard of dominion and damnation, and so it answeres vnto the freedome spoken of in the second verse.

4 *In the Flesh*: Flesh heere for the nature of Man which Christ assumed: The Article would heere be expressed in *That flesh*. The *Syrian* Translator, *In His flesh.*

The sense. Wee are freed by the Law of the Spirit of life which is in Christ; for He abolished sinne in his Flesh; so that wee being Flesh of his Flesh, and Bone of his Bone, must needs also be deliuered.

Doct. *God by the death of his Sonne, which Hee did suffer on the Crosse in our Nature, hath so taken away and abolished sinne, that it cannot rule*

rule in vs heere, nor condemne vs heereafter, Eſay 53. Iohn 1.29. Heb. 2. 10. to which adde Heb. 5. 9.

Sinne was condemned in the humane Nature of Chriſt; not in the Diuine: for that is impaſſible: but the Perſon muſt be Diuine. For neither Men nor Angels could haue borne the puniſhment of ſinne, but themſelues muſt haue beene for euer condemned withall. To ſinne is Mans work: But to condemn ſinne is Gods worke. *Vſe 1.*

Q. *Why did not GOD pardon ſinne at once, and ſpare his own Sonne?*

A. The threatning, *Gen.* 2. 17. required that Man muſt dye for his tranſgreſſion; which if hee had done in this owne perſon, he could not haue beene ſaued. Neither indeede is it to be imagined, that God can forgiue ſinne without ſatisfaction to his Iuſtice: not for any defect of power, but for the perfection of his Nature, which cannot but hate and puniſh ſinne. Nothing is impoſſible to God, but that which he willeth not, and he cannot will, that his Iuſtice ſhould be vnſatisfied. 2. *Theſ.* 1. 6.

Q. *How can the Temporall puniſhment in the Fleſh of Chriſt, ſatisfie for the Eternall to be ſuffered by vs?*

A. Though he ſuffred not long, yet he ſuffered much. And though the Action, or rather Paſsion was of ſhort continuance; yet the vertue is euerlaſting and infinite, ſutable to his Perſon which ſuffred, who is Infinite.

Sinne is fully deſtroyed: becauſe it is Gods *worke*: and iuſtly; becauſe *condemned*. And Beleeuers cannot iuſtly bee now condemned, becauſe Chriſt hath payd the Debt. *Vſe 2.*

Sinne is condemned, our greateſt enemy. What ſhould let vs greatly to reioyce? If a man in authority, being our vtter enemy, ſhould bee impriſoned, put from his place, and made Iacke out of Office, as wee vſe to ſay; it would make vs exceeding glad: or, as if thou hadſt a *ſpitefull* enemy, by whom thou wert afraid whenſoeuer hee met thee, to be ſtab'd, thou wouldſt be much afraid: euen as *Saul* was (though otherwiſe a valiant man) at the ſight of *Goliah*. But when hee ſaw *Dauid* had kild him, hee *reioyced* and all *Iſrael* with him. So it is with vs: Sinne aliue and in authority, will make the ſtouteſt of vs afrayd. But Chriſt our *Dauid*, hath kild ſinne our *Goliah*: This *comforteth* our hearts.

But

But thou wilt say, Alas, I feele sinne *struggling* with mee and molesting mee, and I many times smart full sorely for it. Yea, it may be so, and shall be so: God will haue it so, to *humble* thee, and to make thee *cleaue* the faster vnto him. But, if thou beleeuest, it *rules* not, nor can *condemne* thee. Sinne *liues* indeed, but as a *condemned* person. A man receiuing his deaths wound, *sprawleth* and mooueth a while: And Fire, though it be *quenched*, yet there ariseth a *smoke* for some small time after, which may trouble thine eyes: So is it with sinne. And for the Crosse, it's *necessary*, not as a punishment, or satisfaction; but as an *instruction*: which is to be vsed, so long as we beare about vs the *remainder* of sinne, for a help to Mortification; and that it may appeare that God no way approoueth of sinne, when hee *correcteth* his Children for it, though hee hath *pardoned* them.

Vse 3. Christ hath done and suffered whatsoeuer his Father appointed him: he hath borne *hard words*, *harder deeds*. He neuer gaue ouer, till that comfortable *consummatum est* was vttered. Imitate him. Whatsoeuer God commands thee, *obey*, though it be hard and tedious to flesh and bloud: Repent thee of thy faylings, who like a lazy seruant hast made *Exceptions* of thy seruice. And see that thou hate for euer and abhorre all sinne, seeing Christ came to condemne and take it away. Thinke *seriously* of it. God hath in the flesh of his owne Sonne, condemned thy Anger, Pride, Couetousnesse, Blasphemy, &c. Wilt thou *iustifie them*? Christ hath *kild* sinne: Wilt thou giue it life? Christ came to *demolish* and abolish it: wilt thou build it? God set a curse on him which should build Iericho: which afterward tooke Effect. Sinne is this Iericho, and cursed shall hee be that buildeth or *maintaineth* it. Christ came to *destroy* the *workes* of the Diuell, which are Whoredome, Drunkennesse, &c. Wilt thou *liue* in the practice of them? This is to take the Diuels part, against thy Sauiour Iesus Christ. Sinne is Condemned in Christs *Flesh*; if it *liue* and *rule* in *thy* flesh, thou hast no part in him, thou art not of *his* flesh and bone: for thou art contrary to him.

Ioſh.6.26. *1.King 16.34.* *1.Ioh.3.8.*

Verse

VERSE 4. *That the Righteouſneſſe of the Law might be fulfilled in vs, which walke not after the Fleſh, but after the Spirit.*

HItherto of the two Effects of God. God ſent his Son, and gaue him a Commiſſion. He executed it. So did God. So ſuffered Chriſt. But why? *Cui bono?* Who haue the benefit of all this? This *Paul* ſhewes in this Verſe. Where are two things. Firſt, what the Benefit is: (*viz.*) *The fulfilling of the righteouſneſſe of the Law.* 2. Who receiue this Benefit. Wee that beleeue. *In vs.* Deſcribed by a proper Effect. *Which walke, &c.*

That. This noteth not here the euent onely, as though it ſo fell out, but the Counſell of God, purpoſing this to be the end of the ſending of his Sonne, &c.

The Righteouſnes of the Law. So many. As though it were δικαιοσυνη: ſome Iuſtification: as though it were δικαιωσις: but it is δικαιωμα, which *Beza* well renders, *Vt Ius Legis*, that the Right of the Law might be fulfilled in vs. What Right? The Law hath a double Right. One of Obedience, it doth rightly challenge obedience, and the Law hath not the right if it bee not obeyed. The other Right is to Condemne vs for Diſobedience; for it is right and equall that thoſe which doe euill, ſhould ſuffer euill. Both theſe are heere vnderſtood.

Of the Law. Law ſometime is taken for the ſtrength of a thing, as in Verſe 2. ſometime largely for the whole Word of God: ſometime more ſtrictly for the Morall Law in the Decalogue, and for the Doctrine, Precepts, Promiſes, Prohibitions, Threatnings, which the Law ſpeakes of: So here.

Fulfilled. Perfectly ſatisfied by Chriſt, in regard of both the Rights.

In vs. Not by vs. By Chriſt. *In vs.* For Chriſt in our Nature hath fulfilled the Right of the Law: and therefore *in vs*, becauſe of our Communion with him.

The meaning. God hath Condemned ſinne in the Fleſh of his Sonne, that, All that which the Law by any right could require of vs, might be performed by him for our Benefit ſo, as if we our ſelues had in our owne perſons performed the ſame.

What-

Doctr. *Whatsoeuer Christ did concerning the Law, is ours by Imputation so fully as if our selues had done it,* Mat.3. 15. & 5. 17, 18. *As if he should say, euery Tittle of the Law should be fulfilled. If it require Obedience, it shall haue it. If it threaten Curses, they shall be borne. The Precepts shall be kept, the Promises receiued, the Punishments endured,* 2. Cor.5. 21.

Vse 1. If *Adam* had not sinned; by fulfilling the Law in the Precepts hee should haue beene saued: and the Damned fulfill it in hell in regard of the Curse, by suffering it, and cannot bee saued. If we would be saued, we (because sinners) must fulfill it, *in Præcepto & pœna*, in the Precepts and Punishment. The Precepts must be kept, that there may bee place for the *Promises*. The Curse also must be endured, which is the *wages* of our Sinne. The Law must haue our *Bloud*, and without bloud there Heb.9.22. is no remission. We can doe neither of these in our selues. We haue done both these by *our Surety*. Faith is here necessary, that Christs doing and suffering may bee applyed to vs, that The Right of the Law may be *fulfilled* in vs.

Vse 2. The Wonderfull wisedome of God appeares in our Redemption. Who *Executes* his Iustice vpon Christ, *Exerciseth* his mercy toward vs. Without Infinite Satisfaction his mercy could not be appeased. Without Infinite mercy wee could not bee saued. One Deepe calleth another. The Deepe of his Iustice, the Deepe of Christs Satisfaction: The Deepe of our Misery, the Deepe of his Mercy. If he had laid his Iustice vpon vs, where had beene his Mercy? If hee had shewed Mercy without Satisfaction, where had beene his Iustice? Both these must meete, that we may haue Righteousnesse and euerlasting peace. This the Angels *admire*; doe *thou* labour to *vnderstand*.

Vse 3. Christ suffered for vs, not onely (*nostra Causa*, but *nostra vice*,) for our sake, but in our roome and stead. Wee should haue beene Buffeted, Spit vpon, Crucified, Cursed. Hee *represented* our Persons, was in our roome. O infinite Loue! Many desire to *represent* Great Personages, to partake of their Honour: but none desire to *represent* the *persons* of *base* and condemned wretches, to *beare* their Shame. No *suing* for this. *Dauid* wisht that he had dyed for *Absalom*. But Christ our *Dauid* dyed for vs indeed.

Heere

Heere is ſingular comfort; for this is our *due* from this place The Law muſt haue it's right, before a *ſinner* can be *ſaued*. We cannot of our ſelues fulfill the right of it. Art thou in Chriſt by Faith? Be of good comfort: Chriſt hath fulfilled it in thee, and thou haſt fulfilled it in Chriſt. *Vſe* 4.

Thou mayſt bee threatned by the Law, in regard of thy dayly failings: But here is a *non obſtante*, by the goodneſſe of thy ſurety. As a man hauing broken a *penall* Statute, if he once haue vndergone the Law, he feares not any more, either Iudge, Officer, or Law, for that fault. So, becauſe Chriſt hath *vndergone* the Law for vs, wee need not feare. And as the Debter by the paiment of the ſurety is deliuered, ſo wee by the ſufferings of Chriſt.

But thou wilt ſay, that thou ſtill ſinneſt, and canſt not fulfill the Obedience of the Law. I anſwere, that this right alſo of the Law is fulfilled in thee by Chriſt, if thou beleeueſt. For he that hath Chriſt, though hee hath not kept the Law, hath the whole righteouſneſſe of the Law. Chriſts righteouſneſſe is a large Garment *couering* himſelfe, and vs too. This Garment is not of our *buying* or *working*, but it is better, becauſe wrought by Chriſt; and wee ſhall alſo haue a *righteouſneſſe* of our owne in the Kingdome of Heauen. *Iuſtitia Chriſti non pallium breue.* Bernh.

Chriſt hath *ſtood* in thy ſtead, and endured the *ſharpeſt* of Gods Iudgements, which he deſerued not, that thou mighteſt *taſte* the *ſweeteſt* of Gods Mercies, which *thou* deſeruedſt not. How ſhould this bind thee vnto Him in all obedience! The Borrower is a *ſeruant* to the Lender, as *Salomon* ſaith, and the Receiuer to the Giuer. Chriſt hath done and ſuffred ſo much for thee: ſhalt thou deny him any thing? Euen thy *life* if *He* require it? Now, what would Chriſt haue thee to do? He hath borne the puniſhment of thy ſinnes; He would then haue thee ceaſe from ſinne. Hee indured *baſeneſſe* and *pouerty* for thee: Repent then of thy Pride. His bleſſed Mouth was *buffeted* and *ſpit* vpon for thee: Hee would now haue thee to *leaue* thy Swearing, Lying, filthy and vngodly talke, and to vſe a holy and gracious ſpeech. His heart was *pearced* for thy ſinnes; thruſt not the *ſpeare* of thy ſinnes into his ſide againe; but repent, and pleaſe thy Sauiour in the amendment of thy life. Prou. 22. 7.

Verſe

VERSE 5. *For they that are after the flesh, doe mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.*

6. *For to* [a] *be carnally minded is death, but to* [b] *be spiritually minded, is life and peace.*

7. *Because* [c] *the carnall minde is enmitie against God: for it is not subiect to the Law of God, neither indeed can bee.*

[a] Or the minding of the flesh.
[b] or, the minding of the Spirit.
[c] or, the minding of the flesh.

IN the premises, Saint *Paul* hath deliuered that there is no Condemnation to them which be in Christ; becauſe they are deliuered from the condemning power of ſinne, God hauing condemned their ſinne in the fleſh of his Sonne. And leſt any ſhould heere take liberty to ſinne, hee hath there admoniſhed that ſuch comfort and priuiledge belongs vnto them onely, which walke not after the fleſh, but after the Spirit.

This laſt point is farther inforced in theſe three Verſes, by an Argument taken from an Oppoſition of Contraries: The diſpoſitions of Carnall and Spirituall men are contrary.

Therefore their end muſt be contrary.

Of the contrarietie of their diſpoſitions ſpeakes the fift verſe, of their contrary ends the ſixt verſe, one part whereof is prooued in the 7. verſe, the other part is eaſily vnderſtood. Firſt of the fift verſe.

They which are after the Fleſh, that is, which are in a meere vnregenerate eſtate.

To be in or after the fleſh, and the fleſh to bee in vs, differ: This is incident to the Regenerate, that proper to the vnregenerate.

But vnderſtand, to be after the Spirit, not to bee meerely ſpirituall, but to be Regenerate.

The things of the Fleſh. Earthly things, which are either good, as Mortalities. Indifferent, as Riches: or euill, as Whoredome. The things of the Fleſh heere principally meant, ſet downe, *Gal.* 5. 19, 20, 21. The things of the Spirit alſo ſet downe, *Gal.* 5. 22, 23.

To mind, muſt be taken largely, comprehending Thoughts, Medi-

Meditation, Deſire, Delight, Study. To Sauour:

The ſenſe: Carnall men ſauour Carnall things, Spirituall men contrary.

Carnall men and Spirituall are contrary, Gal. 5. 17. 2. Cor. 6. 14. Iam. 3. 15, 17. *And* Salomons *foole and wiſeman, ſo often oppoſed, ſhew the ſame.* *Doctr.*

Why cannot Carnall and Spirituall, Godly, and Godleſſe men agree together? Why is a wicked man an abomination to the Iuſt, and contrary? Heres the reaſon. They are contrary, of contrary nature and diſpoſition. Fire and Water are not more contrary. Clay and Iron will not weld together, ſo friendſhip is where there is likenes: Birds of a feather will flye together. Gods Children wonder, that wicked men can bee ſo ill: and wicked men wonder, that the children of God will not runne with them into all exceſſe, and Ryot. *Vſe 1.* Prov. 29. 27.

From this contrariety is it, that Adulterers, Drunkards, vaine perſons find fauour there, where a good man is hunched at. That an Idle perſon who will let his worke to runne to the Ale-houſe, and to vanity, ſhall bee borne with; but if a poore man let an houre to goe to a Sermon; hee's an Hypocrite, 'tis pitie to doe any thing for him. A Philoſopher being asked, why men ſought more to *rich* men, then to *wiſe* men, anſwered, Becauſe it was poſſible they might bee *rich*, but not *wiſe*: So, if any aske me why wicked men are of ſome more fauoured, then good men: the Anſwere is ready: Becauſe they which fauour wicked men, either are, or meane to be Whore-maſters, Harlots, Theeues, Drunkards, &c. but to be godly they purpoſe not.

Doeſt thou hate good men and rayle on them? Well, goe too: ſhew thy ſelfe what thou art: No body hates an Iſraelite, but an *Ægyptian*, or a *Canaanite*; no body mocks *Iſaac*, but *Iſmael*: betrayes Chriſt, but *Iudas*, is an enemy to a godly man, but he which is contrary.

Put Fire to Fire, or Water to Water, and there is no commotion: but put Fire to Water; or contrary, and then, what a noyſe and Thundring! So, if a wicked man meet with a wicked man, there's ſhaking of hands and much gladneſſe: but if a good man come in their way, hee's ſure not to paſſe without a mocke

a mocke or taunt. If thou feareſt God, let not this diſcourage thee. It's a ſigne there is ſome goodnes in thee, otherwiſe the Diuell would not in his Inſtruments ſo rage againſt thee.

Vſe 2. As it's eaſie to diſcerne betweene *Muske* and *Muck-hill* by the ſent, and betweene Gall and Honey by the taſte: ſo it's eaſie to diſcerne a ſpirituall man from a carnall, by their ſauour: Doſt thou moſt mind, affect, ſauour earthly, and carnall things? This ſhewes thy *dung-hill diſpoſition*; for Spirituall men ſeeke and minde things aboue.

Euery thing liues according to his kind: the Horſe in the Paſture: the Fiſh in the Water: A Fiſh cannot liue out of the Water: ſo talke of good things to a carnall man; he preſently fals aſleepe, or railes; for hee's out of his Element; but to a Spirituall man, ſuch things are a delight. As in dyet, that which is one mans meat, is another mans bane, becauſe of the difference of their *temperature* and conſtitution: So is it here.

Examine thy ſelfe in particular: The hearing of the Word, Prayer, &c. are Spirituall. Is the Word as ſweet to thee as the Hony and the Hony-combe, as it was to *Dauid*? And is thy Soule neuer at reſt, till thou canſt finde opportunity to powre out thy heart to God in Prayer? Thou art ſpirituall; theſe things are *moſt tedious* to a carnall man. Drunkenneſſe, Idleneſſe, Vanity, &c. are things carnall: Doeſt thou account that day as loſt, wherein thou meeteſt not with thy Conſorts, to haue fellowſhip in ſuch things? Flatter not thy ſelfe; thou art ſurely carnall: For a ſpirituall man hates theſe things, and all his delight is in the Saints, and in them which excell in Vertue.

Vſe 3. Hee that would ſauour ſpirituall things, muſt be renued by the Spirit of God. As hee that is *Agueiſh*, thinks ſweet things bitter; but being in health, taſts euery thing aright: So, if thou wouldeſt ſauour good things, purge out that ſame *choller*, and *rankneſſe* of *corruption*, which hath infected thee.

Many think that the priuiledges of Regenerate men belong to them, becauſe now and then they goe to a Sermon, though they find no more ſauour in it, then in a dry Chip: No, no, Thou mayſt heare many Sermons, and yet haue a carnall heart of thine owne, which if occaſion ſerue, will ſhew it ſelfe. As

Water-

Water-fowles hatcht vnder a Land-fowle, a while remain with their damme; but anon runne into the Water, according to their kind. So, if the nature and diſpoſition of the heart be not *changed*, we cannot ſauour and take pleaſure in good things.

As a Hare, when ſhe is hotly purſued and hunted, plies her to ſome *beaten-path*, not for any loue ſhe hath to it, but that there, by the feet of paſſengers ſhee may loſe her ſent; ſo many will be in the Church-paths, not for any Deuotion; but that the filthy ſent of their carnality might be diſcouered.

Plutarke laughed at ſuch who would be accounted as *wiſe* as *Plato*, and yet in the company of *Alexander* vvould bee drunken. Deſireſt thou the reputation of one godly and of a religious Profeſſor? Though thou commeſt to Church, and ioyneſt in Prayer, &c. thou ſhalt neuer attaine it, ſo long as thou wilt ſweare, lye, be drunken, or any thing for company. Its another manner of thing to be ſpirituall. We cannot be a Lyon in the Forreſt, and a little Dogge in a Ladies lap. There muſt be a *change* of nature; ſeeke this.

VERSE. 6. *For to be Carnally minded is Death: but to be Spiritually minded is life and peace.*

AS *Adam* hauing ſinned, the Angell kept the way of the Tree of life, ſo our Apoſtle keepeth vnrepentant ſinners from the *Conſolation* before propounded. Such conſolations belong not to wicked men. The Argument to prooue it was: Thoſe which are contrary obtaine not like condition: But the wicked and godly are contrary. The Minor was partly ſhewed Verſe 5. from their contrary diſpoſitions, and is more declared in this Verſe from their contrary Ends.

Death and life are immediately contrary.

But theſe are the Ends of the Wicked and Godly.

Therefore, the Ends of the Wicked and Godly men are contrary.

To be Carnally minded. The word ſignifies the act of a Carnall minde, comprehending thoughts, deſire, diſcourſe. *Moſes* calleth it that which the heart faſhioneth. φρόνημα *Figmentum Cordis.* *Gen.* 6.5, 8, 21.

Is death, By a figure, bringeth, cauſeth, or endeth in death: *Meton. Effects.*

For death is the end of sinne, though not the end of a Sinner: A wicked man sinnes not purposely that he might be damned, but damnation followes his wicked doings.

As a man many times, seeking for one thing findes another: so wicked men in their sinning seeke another thing: The Adulterer, his pleasure; the Couetous, Riches, &c. but they find another thing: that is, Death.

To be spiritually minded. That is, the Cogitations, deuices, desires, actions, proceeding from the spirituall part.

Is life and Peace: that is, bringeth happinesse, and peace with God and our owne Consciences.

Doct. *The sense and Doctrine. Whatsoeuer the flesh or corruption doth minde, sauour, desire, endeuour, seeke, act, bringeth death; and so on the contrary for the Spirit, that is, the Regenerate part:* Gal.5.21, 23. *The fruits of the flesh exclude vs out of Heauen: the fruits of the Spirit exclude the Curse of the Law. The* more flesh, *the neerer Hell, the* more Spirit, *the surer and neerer Heauen,* Gal.6.7,8. *As he that soweth Wheat, reapeth Wheat, not Barley: so if we sow to the flesh, we* reape *Corruption; if to the Spirit, life euerlasting.*

Vse 1. True wisedome is that which hath the *fauour* of God, and *life* following it: We say many times of a wild graceless yong man: He hath a *good* wit: a *Naughty* wit wee should say; because being *vnsanctified*, it bringeth death: We say also of a *Couetous* man: O, a very *wise* fellow, wee should say a *very foole*: For what wisedome can it be for a man to damne his soule by his courses?

If a man would iudge of *wise* men without the Word, hee might imagine, that our witty Politicks and Carnall men had all the wit, and that *Spirituall minded* men, who neglect the present good things, were little better then Fooles. Indeede Carnall men *thinke* Spirituall men to bee Fooles, but Spirituall men *know* Carnall men to be so. For true wisedome is to feare God, which while Carnal men want, they cannot be *truly* wise.

The Word sometime calls wicked men wise, but with a restriction, *in their generation to doe euill*: according to the flesh, &c. Thus was *Achitophel* a deepe Politician, but died like a Foole, in a pettish humour hanging himselfe. Therefore *Salomon* almost alwaies calls a wicked man, The Foole.

Luk.16.8.
1 Cor.4.22.
2.Sam.17.23.

Some

Some thinke it a point of wisedome to beleeue nothing which they cannot *fathom* with their owne Reason, as the Corinthians doubted of the Resurrection: but *Paul* saith to such a one, Thou Foole, or, O Foole. Some thinke it a glory to differ from other in opinion and to contrary them, as the Galathians in the point of Iustification: but *Paul* calls them fooles for their labour. 1. *Cor.* 15. 36. *Gal.* 3. 1.

Pharao seeing the children of Israel to increase, said he would deale *wisely*, but indeed he played the foole, as appeared in his fearefull end. *Gehezi* thought himselfe *wiser* then his Master, when he would saue something by the Leprous Assyrian; but this wisedome got him the *Leprosie* of *Naaman*. *Peter* would be counted a *wise fellow*, and takes vpon him to aduise our Sauiour to auoid his Passion: but this was *carnall wisedome*, as our Sauiour told him, calling him Satan. *Exod.* 1. 10. 2. *Kings* 5. 27. *Mat.* 16. 22. 23

There is *wisedome* in a Carnall man, as *life* in one that hath the Falling sickenesse, or *sense* in a mad man; but no more to be compared to the wisedome of the Spirituall, then such life and sense is to be compared to the life and sense of *sound* men.

Great is the *misery* of a man vnregenerate: for hee cannot thinke a thought, or speake a word but it is his death; nay, the very wisedome of the flesh is so: how much more the *foolishnesse*? wee *pity* naturall fooles, and it's a *misery* to be so; but it's more to be a foole in spirituall things: So on the contrary, the happinesse of them which are spiritually wise, is great: For whatsoeuer they deuise, desire, speake, or doe, according to the teaching of the Spirit, is for their great good. Euery Sob, Teare, euery good deede *hitcheth* them neerer to Heauen. Euery Prayer they make, euery Sermon they heare, increaseth their peace, and their assurance of life. Surely they are blessed. Labour thou to be such a One. *Vse* 2.

In nothing follow the Counsell of the Flesh: For it's a Traitor and seekes thy destruction: will a King counsell with a Traitor? This were to ruinate himselfe and his Kingdome. Many, when any thing is to be done, Counsell not with the *Spirit*, but with their owne *fleshly heart*; as *Rehoboam* with the yong men, and so they miserably perish. *Vse* 3.

Will any man chuse him for a guide, which will lead into a

ditch? But such a *blinde Gunde* is the Flesh: will any man commit his body or Goods to that *bottome*, which is steered by such a Pylot, which drownes euery vessell he gouernes? There was neuer any man followed the wisedome of the Flesh, without deadly danger.

Seeke therefore another Directer which is the Spirit: There is no Condemnation to them which vvalke after this Guide. VVhen *Paul* should take vpon him the Calling of an Apostle, hee counselled not with Flesh and bloud. For his Flesh would haue said, Why, *Paul*, this Calling vvill bring Persecution: pitie thy selfe, thou art in place, a learned Pharise, &c.

Gal. 1.16.

So: is there a falling out betweene thy neighbour and thee? The Flesh will say, Sue him, throw him into Prison, be reuenged, &c. but the Spirit will counsell to meekenesse and forgiuenesse, which is *pleasing* to God. Take heed in these and the like thou follow not the wisedome of the Flesh: for that is the way to destruction: And indeed, who shall at any time pray, heare the Word, doe any good, or specially suffer for the Gospell, if he counsell with the Flesh? As *Abraham* therefore, when he went to offer vp *Isaak*, told not *Sarah*, lest she might dissuade him: So in all things to be done or auoyded, be *iealous* of thy corrupt hart: take no counsell of it, but of the Spirit by the Word: for the wisedome of the Spirit is life and Peace.

VERSE 7. *Because the carnall minde is Enmity against God: for it is not subiect to the Law of God, nor indeed can be.*

IN this Verse is proued, that to bee Carnally minded is death or deadly: The Argument is from the Efficient Cause, Thus:

That which is Enmity, bringeth Death.

But the Carnall mindednesse is Enmity, Therefore, &c.

The Proposition is manifest; for as Friendship with God, and Reconciliation is the cause of life, so on the contrary.

Deut. 4.4.

The Minor is the first part of the verse, and it is proued from the property or Effect of such Enmity; Thus:

That which neither is nor can bee subiect to the Law of God, is Enmity:

But

But the Carnall man, neither is nor can be, &c. Therefore: So that in this Verſe are two things. 1. A Propoſition, in the former diſtinction of it; 2. a Reaſon in the latter.

Firſt of the Propoſition: *The Carnall minde is enmity againſt God.*

The Carnall minde. That which wee reade Minde, or Wiſedome, ſome expound Senſuality: but the word will not beare it, which notes the beſt part of Corrupt man; euen his wiſedome not ſimply, but in reſpect of Corruption. Euen Lady-Reaſon: and therefore *Paul* hath in another place τὸ φρόνημα τῆς σαρκὸς, The Minde of the Fleſh. φρόνημα. Coloſſ. 2. 18.

Is Enmity: Not as the Vulgar is an Enemy in the Adiectiue or Concrete, for that vvill agree, neither with the Gender of the Subſtantiue, nor with the Accenting of it: but in the Abſtract noting an exceſſe, as if we ſee a proud man, we ſay, There goes Pride: ſo here; *Is enmity*; nothing can be ſaid more: For an Enemy may be reconciled, but Enmity cannot: a vicious man may become vertuous, but vice cannot. Enmity is a mutuall maleuolence, betweene men: with a mutuall deſire to hurt each other. So God hates the Fleſh, and it hates God: and yet man by this hatred, hurts not God, but himſelfe: for hee is Gods Enemy, not by hurting his will, but by reſiſting it. *Non nocendo, ſed reſiſtendo.* Anſelm.

All vnregenerate men are enemies to God, and God to them. Iam. 4. 4. Rom. 5. 10. Gal. 1. 27. *Doctrine.*

From whence is it that wee are Enemies to God, and God to vs? Not from God; but from our Sinne. The Cauſe is in vs: *Adam* was created in Gods Image; The *friend* of God; and God the *friend* of *Adam*: Hee tranſgreſſed Gods Commandement, and hence came this Enmitie: which wee haue cauſe to bewaile with teares of bloud. But few thinke of it as is meete. *Vſe.* 1.

Heere is the Reaſon why wicked men hate the godly: Maruell not, ſaith *Iohn*, though the world hate you. One vvould thinke it ſhould be *maruellous*. But if they hate God: ſurely they will hate vs, as our Sauiour ſhewes. Hee that loues mee, loues my Children and friends for my ſake: And a malicious man will *miſchiefe*, euen the Cattell of him whom hee hates. Doeſt thou hate any godly man? Ah wretch! Thy ill will is *Vſe.* 2. 1. *Iohn* 3. 13. *Iohn.* 15. 18. 20.

not originally and properly to them, but to God himselfe.

Vse 3. A wicked man is Gods Enemy. What warrant hast thou to keepe their company? to entertaine familiarly their Acquaintance? to countenance them? Remember that there must be alwaies Enmity betweene the Seede of the Woman, and the seede of the Serpent. Remember *Dauids* protestation: remember how *Iehoshaphat* was rebuked, *Wouldst thou helpe the wicked, & loue them which hate the Lord?* The Iudgement of the Heathen is, That friendship is then dissolued, when one of the friends becomes notoriously wicked.

*Psal.*139.21. 2.*Chron.*19.2.

Vse 4. Carnall men are enemies to God, and God to them: therefore are they miserable: There can bee nothing more *monstrous* then the Creature, to hate the Creator, nor more *grieuous* then the Creator, to hate the Creature.

If *Absalon* rise against his Father *Dauid*, and like a *viper* seek to deuoure his Fathers bowels; Euery one will condemne him for an vnnatural sauadge Varlet. If thou rebellest against God, thou art more guilty ten thousand times: How kinde is *Dauid* to his wicked sonne! How doth hee lament the wretch! How kindely hath God dealt with thee in thy Creation, Preseruation, &c! He hath done more for thee then euer *Dauid* did, or could do for *Absalon*. Therefore if thou hate Him, thou art a very Monster. Alas for thy fearefull Estate. God also is thine *Enemy*, and his soule hateth thee. Thou grieuest and trembleth for the Enmity of some great Man: Howle then and Lament for the Enmity of the great *God*.

2.*Sam.*18.5, 2.*Sam.*18 33.

*Psalm.*11.5.

But reioyce thou that *art Regenerate*, for God is thy friend: So was he *Abrahams*, for his Faith, and so Christ calleth his Apostles for their obedience. What if the world hate you, seeing God loueth you, and you loue God? Yea he loued you first; and will loue you to the end. *Ionathan* will deny *Dauid* nothing, nor God them whom he loues.

*Iam.*2.23. *Ioh.*15.14. 1.*Ioh.*4.19. *John* 13.1.

If the Conscience apprehend the hatred of God! Did you euer feele the torment? So on the contrary is the happinesse of them which are *assured* of the loue of God: which assurance happy art thou if thou feelest.

For it is not subiect to the Law of God, nor indeed can be.

This is the Reason of the Proposition, from the effect and property

property of Enmity. It is vsuall for Enemies to crosse one another, and not bee subiect to them in any thing: Such are the conditions of wicked men; they indeuour to crosse God in his gouernment; they will not be subiect to his Law.

It is not subiect to the Law of God. *The Law*, that is, The will of God, of which the Law is a Copie.

Be subiect. That is according to an *ordinate* and *godly* subiection as the word signifieth: wicked men cannot pluck their necks out of the yoke of subiection to God by their peruersenesse; but God will haue his will vpon them, and they are, and shall be subiect to the curse of the Law: Hee saith not, are not subiect to God, as one well obserues [c], but to his Law. οὐ τάσσεται. [c] Caietanus.

Nor can be. Blacke may be made white, but blacknesse cannot: so a carnall man may be Regenerate, but carnality cannot.

It is not: There is Contumacy: *It cannot*: There is Impotency: It cannot, because it will not; for it's the nature of flesh to resist the Law.

The Law is the *Rule* of our subiection to God. Not Traditions, or our good meanings, &c. *Vse.* 1.

The flesh must be vtterly abolished, it cannot be brought into order: Regeneration is necessary. *Vse* 2.

The Papists speake much of the goodnes of our Free-will, if it be but holpen by Grace: Is't not likely thinke you? When the best part in vs vnrenued, *is not*, *nor can* bee subiect to the Law? *Vse* 3.

2. Can God be hated? It seemes no. For God is the chiefe Good; Goodnesse it selfe: and Goodnesse is the very proper obiect of *Loue*. If wee hate any thing: eyther it is not good, or wee apprehend it to be euill. *Vse.* 4.

A. Carnall men hate not God as hee is Goodnesse: but as they apprehend something euill in him: and this is, that he is a Iudge, giues a Law, and punishes for the breach of it. The Adulterer, Drunkard, Blasphemer, &c. When they find the Law *curbing* them by the threats and maledictions of it: so that they cannot *run on* in their sin as they desire, and if they doe, that then they shall bee damned: then they *hate* the Law-maker. Which hatred springs from Infidelity; for could carnall

men *beleeue* that God would ſaue them, they would *loue* him. Beware therefore that there be not in thee an euill heart of vnbeliefe, to cauſe thee to hate God.

Vſe 5. Vile is the diſpoſition of a Carnall man. When God calls for Obedience; the vnregenerate man contraries God, and
Jer.18.19. ſaith as the wicked Iewes ſometimes, We will not obey. *Monſtrous* Rebellion! If the Sun created to giue light, ſhould caſt abroad *darkeneſſe*; If the Fire created to giue heat, ſhould *coole*; wouldeſt not thou maruell? Conſider: Thy Creation was to ſerue and obey thy God: If thou refuſeſt, thou art a *Monſter* of Nature. And indeed all Creatures obſerue the Law of their Creation, the Diuell and Man only excepted.

Yet take this with thee; that though thou wilt not be ſubiect in an *orderly* and *holy* ſubiection: yet ſhalt thou be ſubiect
1.Reg.2.28.34. to the *wrath* of God, will thou, nill thou. Though *Dauid* cannot rule *Ioab*, yet *Salomon* will, taking him euen from the horns of the Altar.

Vſe. 6. Obſerue a *ſecret* in our profeſſion. The more Wiſedome and wit, if it be *fleſhly*, the more *enmity* againſt God, his Word, and Church. Gods people haue euer receiued moſt hurt by
Acts 18. ſuch. Who were Chriſts greateſt enemies? The learned Prieſts, Scribes, and Phariſes. Who reſiſted *Paul* at *Athens*? The learned Epicures, Stoicks. Who was his greateſt enemy before *Feſtus*? Learned and eloquent *Tertullus*. Who are at theſe dayes the greateſt enemies to Religion, but our deepeſt *Machiuellian* Politicks? Pray therefore for a ſanctified vnderſtanding. Better it is to be without vnderſtanding, then with it to diſhonour God.

Vſe 7. Wouldeſt thou obey God? Deny then thy carnall Reaſon. Call vpon the young man to repent: his carnall Reaſon ſaith, Time enough yet; and ſo hinders him. The Angry man is not *moody without Reaſon*. The greatneſſe of his wrongs; euery one will count him a foole, &c. The Couetous man hath ſome Reaſon: yea, euery ſin hath his *ſhifts* and *fig-leaues*. So long as thou giueſt thy fleſhly reaſon the hearing, thou wilt neuer obey. He that is once beaten from the *hold* of his carnall Reaſon, will ſoon be wonne to Obedience.

Vſe 8. Who is Gods enemy? Euen he that will not obey the Law, whether

whether hee doe things contrary, as commit Adultery, Blaſphemy, &c. or leaue things commanded vndone: and in the number of theſe, comes our Ciuill men. I'st not pitie that ſuch *courteous* and *harmeleſſe* creatures ſhould go to Hell? Would any thinke that ſuch were Gods enemies? While they neglect the duties of the firſt Table, and inward Sanctification, God accounts euen theſe his enemies. And ſuch haue nothing to expect but damnation, if they Repent not. If thou bee Gods ſeruant, ſhew it by thy life. *Ioh.*14.15.23, 24. *Math.*5.20. *Luke* 19.27.

VERSE 8. *So then they that are in the Fleſh, cannot pleaſe God.*

THis Verſe is a Confectary, following out of the ſeuenth Verſe; and containes a concluſion of all that goes before in this Chapter.

So then: For, they therefore. The Aduerſatiue being put for an Illatiue.

Which are in the Fleſh: Not which are married, as one fondly expounded; for the beginning of the next Verſe confutes it. But which are Carnall and vnregenerate. The phraſe is ſignificant, noting a man drownd in corruption. We ſay of a man ouercome of Anger; Hee is in heat. Of a Drunkard; He is in Beere, or Wine. So *Simon Magus* is ſaid to bee in the Gall of Bitterneſſe. *Syriemus Papa.* *Acts* 8.23.

Cannot pleaſe God: Nor their perſons, nor their thoughts, words, or Actions, till they be *renewed*. As Snow can neuer be made hot while it is Snow: for Fire, or heat will diſſolue it into Water; but then it may be made hot. So the Carnall man in that eſtate cannot pleaſe God, but change him into a ſanctified eſtate, and then he can.

The meaning, which is the Doctrine. A Carnall man cannot pleaſe God, becauſe he is not ſubiect to his Law, Heb.11.6. Rom. 14.18. Gal 6.16. *Doctr.*

Q. Why ſhould wee bee puniſhed for that wee cannot doe?

A. Yes great reaſon. For wee cannot, becauſe wee will not; and wee will not, from our owne corruption, which we haue

haue not from GOD, but from our selues.

Vse 1. A Man may be Prudent, Learned, Liberall, doe many *beautifull* things in Nature, and yet not please God: An euill Tree (such is euery vnregenerate) cannot bring forth good Fruit. The substance or matter of the worke may bee good: but the worke cannot be so called, vnlesse it be done *modo, & forma*, Veluet is good matter to make a Garment, yet it may bee so mard in the cutting, that it shall neuer obtaine the name of a good Garment. Pieces of Timber are good matter for a House: but they must bee Artificially framed. An vnregenerate man giues Almes, and in giuing, sinnes; not because he giues, but because he giues not in the manner he should.

Some may then say, It's good not to giue at all. Nay, not so: they are good *vsu*, though not *cultu*, there is good vse of their Almes, though they be no pleasing seruice to God. He sinnes that giues not as he should, but he sins more that giues not at all. Rest not then in this, because the *matter* of thy works is good, but adde also, the *right manner*: In Faith. And the *right end*: The glory of God. The matter of *Cains* Sacrifice for ought we know, was as good as *Abels*: but *Abel* offered in a better manner, and to the *right* end. The Diuell can bee content thou shouldest doe good for matter: but if thou wilt please God, the matter and manner also must bee according to his will.

Vse 2. An vnregenerate man is most miserable, because hee cannot
Pro.20.2. please God: For, if the displeasure of a King be the death of his Subiect: how fearefull is the displeasure of God?

It's a most sweet thing to please God; This is the happines of the Regenerate: though they deserue it not, yet their Persons and Actions *please* in Christ through Faith. Deare is the affection of Parents to their Children; so is the fauour of God a *precious* thing, and to bee desired. *Dauid* prefers
Psal.4.6,7. the louing Countenance of God before all earthly things. And good reason: for it brings *peace* of Conscience, breeds confidence in Prayer, and is the *fountaine* of all good things vnto vs.

Micah.6.7,8. Thousands of Rams and Riuers of Oyle will not please God; but subiection to his Law will: If thou beleeuest. Vn-

regenerate

regenerate men *pleaſe* the Diuell: Pray thou for Renouation, that thou mayſt pleaſe thy God.

Let this ſpur thee on to Obedience, becauſe therein thou pleaſeſt God. If thou beeſt a ſeruant, diſpleaſe thy Maſter, and ſee what thou ſhalt get by it: for they which pleaſe are preferred. If thou haſt a *contrite* heart, thou pleaſeſt. Be more contrite. If thou giue Almes, thou pleaſeſt. Giue more. If thou Prayeſt, heareſt the Word, beeſt Obedient, thou pleaſeſt: exerciſe thy ſelfe in theſe things the more; ſo ſerue God, that thou mayſt *pleaſe him in reuerence and feare.* *Vſe* 3. *Heb.*12.28.

VERSE 9. *But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwelleth in you, &c.*

And ſo to the end of the 11. verſe.

HItherto of the comfort with the Confirmation. Now of the third part, which is the Application to the *Romanes* in the 9.10. and 11. Verſes, wherein we haue two things.

1. The Application. 2. The Amplification.

The Application is ſet downe in the firſt words of the 9. v.

The Amplification in the reſt of the words of the 9. verſe, and in the 10. and 11. verſes.

In the Application are two things. 1. The Application it ſelfe. 2. A Confirmation of it in theſe words; *if ſo be that the Spirit of God dwelleth in you.*

There is no Condemnation to them which are in Chriſt. Theſe are ſuch which walke not after the fleſh, but after the Spirit. Now (ſaith *Paul*) you *Romanes* which beleeue, *are not in the fleſh, but in the Spirit.*

So then the Application is two wayes ſet downe: 1. Negatiuely, *ye are not in the fleſh.* 2. Affirmatiuely, *but in the Spirit.*

Now. or *But.*

Yee; Not all the *Romanes*, but Beleeuers which are in Chriſt. Hee ſpeakes to the *Wheat*, not to the *Chaffe*: to the Corne that is hidden, not to the ſtubble which is appearing.[a]

[a] *Tritico dixit non paleæ: maſſæ latenti, non ſtipulæ apparenti.* Anſel.

Are not in the Fleſh. Fleſhly life, ſaith *Chryſoſtome.* Vnderſtand (as often) Corruption of Nature. Hee denies not the Nature

Nature of the flesh, but the euilnesse, not that no flesh is in them, but that they are not in it, or subdued by it.

But in the Spirit; by the opposition. Spirituall, Regenerate.

The consideration of these words, is two-fold.

1. Relatiue, or 2. Simple.

The Relatiue respects that which goeth before. Where is to be noted, that the Apostle applies the things deliuered to the *Romanes*. From whence ariseth this Doctrine.

Doctr. *The Generall Doctrine. Preachers are to apply their Doctrines to their hearers. So did* Nathan, 2. Sam. 12. 7. *So did* Peter, Acts 2. 36. *whereby diuers Iewes were conuerted. So did our Sauiour Christ*, Luke 13. 3. 5.

Application is a part of Spirituall wisedome, wherby things are so *transferred* to vse, as that wee growe not onely in knowledge, but also in Godlinesse. And it is, either of the Minister, or of the People.

Of the Minister; when he not onely giues the sense, and diuideth his Text; but also diuideth and distributeth, Consolations, Threatnings, &c. to whom they doe belong.

2. *Tim.* 2. 15. Of the People; when they also lay to their hearts things deliuered, bringing all to their Conscience, *Accusing* or *Excusing*.

Vse 1. Ministers must apply in their preaching. They are Stewards, and such must bee faithfull. This Faithfulnesse appeares three waves. 1. To prouide wholesome viands for the Family. 2. To distribute the Prouision. 3. To doe this *wisely*.

1. *Cor.* 4. 1, 2.

1. For the prouision; 1. Good must bee layd in, that is, truths grounded vpon Gods Word. No singular fancies of our owne braine must be obtruded; for these fill full of winde, not of sound nourishment. 2. It must be for the Season. All things are not at all times so seasonable. The present occasions of publique sinnes, Mercies, Iudgements, are to be obserued.

2. For Distribution; They are not to sing to themselues: and to account it enough, to haue store in their owne heads, and bookes; but they must dispense it to the Family: not only to make purueyance, but to giue euery one his portion, and this not in the grosse of Doctrine onely; but in the Re-tayle of par-

particular Exhortation; as the Surgeon makes the playſter, and layes it on too. As a whole loafe among little Children, ſo is a Generall Doctrine among the Auditors, not diuided by Application. As a rich man onely diſcourſing of bread to a hungry Begger, or a Phyſician deſcribing his Patients diſeaſe, and leauing him to himſelfe; ſo is a Preacher not applying. As Nurſes chewe and prepare the meate for the Child; ſo muſt Preachers. Generalities profit little; euery man being ready to put off from himſelfe, that which is generally ſpoken to all. If *Nathan* had not come home to *Dauids* Conſcience, hee would neuer haue thought himſelfe to be meant: But Then, he is ſtriken, and repents: So then, if euer, our Profane wretches wil leaue their ſinnes, when they are told they are the Men, and the ſecrets of their hearts are made manifeſt. 1.*Cor.*14.24,25

3. Wiſely. For all things ſute not all perſons. All perſons are not in the ſame Eſtate: ſome repent, ſome are Impenitent. All, both Repentant and Impenitent, are not in the ſame degree. All diſtreſſes are not alike, &c. There is therefore requiſite much faithfulneſſe, and wiſedome to giue euery man his due.

Some preach Comfort to all: Some to all Iudgement, not making difference. Some in preaching Iudgement, let ſinners goe, and ſtrike the vpright in the Land. Theres neither Wiſedome, nor Faithfulneſſe in this; as it is no wiſedome in that Steward; that either ſerueth alike, or ſendeth that to his Maſters Boord which was prouided for the Men; and contrarily. There is the *childrens bread*, which is not to be giuen to Dogs, *Mat.*15.26. and there is Fire and Brimſtone for the wicked, which is their *portion* to drinke. The Bread of Conſolation is for the Child: *Pſal.*11.6. The Staffe and whip of Reprehenſion is for the Dogge, that is, the Profane.

The People muſt remember two things. 1. To receiue with meekeneſſe that which is their Appointment. Blaſphemers, vncleane Perſons, Lyers, Sabbath-breakers, &c. are to bee threatned with Damnation: Art thou ſuch a one? Thy portion then is the Curſe and eternall Wrath: when thou amendeſt thy life and repenteſt, then theſe things are not ſpoken to thee. If thou beeſt angry with thy Miniſter for reprooving thee; Re- *Vſe* 2.

member

member the fault is in thee, for being ſo ill. 2. To apply things deliuered to themſelues. If any vertue bee commended; to practiſe it: if any vice condemned; to ſhunne it: If any Conſolation; to feele it; If any good example, to follow it. Whatſoeuer thou heareſt, take as ſpoken to thy ſelfe. Is it Comfort? Repent, and 'tis thine: Is it Iudgement? If thou repentſt not; it is to thee. We vſually heare Sermons, as we entertaine newes out of the Indies, not pertaining to our ſelues, and ſo we profit not. Amend thou this.

Thus much of the Relatiue Conſideration: now of the Simple. From whence, as theſe words are to bee conſidered in themſelues, ariſeth

Doctr. This Doctrine. *Thoſe which are Regenerate, are not Carnall, but Spirituall*, 1. Cor. 2. 14, 15. Gal. 5. 25. & 6. 1. 1. Pet. 2. 5.

Vſe 1. To be in a ſpiritual eſtate, is comfortable, for ſuch *pleaſe God*, and are in the way of life: Examine therefore thy eſtate. Thou wert Carnall; ſee if there be a Change in thee: if there bee no Change, but thou art the ſame man that euer thou wert; thy ſtate is naught. Some ſay they alwayes loued God, and beleeued: but Beleeue it; that ſtate which was alwayes good, in very deede was neuer good.

Thou wilt ſay then; How ſhall I know whether I be changed or no? It is as eaſie to know, as to diſcerne darkneſſe from light, foule from cleane. *You were Darkues, but now are light.* You were vncleane, ryotous, &c, *but now ye are waſhed.* So if thou canſt ſay as the blind man, I was blind, but now I ſee; If thou canſt ſay this in truth, *doing thereafter*, thou art Spirituall: But if thou walkeſt after the Fleſh, thou art not Spirituall, whatſoeuer thou ſayſt. The Fleſh remaining will *tempt* thee. Is the Action as ready as the temptation: That *Ioabs* ſword doth not more vſually fall out of the ſheath, then thou goeſt after thy Concupiſcence? Surely, thou haſt not a dramme of the Spirit; For where it is, it ſo amates the Corruption, that it cannot preuaile. If thou beeſt Spirituall, let it appeare by thy new conuerſation: What haſt thou to doe with Whoredome? &c. Theſe are the *Agags* which may not be ſpared by the *Saul* of thy Fleſh, but hewed in pieces by the *Samuel* of the Spirit. Thou muſt exerciſe thy ſtrength, not in *doing*, but in *ſubduing* of theſe.

Ephes. 5.

1. *Cor.* 6.

Iohn 9.

2. *Sam.* 20. 8.

Domi-

Domitian perceiuing many of his Predeceſſors in the Empire to bee hated; asked one, how hee might ſo rule as not to be hated? The Party anſwered; *Tu fac contra*: Doe thou Contrarie to that they haue done. So the Spirituall man muſt bee in his affections and actions contrary to the Carnall. If thy mind be changed, ſo muſt thy behauiour.

A Certaine Yong man (as the ſtory goes) hauing long liued in Luſt and whoriſh company, trauelled, and was conuerted. When he returned home, he met with one of his old lewd acquaintance; but did not ſalute her: at which the Strumpet wondring, thinking he had not knowne her, croſſeth, and meeteth him againe, with this on-ſet; What, haue you forgotten me? It is I. Yea, ſaith he, But it is not I. So if thou art become Spirituall, it becomes thee to manifeſt this change, in reſiſting ſuch temptations, and ſhewing the power of the Spirit; Hee that is furniſhed with weapons, and ſuffereth a feeble vnarmed Enemy to ouercome him, hath no courage in him; ſo if thou ſuffereſt the Fleſh, hauing receiued its deaths wound, (as it hath in all the Regenerate) to *foyle* thee at euery bout; thou haſt not the Spirit within thee. *Ambroſius, lib. 2. de pœnitentia, cap. 10.*

If ſo be that the Spirit of God dwelleth in you.

In theſe words is the Reaſon to proue that the beleeuing Romanes are Spirituall, from the efficient cauſe which is the In-dwelling of the Spirit.

If ſo be that: The word is Cauſall, not Conditionall: *If*: not that he doubteth, but that hee is plainely confident, ſaith one, as, 2. *Theſ.* 1. 6. *Theoph. Chryſoſt.*

The Spirit of God: that is the Holy Ghoſt, who in the words following is called the Spirit of Chriſt, as proceeding from the Father and the Sonne.

Dwelleth in you. You, that is the Regenerate Romanes, and ſo all others. *Dwelleth*, not formally, or Eſſentially, but in regard of the Gifts it produceth: not by the immenſitie of his Eſſence whereby he is all in all; but by the preſence of his Grace, whereby he dwelleth in the Regenerate, as in his owne Temple, noting thereby a fauourable reſidence.

The holy Spirit dwelleth in the Regenerate, 1. Cor. 3. 16. *Doctr.*

The Apoſtle iudges the Holy Ghoſt to be in the Romanes; *Vſe* 1.

from

from their holy obedience: Take heed that thou pronounce not the Spirit to be wanting, where thou seest a spirituall walking, nor affirmest a presence of it, where thou seest a fleshly.

Vse 2. As Ierusalem was the Glory of the world, because of the Temple of God: So are the Regenerate, of all men most Glorious, because they are the Temples of the Holy Ghost. In matters of the world, an vnregenerate man may be before vs; but in this he cannot. He may haue gold in his purse; but wee haue God in our hearts, the right owner of them, which is the top of our happines.

Tenants make hauock and suffer all things to fall to Ruine, but owners are alwayes repayring: when the Diuell held our hearts, all was out of frame: Ignorance ruled in the Mind, Rebellion in the Will, Disorder in the Affections; But the comming of the Holy Spirit, *Enlightens*, leades into all truth, certifies of the fauour of God, fashioneth to euery good work, and enricheth with all spirituall grace, all those in whom hee dwelleth. Euen as Fire makes Iron fierie, so the Spirit makes vs Spirituall. This is that Spirit which is the Comforter, which cheereth and sustaineth the *desolate*, and *despairing Conscience*, and feedeth it with heauenly Manna. Surely the Conscience of a Regenerate man is a very Paradise, in which Gods good Spirit dwelleth not for a short time, but for euer.

Vse 3. Despise not, neither wrong them which haue the Spirit, by odious nicknames, accounting it as their disgrace (which is their Glory,) to be Spirituall, or full of the Spirit.

Vse 4. *Ephes.* 4. 30. The *Spirit dwelleth in thee*: Looke well to thy heart, because thou entertainest such a ghest: Thou art carefull so to receiue thy friend, by whom thou art benefited, that hee may delight to stay and abide with thee. So vse thy selfe, that the holy Spirit forsake thee not. *Grieue not* (saith *Paul*) *the holy Spirit*. If he depart from thee, his Grace also departeth with him. And though being once Regenerate, thou canst not fall from Election, and Regeneration, yet thou maist lose the gracious feeling of thy Assurance, and in thine owne sense the Spirit be vterly departed: as *Dauid* no doubt felt, as appeareth by the 51. Psalme. Which state is more bitter then death.

If therefore thou hast this treasure, take heed thou lose it not;

not; if thou wouldeſt haue it remaine with thee, to comfort thee night and day, and in the houre of Death, purge thy heart, and ſweepe all euill out of it. As Kings Courts haue Porters, ſo Ward thy heart, that the enemy of the Spirit, the Diuell, Enter not. 'Tis a Cleane Spirit, it delighteth to dwell in ſuch. The Temple of *Salomon* had a golden inſide, and there was the Incenſe and the Lamps, &c. Thy heart is the Temple of a Greater then *Salomon*, euen of the Holy Ghoſt: Let all be Gold, and Light, and Sweet. Let there be no droſſe, nor Darkeneſſe, nor ſtinking ſauours, but Knowledge, Righteouſneſſe, Repentance, Peace, &c.

Now if any man haue not the Spirit of Chriſt, hee is none of his.

Hitherto the Application with the Reaſon: now followes the Amplification, which hath two parts: 1. A Caution, in theſe words: 2. A Conſolation, Verſe 10, 11.

In this Caution is a Commination from the Contrary, ſhewing the danger that followes the not dwelling of the Spirit in vs. *We are none of Chriſts.*

If any, In generall, *Haue not the Spirit of Chriſt dwelling in them*, as before.

He is none of his: Whoſe? Chriſts. He is his Creature, but not his Diſciple, his member. For this Spirit vniteth vs to Chriſt, as a member is vnited to the Head; by which vnion wee are partakers of the benefits of Chriſt. This vnion is not Corporall, by touching, or by a reall entrance of his body and ſoule into our bodies and ſoules. Neither is it onely an vnion of mindes in loue: But a Myſticall coalition and growing vp together of the faithfull with Chriſt, into one body by one Spirit, which Spirit is in that whole body, and in euery part, as our ſoules are in our whole bodies, and in euery part.

Our vnion with CHRIST *is by the holy Spirit*, 1. Cor. 12. 13. 1. Iohn 3. 24. *Doctr.*

Great is the Glory of the Regenerate: As *Dauid* ſaith, What am I to be the ſonne in law of the King! ſo it is no ſmall matter to be the member of Chriſt. *Vſe* 1.

Vse 2. They which haue not the ſpirit, are none of Chriſts. Whoſe are they then? The Diuels: and that as ſure as hee is not Chriſts: Alaſſe, thou wilt ſay, How ſhall I know whether I haue the ſpirit or no? As a woman knowes her ſelfe to bee with childe by the *ſtirring* of it: So by the *working* of the ſpirit thou ſhalt know it: for it is alwayes operatiue.

When *Salomon* builds a Temple, all the Country ſhall know it, and euery workeman ſhall be called vnto it: So if the Spirit be in thee, there is ſuch pulling downe of the olde man, and building vp of the new, that thou canſt not bee ignorant of it. When Chriſt is borne, *Herod* and all *Ieruſalem* is troubled: ſo when thou art borne againe, it is with ſo much trouble, and reſiſtance of the fleſh, that thou muſt needs bee priuy to it.

*Math.*2.3.

Marke the works of the ſpirit, both inward, and outward. When thou buieſt a piece of cloth or a veſſell, thou vieweſt the inſide and outſide: ſo examine the worke of the ſpirit in thy inſide, which is thy heart, and in thy outſide, which is thy Life.

1. The inward worke of the Spirit is to Renew thy minde and Affections according to the Image of God; and this is in knowledge, holineſſe and Righteouſneſſe: Now then heare a parable; *I paſſed by the field of the ſlothfull, and by the Vineyard of the man deſtitute of vnderſtanding, and loe, it was all ouergrowne with thornes; and Nettles couered the face thereof, and the ſtone wall thereof was broken downe.* Thy heart is this field. What growes in it? Ignorance? Hardnes of heart? pride? Couetouſneſſe, &c. Surely an Ill Husband owes it: Heere is not the Holy ſpirit, but the vnholy. That heart where the ſpirit of Chriſt dwels, is as a Garden well fenced, and incloſed; where knowledge, faith, hope, loue, patience, and the Flowers of all heauenly graces abundantly ſpring forth and grow; yea, there will bee the *ſame minde that was in* Chriſt Ieſus.

*Pro.*24.30.31.

*Phil.*2.

2. The outward woke, is to faſhion the outward man vnto all conformity with the Law of GOD in word and deed.

*John.*2. 1. For words: As Chriſt whipt the buyers & ſellers out of the Temple, ſo his ſpirit driues away all ſwearing, vncleane talke, lying,

lying, ſlandering, &c. out of the mouth of a Regenerate man.
No man that hath the Spirit of Chriſt, can call Chriſt execrable. 1.Cor.12 3.
Doeſt thou delight to ſpeake of Chriſt and his Goſpell, with reuerence and holy affections? A ſigne it is of the good Spirit. But diſgracefull ſpeeches of the Word, and them which profeſſe it, and lauiſh in oaths, and filthy and Lawleſſe communication, with ieſting which is not comely, agreeth not with *this* Spirit.

2. And for Deeds: As a Hare may be traced in a Snow to her forme; ſo it is eaſie by your deeds to find out what Spirit is in you. What ſpirit thinke you is in Idolaters, Hypocrites, Swearers, Sabboth-breakers? in the malicious, vncleane, proud, drunken, couetous wretches? In Lyers, Slanderers? &c. The ſpirit of Chriſt? It were blaſphemy ſo to ſay: Nay that vncleane ſpirit the Diuell, who delighteth in ſuch, and effectually worketh in them.

The ſtate of the Children of God is certaine, whatſoeuer the Papiſts ſay to the contrary. If I am Chriſts, I ſhall bee ſaued: But if I haue the Spirit, I am Chriſts. Therefore, &c. True, *If.* *Vſe 3.*

Q. How ſhall you know you haue the Spirit?

A. How ſhall I know that I haue a Soule? but by the effects of it, vnderſtanding memory, &c. So by the worke of Grace in my heart, by my ſincere loue of goodneſſe, and hatred of euill, &c. Which I cannot be ignorant of being in me, I know that I haue the Spirit. *Know you not* (ſaith the Scripture) *that Chriſt is in you* (by his Spirit) *except you be reprobates?* 2.Cor.13 5.
And againe, *Wee haue receiued the Spirit of God, that wee might know the things which are giuen to vs of God.* What things? All Spirituall grace preſent, with perſeuerance, and all the good things of glory to come. That we might firmely and without doubt know; for looke what a demonſtration by cauſes, is in humane things; that in Diuine, is the Reuelation of the ſpirit, through Faith. The end then why God giueth vs his ſpirit, is to make vs know that wee are in his fauour, and ſhall be partakers of the glory to come: and by conſequence that we ſhall perſeuere in grace, without which the future glory cannot be obtained. 1.Cor.2.12. *Lyra.*

But thou wilt say, I feele infidelity in mee which grieues me. It's well thou feelest it with Griefe: this argues not the absence, but rather the presence of the Spirit: For the spirit doth not make vs omniscients and impeceable, doth not beate downe sinne in vs at a blowe; doth not kill corruption outright. No. Corruption will be an Inmate with the spirit in this life, doe what ye can. Yet such a man for all this hath the spirit, and is spirituall.

If thou goe by a Noble mans house, thou knowest that there are horsekeepers, skullions, and such like; yet if thou bee asked who dwels there; Thou sayest such a Noble man, naming the Lord of the house, and not these baser people. So Corruption dwelleth where the spirit; but gouernes not, but is an vnderling; and therefore we are in account spirituall.

VERSE 10. *And if Christ be in you, the body is dead because of sinne, but the spirit is life for righteousnesse sake.*

NOw followes the other part of the Amplification, which is Consolation, which is double: The 1. verse 10. that we are certaine of eternall life. The 2. verse 11. that wee are certaine of the Resurrection of our bodies. He brings in both, by an Occupation, against two grieuous Tentations, the first in the 10. verse, Thus: You say that the spirit is in vs. Alasse! what are we the beter? Wee are subiect to pouerty, sicknesse, death it selfe as well as others. Vnto this *Paul* answeres, first, by a Concession, *The body is dead because of sinne*: Secondly, by a Correction: *But the Spirit is life for righteousnesse sake.*

First of the Concession.

And if Christ be in you: Before hee said, the spirit of God, and of Christ; now Christ; because Christ is in vs by the Spirit and Faith: Not Corporally, but Spiritually, which manner of his presence is the best. We neede not plucke him down out of heauen by any Inchantment; as the Papists into their sacrament of the Altar, that we might partake of his vertue; as not the Sunne to partake of his light. *Ioh.6.63.*

The body. Corruption, or the vnregenerate part, say some. [a] But not so; for when *Paul* cals corruption a Body, it is with *a Chrysost. Pisator.*

an

an Addition, of Sinne, or Sinnefull, or Death. Heere it is for the Masse of Flesh and Bloud, the Naturall body. [b] *Rom.6.6. Col.2.11. Rom.7 24.*

Is dead: not is mortified, but dead: addicted to the Necessity of death, which necessity it had not before sinne. [c] But dead is more, we dying euen from our birth; death hauing made his seisure already becausse of sinne remaining.

[b] *Aug.l.b 1 Ret. cap.26.*
[c] *Tho.Aqui.et ante cum Aug. loco modo citato.*

Doct. *Though Christ be in the regenerate, yet are they subiect to death,* Heb. 9. 27. Rom. 5. 12. *Where sinne (that is originall) takes hold, there death enters, by sickneſſe and other mortalities, the forerunners, and Parts* [d] *of Death, though the Curse and sting be taken away: For as the lines from the Cumference determine in the Center: so all paines and sicknesses tend vnto Death.* *Doctr.*

[d] *Mortes partiales. Pererius in Gen. lib.4. de Creat.hom. num. 166.*

As God sent to *Hezekiah* to put his house in order, becausse he must dye: So the Remembrance that the body is dead, sho ld perswade vs to thinke of death, and prepare for it. Thy liuing body is called a very Carkasse. *Esay 38. Vse.*

If we see an old man stooping and sickly, we say he carries his Beere on hs backe: It's the case of vs all, old and young. Death the King of feare and Terrors, plants euen from the first houre of our life, his Ordnance of Sinne, to *batter the wals* of our bodies. Thou seest Death is entered into the Citie of thy Body. Take heed it Vanquish not the Castle of thy Soule; if it do, then both body and soule must to the Diuell. *Iob 18.14.*

It's lamentable to obserue, how many that haue the wals of their house shaken and vndermined, ready to drop downe, yet prouide not for their soule; abate not of their pride, Couetousnesse, &c. practising such things, whereby they dye more. Euen *dying*, before euer they beganne to liue, and departing this world, with as little vnderstanding and sense of God and godlinesse, as they came into the world. Old age will steale vpon thee. Before it comes, learne to liue well: when it is come, learne to dye well; nay, alwayes meditate thou of death: it will cut the combe of thy pride, and make thee neither to glut thy selfe with pleasure, nor to bee greedy of the world: For thou must Dye. And I counsell thee to dye quickly vnto Sinne, that thou maist liue euer in righteousnes and euerlasting glory. *Obrepit non intellecta senectus. Iuuenal.saty.6.*

But the Spirit is life for righteousnesse sake.

Now of the Correction. Where wee haue 1. The Thing: *Life*: The Illustration. 1. By the Subiect: *The Spirit*. 2. By the Signe: *For righteousnesse sake.*

[a] Chrys. [b] Martyr. Aretius. [c] Beza.

But the Spirit: The Regenerate Spirit, say some[a]: The Regenerating Spirit, say[b] others, but, in my opinion it is better taken for the[c] Soule, because so it holds best correspondence with the words of the Concession, & yet if we so take it; both the other must be supposed: For he meanes such a soule, as is Regenerate by the Spirit.

Is life: If Spirit be taken for the Regenerate part: Then is made to liue. If for the Holy Ghost, then quickneth and maketh to liue; if of the soule, then *Is life*, signifieth, liueth for euer. *For Righteousnesse sake*, of Christ; Imputed to vs: Inchoated in vs. That the Cause, this the Signe of this life.

Doct. *Though the bodies of the Regenerate bee subiect to mortality and death, yet their soules are not, but they doe now liue, and shall for euer for righteousnesse sake*, Gal. 2. 20. Stephen *dying, saith, Lord Iesus, receiue my Spirit*, Act. 5. 59. *This is confirmed also by the desire of all the faithfull.* Abraham *is said to bee gathered to his Fathers*, Gen. 25. 8. *not his body*; (*for they were buryed in Chaldea, he in Canaan*;) *but his soule.*

Vse 1. This Confutes beastly Epicures and Atheists, who hold a death of the Soule: Of which number was (I thinke) that Lymb of the Pope or of the Deuill, (which you will) the Cardinall of *Bourbon*, who said he would not giue his part in *Paris*, for his part in Paradise.

Vse. 2. Thou art oppressed with the weight of Sinne: Bee of good Comfort. Though Sinne cling about thee as Iuy, yet by the Spirit of God thy Soule shall liue; yea then more, when thy Body dyes. We are not *called forth* by *that* Spirit to *destruction*, but to *victory*. Thou hast euen here, euerlasting life. And truly hee that hath it not here in the inchoation of it, shall neuer haue it in Heauen, in the perfection of it. This is *that* which enables vs to ouercome the feare of death. *Iohn 3. 36.*

Wicked men are afrayd to dye, yea; they would liue here for euer, because they haue no assurance that when they dye, their soules shall ascend into Heauen: But Gods Children, though

though they feare death, yet they ouercome that Feare, and deſire to dye, being well aſſured, that by death, their ſoule as a Captiue ſhall be deliuered out of Priſon: and as a Bird, eſcape out of the Cage of the Body, into the celeſtiall Paradiſe, as the ſoule of *Lazarus*: not ſo the ſoule of *Dines*, which went into euerlaſting tormenting flames.

There are Liuing Soules; and there are Dead ſoules. That Soule which hath the Spirit of Chriſt is a Liuing Soule: that which hath it not, is a Dead ſoule. For as the Soule is neceſſary to the life of the Body, ſo the holy Spirit to the life of the Soule. As the Body without the Soule is dead from naturall Actions; ſo the Soule, without Chriſts Spirit, from ſpirituall. The Body dyes, when the ſoule leaues it; The Soule dyes, when God leaues it: There are two Manſions, or Roomes of the Soule: The lower which it gouerns, which is the Body, the vpper wherein it reſteth, which is God. She quickneth the Body, God quickneth her: She is better then the body; God is better then ſhe. Therefore *Paul* ſaith, that *widdows liuing in pleaſure, are dead while they liue.* Dead, not concerning the ſubſtance of liuing, but the Quality: not that they ſhould not be: but not be bleſſed. *Vſe 3.* *Bernard.* 1. *Tim.* 5. 6.

Looke now to thy Soule: is it dead or aliue? Life of the body is diſcerned by ſenſe and motion; ſo in Proportion that of the Soule.

What knowledge haſt thou of ſpirituall things? What taſte and delight haſt thou in the things of God? Doſt thou heare and feele that which is ſpoken out of the Word? If not, thou art Dead. He that is only aſleepe, by great noyſe and blowes may be wakened. Thou art not by the trumpet of the Word, nor by the ſcourge or diuers croſſes. Certainly thou art dead. Art thou ſtarke and ſtiffe, not ſtirring hand or foote in any good duty? Alas, thou art dead; yea, hee is not more dead that is put into his graue then thou art. Thou feeleſt it not: The more miſerable art thou. Thou ſhalt feele it; and when thou dyeſt, before thy Executors can carry thy body to the Graue; thy ſoule ſhall bee carried to hell by the Diuell. Hence is, it that the Death of the wicked is called a very ill death.

We lament the bodily death of our Friends: here is cause of lamentation when their soules dye also. If a house be burnt with the goods, all haue compassion: but if the Owner also, his Wife and Children be consumed with the fire, wee cry out Alas. So when the soule and all perishes, here is matter of griefe. For this (as many thinke) was *Dauids* mourning for *Absalom*, because as his body hung fearefully on the tree, so his soule might hang in hell for ought hee knew. O, what a sweete Comfort is it ouer our Friends departed, if they haue dyed well, with tokens of Grace! Labour thou for such a death, and be carefull for thy soule. A dead body is a gastly thing to behold; a thousand times more vgly, if it could be discerned with bodily eyes, is a dead soule; such is euen like the Diuell.

2.*Sam.*18.33.

VERSE 11. *But if the Spirit of him, which raised vp Iesus from the Dead, dwell in you; he that raised vp Christ from the dead, shall also quicken your mortall bodies* [c] *by his Spirit that dwelleth in you.*

[c] Or, because of his Spirit.

THe second Consolation in this Verse. As the former shewed the happines of the Godly in regard of their soules: so this in regard of their bodies: and it is inferred by an Occupation, from the words of the 10. Verse, thus: I confesse, *Paul* (might some say) that the soule liues: but the body is turned to dust and perisheth. Nay, saith *Paul*, Euen the body shall bee raised vp and quickned, that the Regenerate may be happy in body and soule.

These words haue two parts. 1. A supposition: *If the Spirit, &c. dwell in you.* 2. A Conclusion: *Hee that raised vp Christ, &c.*

If: This Conditionall, is not to be taken as if the Apostle, doubtingly did suspend his Iudgement; or call into question their hauing the Spirit: but as taking it granted, both that Christ is risen, and that they haue the Spirit: so our Sauiour: *If you loue me, keepe my Commandements*: not doubting of their loue, but from thence vrging their obedience.

Ioh.14.15.

Two things are supposed: 1. That the Spirit of God is in them.

them. 2. That Chriſt is riſen by the power of the holy Holy Ghoſt. Of the former of theſe before. The later is a part of the Creed, which I purpoſe not to runne into at this time. *Verſe 9.*

The Concluſion declareth the Argument: Thus:

If the Spirit of God be in you, then the Spirit will quicken your mortall bodies.

But the Spirit of God is in you: as hath beene declared.

Therefore, &c.

The Conſequence is proued from the like. The Spirit hath raiſed vp Chriſt, therefore will it you, being his members.

Here two things { 1. The Action *Quickning*. 2. The Amplification.

1. From the Efficient, *God*, deſcribed by an Effect. *The raiſing vp of Chriſt*. 2. The Subiect *Quickened*. *Your mortall bodies*. 3. The Condition of them, whoſe mortall bodies ſhall be quickned. *Theirs in whom the Spirit dwelleth*.

He that raiſed: that is the Father: ſo the Sonne: ſo the Holy Ghoſt raiſed Chriſt, it was the worke of the whole Trinity, who in workes without are vndiuided.

Shall quicken. Not raiſe: for the wicked ſhall be raiſed, but they ſhall not be quickned as the godly; namely, with a Spirituall life. And yet *Paul* ſaith; *As in Adam all dye, ſo in Chriſt ſhall all bee made aliue*, vſing the ſame word which heere. But the anſwere is, that *All* may bee taken diſtributiuely, thus. As many as are in *Adam* dye; and as many as are in Chriſt, ſhall bee made aliue. Hee ſaith, *All* and *All*, to ſhew that none dye but in *Adam*, and none are made aliue but in Chriſt. 1. *Cor.* 15. 22.

Your mortall bodyes: that is, ſoules dead in ſinne, ſay ſome[a]: but thats too hard. Your mortified bodyes, ſay others[b]; but better, your mortall, that is, your baſe, vile bodies, ſubiect to dying: They ſhall be quickened. That is, their naturall body ſhall riſe a Spirituall[c], and their mortall ſhall put on immortality[d], ſo that they ſhall haue no death nor mortality.

Your, euen your, as it is in the Greeke.

By that his Spirit which dwelleth in you: That is, by reaſon of their vnion with Chriſt, through the Spirit.

Aug. *Epiſt.* 57. *Dard.*
[a] *Piſcator.*
[b] *Sarcerius.*
[c] 1. *Cor.* 15 44.
[d] 1. *Cor.* 15. 54.
[e] *Vt non ſolum non ſint mortua, ſed ne mortalia,* Anſelm.

All

All that are Regenerate, shall in the power of Christs Resurrection be raised by his Spirit that dwelleth in them, Luke 20.35,36. Ioh.6.40. 1.Cor.15.20,21,22,23.

Here haue we an Argument against the seeming impossibilitie of the Resurrection. The Sadduces account it vnreasonable[*]. The Philosophers Ridiculous. [f] *Hymeneus* and *Phyletus* said it was past; and many yet doubt of it. To all which I say, Consider the Author, and cease to Doubt: *Paul* illustrates it by naturall things: As Wheat dyes and riseth[i]: so the day[k]: Trees also wither and re-flourish. Why not our bodies, we hauing a Promise?

[*] *Mark.*12.18.
[f] *Act.* 17.18.
[g] 2. *Tim.*2.18.
[i] 1. *Cor.* 15.36 37,38.
[k] *Dies moritur in noctem, &c.*

Dost thou beleeue Christs Resurrection? Else wert thou not a Christian. The Iewes beleeue he dyed, the Christians that he rose againe. Beleeuest thou this? Then beleeue thine owne: as the body drownes not, so long as the head is aboue water: so if thou bee a member of Christ thy Head, thou shalt not be left behinde; but euen thy body shall be receiued into Heauen, whither he hath carried the pledge[l] of it in his owne humanity. Be secure, O flesh and bloud, you vsurpe Heauen in your Head Christ.

[l] *Tert.lib.c.37.*

Adam had a possibility to dye if he sinned: and a necessity of dying because hee sinned: Our mortall bodies shall receiue an impossibility of dying by the Quickning of that Spirit: That as Christ dieth no more[m], so death hath no dominion ouer vs. This comforted *Iob* in the day of his sore trouble[n]: and this was the Comfort of the poore Iewes vnder *Antiochus Epiphanes*, they looked for[o] better Resurrection, the remembrance whereof was as Sugar to relliſh the bitternesse of the Crosse.

[m] *Rom.6.9,18.*
[n] *Iob* 10.25.
[o] *Heb.* 11.35.

Not a secret. Your mortall bodies: The same which they carried about with them, shall be raised vp, and a reunion of the body and soule at the last day. No accidentall thing can vtterly destroy an Essentiall. But death is accidentall, and the vnion of body and soule essentiall: Therefore that vnion cannot in reason perpetually faile. Some of the Heathen[p] acknowledged that the separation of body and soule could not be finall.

[p] *Plato.*

Ruffinus saith, that his people, in repeating the Creed would say,

say, I beleeue the resurrection of the Flesh: as though they had clapt their hands on their breasts. So *Paul* saith, This Corruptible 8. But some will say: Some men are lame, some deformed; shall those bodies rise so? I answere: The same in substance shall rise, not in infirmity. *Lazarus* without his sores, *Mephibosheth* without his lameness: Such things shall be taken away in the Elect: for defect and deformity cannot stand with that glory. And for the Reprobate, it is thought by some Diuines to be probable, that their defects shall not be supplied, but suffered, for the increase of their shame and punish-ment[h].

[f] *Carnis huius. Ruff. in expos. simbol. inte opera Cypr.* [g] *1. Cor. 15. 54.*

[h] *Tilen. syntag. disput. Theolog. parte altera loc. de Resurrect. Thes. 37.*

The Iustice of God requires that the same, not another body should rise, to punishment or blisse. That hand, those feet, those proud adulterous eyes, that blaspheming tongue shall rise againe to receiue condigne punishment. And on the contrary, those hands that haue beene lifted vp in prayer, and stretched out to relieue the Saints, those eyes that haue wept for sinne, that tongue which hath glorified God; That body that hath suffered for Christ, shall also rise to be partaker of his glory.

Those which haue the Spirit of Christ dwelling in them, shall haue a ioyfull Resurrection, others not: As the sleepe of sound and sick men differ: So the Resurrection of good and bad. Sound men are refreshed, sick men haue sick sleeps, and are the worse when they awake: so shall the Resurrection be. Then shall be a generall Gaole-Deliuery: but some shall be acquitted, some deliuered to the Executioner to be tormented: and these are said to perish, not Physically, but Theologically, being depriued of blisse. *Vse 5.*

We must all rise. How wouldst thou rise (which readest these things?) wouldst thou rise with feare and terrour, or with ioy and confidence? If thus: then repent and forsake thy sinnes and thou shalt: For the hope of such Resurrection depends vpon an holy Conuersation. Alas! what shall become of thee, thou Drunkard? &c. When thou dyest, thou hast done: but God hath not done with thee. Thou shalt no sooner peepe out of thy Graue, but thou shalt see him come to iudge thee, whom thou hast pierced, despised, disobeyed.

What

What Confusion shall it be vnto thee? Thinke of it and repent: lest at that day thou wish thou hadst beene a dog or a toad, for that shame and condemnation thou shalt then vndergoe.

VERSE 12. *Therefore, brethren, we are debters, not to the Flesh, to liue after the Flesh.*

Verse 13, 14, 15, 16, 17.

HEre begins the Exhortation, the Effect whereof is this; seeing we expect such things, & the state of them which liue after the flesh is so miserable, wee ought to liue after the Spirit, and not after the Flesh.

There are diuers Arguments whereby this Exhortation is vrged; The first is in the 12. verse, which is taken from Equitie and Iustice. *Suum cuiq́;* To giue euery man his owne, is the voyce of Iustice. But we are debters to the Spirit, therfore our life must be spirituall.

Therefore: an Illation sending vs to the things before deliuered: wherein (me thinks) the Apostle dealeth like a braue Generall, who hauing spoken of the glory of them which conquer, and the shame of them which are conquered, doth animate his souldiers to fight it out manfully, and to subdue the Flesh.

Brethren: This is an Insinuation, the better to perswade them.

Wee: Not including others, and excluding himselfe, but concluding all.

Are Debters: Debters are of two sorts; Ciuill, which owe money, &c. to men: Secondly, Theologicall: And this is also double. 1. Sinne. 2. or Obedience. Sinne is a debt, so called in the Lords Prayer, not that we owe sinne, or that our sinnes are owing to be done: but because we owe the punishment to be vndergone; hauing by our sinnes forfeited body and soule to be damned. And therefore sinnes are so called by a double figure: but this debt is not here meant.

Metaphora. Metonym. effecti.

The other Theologicall debt, is the debt of obedience, which we owe to God, for our Election, Vocation, Iustification,

tion,&c. So it is taken here; not ſo in the Lords Prayer, for we do not pray, neither may we, to haue the debt of obedience forgiuen.

Not to the fleſh: Fleſh here, not for the body, but for corruption: for we are debters to the body; to cloath it, to feede it, &c. that it may be a fit inſtrument for the ſoule to ſerue God: but we are not debters to the corruption to liue thereafter.

Heere the Antitheſis is omitted, but neceſſarily to bee vnderſtood. But to the ſpirit, to liue after the ſpirit, that is, holily.

This Verſe hath two parts; Firſt, an Affirmation. Secondly, an Amplification. The Affirmation, *We are debters*. This is amplified; firſt, by an Illation, *Therefore*. Secondly, by a Friendly compellation, *Brethren*. Thirdly, by a generality, *We*. Fourthly, by the Creditor, who is heere ſet downe Negatiuely, *Not to the Fleſh*. The Affirmatiue to bee ſupplied. But to the ſpirit. Fiftly, by the debt which we muſt pay, *Life*, or *liuing*; that is, thoughts, words, deedes. And this is alſo Negatiuely ſet downe, and to be marked, *Not to liue after the Fleſh*. For wee owe ſomething to corruption, but death, not life.

All the Regenerate are to liue to God in obedience, not to the Fleſh. This is proued out of the Preface of the lawe, Where, before God requires any thing, hee ſhewes that we are in his debt. I am the Lord thy God, &c. So Ioſhua 24. 15, 16. 2. Corinth. 7. 1. Gal. 5. 25. *Doct.*

Heere is a double note for Miniſters: firſt, to vſe louing and friendly words to winne their Auditours to ſuffer the words of Exhortation. Secondly, not to exempt themſelues: but as they would haue part in the promiſes they offer; ſo to acknowledge the duties which they vrge. As *Nepthali*, they muſt giue goodly words[a], and alſo be examples to their flock[b], putting their owne ſhoulders to the burthen which they lay vpon others[c]. *Vſe* 1.

[a] *Gen.*49.21.
[b] 1. *Pet.*5.3.
[c] *Mat.*23.4.

Our Obedience is debt, therefore not merit. What we receiue of GOD, is of Grace, what wee render, is due debt: and when we haue paid all we can, we are vnprofitable ſeruants. *Vſe.* 2.

The

Vse 3. The Grace we receiue, frees vs not from Obedience, but binds vs the more. If thou make another vse of Gods fauour, thou art a Libertine. The mercies of God, make vs debters *to offer vp our bodies and soules to his seruice.*

Rom.12.ver1.

Vse 4. Thou owest obedience to God. Pay, pay. The borrower is a seruant to the Lender, and hee that receiueth, to him that giueth. Thou hast receiued all of GOD: therefore thou owest for all. Thinke of payment. So did *Dauid*: O, saith hee, I am greatly indebted to God: What shall I pay? As men, that hauing gotten other mens goods into their hands, will not pay, but breake, or run away, are infamous: So thou, if hauing receiued Body and Soule, and all from God, shouldst deny thy seruice.

Pro.22.7.

Psal.116.

Hee that lets a Farme, lookes for his Rent; and he that hires a seruant, expects his worke; yea, *Baalam* is offended, if his Asse serue him not. Should not God much more exact thy seruice; who hath Created, Preserued, and Reedeemed thee, euen by the bloud of his Sonne? If a Prince commit to his subiect a Peece of Importance, and hee render it vp to the Enemy, will not all men hold such a subiect for a rank traytor? What art thou better then a Traytor; if, hauing receiued many Castles of thy Lords to keepe, as thy Tongue, thy Eyes, thy Hands, thy Body, thy Soule, thou yeeld and sell them to the Diuell by Blasphemy, Drunkennesse, Pride, Vncleannesse? &c. Ah wretch, thou receiuest with one hand from God, and giuest to the Diuell with the other.

If thy neighbour bee offended with thee, thou vsually saist, I care not for him, I owe him nothing. Remember thou owest the Diuell nothing, why shouldest thou serue him? When Satan tempts thee to sinne, answere him thus: I owe thee nothing, Satan, why requirest thou my seruice, which is due onely to GOD, from whome I haue receiued all things?

Euseb. Eccles. hist. lib.4. cap.15.

Polycarpus being vrged to renounce Christ, and to sweare by *Cæsars* fortune: answered, This 86. yeeres haue I serued my Lord Christ, and he hath been alwayes my good Master; I will not now deny him. Remember this holy man, and pay thy Vowes and Debts to God.

Men

Men that are runne farre in debt, and pay, and pay, and ſee no end of their debt; many times grow deſperate. Thou oweſt much to God, and art vnable to pay, bee not thou therefore negligent and careleſſe. The Prodigall Child ſpent all: but he recouered all and more by humble repentance, begging pardon. Doe thou ſo. Pay as farre as thou canſt: Craue pardon and remiſſion for the reſt, by the Obedience of Chriſt. God accepts of a willing minde for the deede. There is great difference betweene debts owing to men, and owing to God. The more wee pay of our debts to men, the leſſe wee haue; but the more we pay to God, the more we haue, and are the better able to pay. The more thou prayeſt, the better able thou ſhalt be to pray, &c. *Vſe 5.*

VERSE. 13. *For if yee liue after the Fleſh, yee ſhall dye: but if ye through the Spirit do mortifie the deeds of the body, yee ſhall liue.*

IN the 12. Verſe the Apoſtle had an Argument, *ab æquo & honeſto*, which were enough to perſwade; but in this Verſe he more ſtrongly vrgeth it.

Adhibet calcaria fortiora. Martyr.

The Argument is drawne from the contrary Ends of obedience and diſobedience, and ſo containeth two Arguments: the one, a Commination in the firſt part of the Verſe: the other, a Promiſe in the latter: both Conditionall, as all Promiſes and Threatnings are.

If yee liue after the Fleſh: Following the luſts of your corrupt heart.

Yee ſhall dye: Not onely the death of the body in the ſeparation of the ſoule from it: but of the ſoule in the ſeparation of it from God.

Q. But why ſaith he, Ye ſhall dye, and not Ye ſhall be damned; in as much as that is chiefely meant?

A. Becauſe the Spirit of God would driue men from Sinne, by that which is moſt fearefull, which is Death. The remembrance of Death doth more forcibly moue the minde, then the remembrance of Hell; though hell bee a thouſand times more grieuous then Death. For our Affection is moued accor-

according to our knowledge of the thing: That which most wayes is knowne, affecteth most: wee know hell onely by Faith: but wee know death to bee fearefull, by Faith, by Reason, and by Sense. By Faith, because the Scripture declares it: By Reason; because it is a separation of things, so neerely and naturally ioyned and consenting. By Sense; because we feele it growing vpon vs euery day.

But if ye mortifie: that is, beate downe, cut off, cast away, cause to dye: a Metaphor taken from Surgeons, who before they cut off a Limbe, mortifie the place.

The deeds of the body: That is, Actions and Affections: but actions are named, because by actions, affections are manifested. The body is either taken for Corruption: or rather euill deeds are called the deeds of the body, because the body is the instrument of working them.

By the Spirit: That is, the helpe of the Holy Ghost: or by the Regenerate part. *Sarcerus.*

Ye shall liue. Eternally in happinesse: Of the which Sanctity is the way: This life scarce a shadow. In the latter part, there is the Promise. *Ye shall liue*. The Condition, *If ye mortifie the deedes of the body by the Spirit*. Where 1. The action, *mortifie*. 2. The Obiect; *The deedes of the body*. 3. The meanes, *By the Spirit*.

Doctr. *Saluation is promised on the Condition, that we liue not after the Flesh, but after the Spirit*, Rom. 6.22. Gal.6.8.

Vse 1. A hard thing it is to forsake sinne; it is mortification. It is hard for old friends to part: wee lay together in the same wombe; and it hath beene our vnhappy play-fellow and companion, euer since wee were borne: Yea, sinne stickes as fast in our nature, as a tooth in our heads, or our soule to our body: as we cannot part from these without paine; so neither from sinne.

It is the nature of Sinne not to bee driuen away, without force and violence: A few angry lookes and sharpe words will not doe it. You may rate away your dogge, but sinne will not stirre for words, as appeares in many, who will speake bitterly against their sinnes, and themselues, with Beast, Wretch,

Wretch, &c. and yet returne to the practice of them.

When thou haſt to deale with Sinne, haue no compaſſion, but fight againſt it with a bloudy and cruell minde: So much as thou ſpareſt it, ſo much thou hurteſt thy ſelfe. *Saul* ſpared *Agag*, and *Ahab* ſpared *Benhadad*, but it was their ruine: ſo if thou ſpareſt ſinne, it will coſt thee euen the Kingdome of Heauen. Kill therefore thy ſinnes, or they vvill kill thee. It is a caſe of life and death. Be carefull: Olde vvounds muſt haue ſtrong medicines. O, what adoe haue we with Pride, Hypocriſie, Couetouſneſſe, Luſt! He that fauoureth theſe, let him want fauour. 1.Sa.15.20.23 1.Kin.20.42.

The deeds of the body are mortified by the Spirit: Wee doe the worke, but by the power of the Spirit. The ſtrength vnto mortification is put into vs from Heauen. We are as able with our little finger to ſhake the foundation of the earth, as to ſhake out ſinne by our owne ſtrength. *Vſe* 2.

He that goes among Lyons, muſt needs be torne in pieces: Sinnes are Lyons. Hee that ſtands vpon the ſhore vvhen the tide comes, thinking to beate backe the water with his hand, is ſoone eaten in, and drowned. Sinnes come vpon vs as waues, we muſt drowne, if God helpe vs not. By Gods helpe, the walls of Iericho fell downe, *Samſon* killed a Lyon, and *Daniel* is ſafe in their very den, and *Moſes* diuides the Sea. So mortification of Sinne is poſſible by the helpe of the Spirit, otherwiſe impoſſible. When therefore thou feeleſt Pride, Couetouſneſſe, Luſt, growing vpon thee, begge the help of the Spirit, or elſe thou art vndone. Pray with the vvords of *Iehoſhaphat*, *O Lord God, there is no ſtrength in me to ſtand againſt theſe ſinnes, neither do I know what to doe, but mine eyes are toward thee.* 2.Chron.20.12.

If you mortifie: hee ſpeakes to them, which had mortified ſinne before, they muſt continue ſo doing. In this life thou ſhalt neuer want ſomething to be mortified. Haſt thou begun to repent? Neuer giue ouer ſo long as thou haſt a heart to ſigh for thy ſinnes. *Vſe* 3.

We weede our Gardens, and are euer weeding. Sinnes are ill weedes, and grow apace; our hearts are a ſtep-mother to Goodneſſe, and a naturall mother to Vice; therefore bee alwaies dealing with it. The Captaine that batters the Ene-

mies Fort a day or two, and then giues ouer; giues the more courage to the enemy, and loseth his labour. So is it if vvee continue not our course of mortification. *Elisha* was angry
2.*Kings* 13.19. with *Ioash* for smiting the ground but thrice with the arrowes. O, saith he, thou shouldest haue smitten fiue or sixe times, and then thou shouldest haue smitten the Aramites till thou hadst consumed them. So, leaue not thy sinnes till thou hast consumed them, lest they consume thee.

Vse. 4. There is a necessity of mortification; the want vvhereof brings a Necessity of damnation. Those things vvhich God hath ioyned, no man can part: Hee hath ioyned vnmortified sinnes and death together, they cannot be parted.

When thou goest to buy a commodity, if the price be great, thou forbearest: and shalt thou fly vpon sinne, knowing what it will cost thee? If *Iudas* had known as much before he betrayed his Master, as he now feeles, it is likely he would neuer haue committed that villany. Mortification is tedious, but heauen is sweet. Men are content to goe all day after their hounds and hawkes, to endure hunger, thirst, &c. for their pleasure; and what get they in the end? some silly creature that is scarce worth the hauing. But Heauen is worth the Hauing, refuse not a short labour for the obtaining so infinite a reward.

VERSE 14. *For as many as are led by the Spirit of God, are the sonnes of God.*

THe latter part of the verse going before is heere prooued: namely, that such as *mortifie the deeds of the body by the Spirit, shall liue.* The argument is taken from the proper subiect of the life before spoken of; that is, the sonnes of God. Thus,

The Sonnes of God shall liue.
But they which mortifie, &c. are the sonnes of God.
Therefore they shall liue.

The Minor is proued thus,

They which are led by the Spirit, are the sons of God.
But they which mortifie, &c. are led by the Spirit. Therfore.

As many as are led by the Spirit: that is, by the holy Ghost.

Led.

Led. Thoſe things are ſaid to be led, which are mooued by a ſuperiour inſtinct [a], which is eyther Common or Proper: of the common, all men, the Reprobate, yea, beaſts are partakers. The beaſts come to *Adam* [b], to *Noah* [c]: the Beare ſlaies the Children [d], the Lyon the old Prophet [e] by this common inſtinct. The proper is that, whereby the elect children of God are mooued to beleeue, repent, &c. This is here meant.

[a] *Aquin. in locū.*
[b] *Gen.2.19.*
[c] *Gen.7.8,9.*
[d] *2 Reg.2 24.*
[e] *1.Reg.13.24.*

Are led; Not furiouſly, but mildely and familiarly: not as bruite beaſtes, but as reaſonable creatures; Not as though vvee do nothing, but leſt we ſhould doe no good thing: we are actuated by the good Spirit that we may doe.

Neither are wee led violently and againſt our will, but vvillingly: and yet were we not willing *before* we were led: but in the leading made willing to be led: ſo willing, that when God hath once *breathed* his grace vnto vs, we cannot *reſiſt*, but earneſtly deſire to be led. And yet is not the nature of the will ouerthrowne, nor naturally ſo determined to one ſide, that as heauy things moue downeward by an inward beginning, ſo the will abſolutely can onely affect this one thing. But as *Orators* by their Eloquence doe *rule* in the mind of their Auditors; ſo God *much more effectually drawes* vs to deſire Chriſt, and affect the Goſpell.

If a couetous man were offered to take what hee would of a heape of Gold; no man doubts but he would gladly *embrace* ſuch occaſion, though ſimply and abſolutely it were in his power to refuſe it. So our heauenly Father doth ſo commodiouſly ſhew vs the Riches of his Grace, ſo *louingly* doth hee *inuite* vs to receiue it; and ſo *aptly* doth he exhort vs, that he doth perſwade vs, without any impairing of our wills: ſo a *Beaſt* with *prouender*, *Children* with *Nuts*, and euery one is let or *drawne* by his *pleaſure*. We are then led being willing, not *before*, but *after* Grace receiued.

Are the Sonnes of God: not making vs ſuch, but declaring vs to be ſuch.

The Sonnes, that is, Children, as *verſe* 16. for ſonnes and daughters are in the Couenant.

They which follow and obey the counſell, preſcriptions, and precepts of the Spirit, are the ſonnes of God, Ioh.1.12. Ioh.6.45. Doct.

1. Iohn 3.19. *Now it is the Spirit which workes faith, teaches and begets vs.*

Vſe. 1. Take knowledge of thy *Impotency* to good things vvithout the ſpirit. As a *guide* to a blinde man, or as a *Nurſes finger* to a little Childe, ſo is the Spirit to vs; without the which wee can neither *diſcerne* or *walke* in the good way. Without the Spirit wee catch many a knocke by ſtumbling and falling at euery ſinne. As therefore the little childe when it would firſt goe, reaches for the Nurſes hand; ſo, craue thou the Spirit, to be led into the knowledge and practice of the Truth.

*Num.*14.45. The *Iſraelites* that would preſently goe towards *Canaan* without *Moſes*, were all ſlaine; ſo is it not ſafe to attempt any thing without the Spirit, which is to bee our *Counſellour*, and to vs as the *piller* of the *Cloud* was to the *Iſraelites*; the *Rule* of their marching, and pitching their tents.

Vſe. 2. If thou yeeldeſt thy ſelfe, and thy reaſon and affections to be led by the Spirit, thou art the *Childe* of God, and ſo contrarily: which that thou maiſt the better diſcerne, obſerue two things; firſt, the *way* wherein: ſecondly, the *minde* wherewith thou walkeſt.

Firſt, Are drunkenneſſe, whoredome, &c. thy waies: who led thee into theſe waies? The Spirit? no: the Diuell leades thee, for theſe are his waies. Are Faith, Repentance, Humility, &c. thy waies? How cameſt thou into theſe waies? The diuell would neuer bring thee into them, nor thy ſelfe neuer haue choſen them. Surely, if theſe be thy waies, thou art led by the holy Spirit, whoſe waies theſe are.

Secondly, what is thy *minde*? Doeſt thou walke in the way of Prayer, hearing the Word, Repentance, &c. *willingly*, and *cheerefully*? Thou art then *led* by the Spirit: for though we may be found in theſe wayes: yet if we walk in them as a *Beare* is drawne to the ſtake, we are not led in them by the Spirit; for the Spirit makes vs *delight* in ſuch things.

Euery thing liues according to the *breeding*, water-fowles are euer padling in the water, and Land-fowles are feeding on the dry ground. So, if thou haſt a ſpirituall *breeding*, all thy delight will bee in ſpirituall things; if a carnall *onely*, then in carnall.

Verſe

VERSE 15. *For ye haue not receiued the ſpirit of bondage againe to feare; but ye haue receiued the Spirit of Adoption, whereby we cry* Abba, *Father.*

IN this verſe the Apoſtle prooues, that thoſe which are led by the Spirit, are the children of God; by an effect of the Spirit in them, which is to call God, Father. Which is amplified by an oppoſition of their former eſtate, which was an eſtate of ſeruile feare. As if he ſhould ſay by an Occupation: It may be, you feare in regard of ſinne *inhabiting*. But the profiting you haue made, is not in the addition of ſuch *ſlauiſh feare*, wherwith formerly you were poſſeſſed: but that which you haue now receiued, is a more excellent effect of the ſame Spirit, which is the Grace of Adoption.

Heere two effects of the Holy Ghoſt are oppoſed: for in ſome the Spirit workes feare, in other, loue and aſſurance; and firſt, feare; then aſſurance, that wee may, ſtirred vp to ſeeke aſſurance: Feare; the ſigne of the ſpirit of bondage: Confidence and aſſurance in God as a Father, the proper effect of the Spirit of Adoption.

You haue not receiued the ſpirit of bondage; Not the Diuell, nor the Law, as ſome haue interpreted, but the Holy Ghoſt. *Paraeus.*

To feare: Seruilely; *Againe*, that is, yet, ſtill, or more, as if hee ſhould ſay; the Holy Ghoſt doth not ſtill lead you as ſeruants to feare, by the preaching of the Law, for not obeying it. For the preaching of the Law, is the true cauſe of ſeruile, not filiall feare. And heere the Apoſtle alludes (I take it) to the time of the Law, and the giuing of the ſame.

But you haue receiued the Spirit of Adoption: He ſhould haue ſaid, of *Liberty*; but hee ſaith more, of Adoption: for Children are free. Children are either Naturall or Adopted: Naturall; ſo the holy Child Ieſus is the onely Sonne of God. Adopted; ſo are we the ſonnes of God.

Adoption is a lawfull Act, imitating nature, found out for the comfort of them which haue no children: Adoption and Arrogation (which are Termes of the Ciuill Law) differ. Adoption is of thoſe which are vnder the rule of others: Arro-

gation is of them which are *sui iuris*. The Holy Ghost is called the Spirit of Adoption, because it works both it, and the sense of it in vs.

In whom: That is, by whom, whereby. *We cry*: not say; for so may a Reprobate: but *Crying* notes affection. *Abba Father. Abba*, is an Hebrew or Syrian word, which signifies, *Father. Father*, is added in Greeke, either to note the Sanctification of all Languages [a]: or of all people, Iewes and Gentiles [b], or a double paternity, of all by Creation: of the Elect, by [c] Grace: or earnestnesse in calling vpon God [d], or an Exposition; as *Abba*, that is to say, Father [e].

[a] *Chrysost.* [b] *Anselm.* [c] *Lyra.* [d] *Martyr.* [e] *Beza.*

The sense. The Regenerat might obiect: Wee feele the Spirit working feare in vs: But, saith the Apostle, you haue also the Assurance of Adoption. They which haue onely the Spirit of bondage, are driuen by feare: you by the Spirit of Adoption, are led by loue.

Doct. *The Regenerate haue their Spirit of Adoption, whereby their feare is moderated, and they enabled, to cry Abba Father*, Gal. 4. 6.

Vse 1. In all the Elect, which are of yeeres of discretion, the spirit doth worke the *Slauish Feare*, before the *filiall assurance*, as appeares in that example of the Iewes, in the Acts, who first are *terrified*, and after *comforted*, in assurance of forgiuenesse. *Acts 2. 37.* All are brought to this *exigent*, more or lesse, that they may acknowledge they stand in neede of Christ, and be stirred vp to seeke him. Such as were neuer *afrayd*, were neuer *assured*. Didst thou neuer feele the sting of an accusing Conscience terrifying thee, though thou hast beene a lewd wretch? Surely *Iudas* was neerer Heauen then thou; and to this thou must come, before thou canst haue the *Comfort* of a Sonne. For as the *needle* makes way for the *thread*; so *feare* for *comfort*, the *spirit of bondage*, for the *Spirit of Adoption*.

Vse 2. The preaching of the Law without the Spirit, hath no power to strike feare into vs: when thou art terrified; it is the Spirit that so applies the Law, eyther to bring thee to Christ, or to despayre and euerlasting Confusion.

Vse 3. As none haue the Spirit of Adoption, which haue not had the spirit of bondage: So many haue the spirit of bondage, which

which haue not the ſpirit of Adoption. Many doe diligently reſort to the hearing of the Word; and are afraid to doe otherwaies; they deale Iuſtly, liue temperately, &c. and dare not deale falſely, or riotouſly, &c. and yet are not Regenerate. Why? What is it makes them doe thus? Onely Feare. They haue the ſpirit of bondage; they are afraid of Hell; and hence comes this obedience, which is onely ſlauiſh. But if they doe not theſe things, for the *loue* of Iuſtice alſo, they cannot be ſaued, neither their obedience accepted. Note this.

The Children of God *feare* hell: but their Obedience comes more from *Loue*, then from *Feare*: Yea though there were no Diuell, Hell, Iudge to be feared, yet vvould they obey the commandements of their God: and their feare is alſo moderated by Faith: whereby they beleeue the pardon of their ſinnes, and obtaine this priuiledge, to be the Sonnes of God.

The eſtate of a Sonne is diſcerned by Confidence in Prayer. Such a one is able (notwithſtanding feare) to cry Abba Father. Hee that can (I ſay not, ſpeake the words with a lowd voyce, for ſo may a Parrat, or Hypocrite, but) cry with intention of heart, as well as contention of voyce; and can come into the preſence of God, as a childe into the preſence of the Father, hath the Spirit of Adoption. *Mat.7.21.*

This is wonderfull hard to doe: As for Inſtance. Thou feeleſt Corruption rebelling, thou remembreſt, how thou haſt actually tranſgreſſed aboue number: thou heareſt the threatnings of the Law: thou knoweſt that God is of pure eyes, and moſt iuſt: hence thou feareſt, and art almoſt confounded. Canſt thou in this Conflict, turne thy ſelfe to God, as to thy gracious Father, and that with confidence of his mercy? Thou haſt a certaine ſigne of thy Adoption: For in ſuch eſtate, our Nature is to flye from God, as *Adam*: but to embrace God euen then vvhen vvee are ſo terrified, is the worke of the Spirit, by Faith.

Canſt thou with a childes affection cry Abba Father? I dare vndertake, that God cannot but ſhew himſelfe as a Father, in hauing compaſſion. What earthly Father could deſpiſe the voyce of his Childe falne into danger? Much more

will our Heauenly Father regard the cry of his children. In a feareful estate then are they which neuer pray, or as Hypocrites, onely with the mouth, and not with the heart.

Thou callest vpon God with *Abba Father*: Remember that wicked children are a dishonour to their Parents: Degenerate not thou from the Nobility of thy Father, whose honour it is
1.*Pet.*1.17. to haue godly children. If thou callest God Father; then passe thy time with feare and care to obey him.

Vse 5. This ouerthrowes the Popish manner of praying: as, Blessed Virgin, Holy Mother of God, helpe vs. Saint *Peter* helpe vs, &c. From what Spirit should we thinke these praiers come?
Luke 15.18. Not from Gods; for that teacheth to cry Abba Father. The Prodigall Sonne saith, I'le goe to my Father, and say to my Father: and his Father meets him. He had an Elder brother, and knew many seruants; but he seekes onely to his Father.

VERSE 16. *The Spirit it selfe beareth witnesse with our spirit, that we are the children of God.*

THe Sonnes of God cry Abba Father: heere is the Ground of such praying: which is the witnesse of the Spirit with our spirits, that wee are the Children of God. This is the very Roote, from whence springeth confidence in Prayer to God: and the more or lesse wee heare and feele this witnesse, the more or lesse assurance haue we, and boldnesse in Prayer.

Heere are two things. 1. The witnesses: which are two: 1. *Gods spirit*, which performes two Offices. 1. It seales vp our hearts in assurance that we are Children: then it opens our mouthes to pray. 2. *Our Spirit*, which is our Regenerate part. These witnesses are two, that wee might bee the more confirmed.

2. The Thing witnessed: *That we are the Children of God.* *The Spirit it selfe*: that is, the Holy Ghost.

Co-witnesseth: Not by an outward voyce, as God of Christ:
*Mat.*3. nor by an Angell, as to the Virgin *Mary*: but by an inward
Luke 1. and secret inspiration, raising in our hearts a Confidence and perswasion that God is our Father, and we his Children.

With

With our Spirit: Not to our eares: but to our ſpirit: nor this onely, but with our ſpirit: Our Spirit is a witneſſe, whoſe teſtimony is then good when confirmed by the Holy Ghoſt. Our Spirit: not our Soule, but our Regenerate part ſo called. 1. *Theſ.* 5. 23.

The witneſſe of the Holy Ghoſt is the worke of Faith: the witneſſe of our ſpirits the ſenſe of Faith wrought. This is better felt by experience, then expreſſed by words: knowne altogether, and onely to them which haue it: for mee to ſpeake of this to them which haue it not, were as if I ſhould ſpeake a ſtrange language. *Reu.* 2. 17.

That we are the Children of God. Not that wee ſhall bee, or may be: but are; in the preſent Tenſe.

The Holy Ghoſt witneſſeth with them which are Regenerate, that they are the Children of God, 2. Cor. 1. 21. 1. Ioh. 3. 21. Epheſ. 1. 13. & 4. 30. *Doctr.*

The ſtate of Gods Children is full of ſweet certainty and aſſurance. He that hauing a cauſe to be tryed, hath two ſufficient witneſſes, doubts not of the day. Now Gods Children haue two witneſſes, *omni exceptione maiores:* 1. Their owne Spirit, which is not to be contemned: (for if Conſcience a naturall thing be a thouſand witneſſes: much more the Spirit, which is a ſupernaturall power giuen of God.) 2. The Holy Ghoſt, which cannot deceiue, or be deceiued, witneſſeth with our ſpirits. *Vſe* 1.

It is maruellous then that the Church of Rome denyeth aſſurance to Gods Children: What though ſome haue bragged of aſſurance, that haue beene deceiued? Doth it follow therefore that none are ſure? There bee ſome poore and baſe; are there therefore none rich? And what though my very name bee not written in the Scripture: Thou *Thomas,* Thou *Iohn* ſhalt be ſaued? It is not conuenient: What a huge Volume ſhould the Bible be, if euery Saints name were there written? It is not neceſſary: becauſe all particulars are included in their Generals: As he that ſaith, All my Children are here: meanes euery one in particular, though he name them not: So God, that ſaith All Beleeuers ſhall be ſaued: Meanes euery one, as though they were named.

And yet the Scripture doth ſpeake in particular. If thou Con-

Confesseſt, &c. Thou ſhalt be ſaued. When the Law ſaith; Thou ſhalt not Kill, Steale, &c. Euery one is to take it ſpoken to himſelfe, as if he were named: Why ſhould not ſuch particulars in the Goſpell bee alſo ſo taken? True, ſay the Papiſts: If you beleeue; you ſhall be ſaued: but where doth the Scripture ſay that you doe beleeue? Ridiculous! The Act of Faith is not ſet downe in the Scriptures, but the Obiect. The Faith which I beleeue is in the Bible. The Faith whereby I beleeue, is not in the Bible, but in my heart: and is not beleeued (for that were abſurd) but knowne by feeling. Wee doe not beleeue that wee beleeue, but wee feele it: as *Paul* ſaith; *I know in whom I haue beleeued*: hee knewby feeling, and this witneſſe of the Holy Ghoſt in his heart with his Spirit.

Rom.10.9.

2.Tim.1.

Of all things of which the Holy Ghoſt witneſſeth with our ſpirits we may be certaine.

But the Holy Ghoſt witneſſeth with our Spirits, both of our Preſent, and alſo of our Future eſtate. Therefore, &c.

The Minor is proued by *Paul*, who auoucheth that the things *which are prepared for Gods Children, are reuealed to vs by the Spirit*, and: *By the Spirit of God we know the things which are giuen to vs of God.* What things? Faith and Perſeuerance: Grace and Glory.

1.Cor.2.9,10.

If Man ſhould witneſſe, or an Angell, there might bee doubt: but when there is ſuch a witneſſe as is the Spirit: we ought not to doubt. The Fleſh will doubt. The Spirit doubts not, but ouercomes doubting: and this is the ſtate of Gods Children. They doubt from the Fleſh: but from the Spirit they are aſſured through Faith.

If a man of a weake braine, were on the top of ſome high Tower; and ſhould looke downe, it would make him wonderfully afraid: but when he conſiders the Battlements or Rayles that keepe him from falling, his feare abates: So fares it with the Regenerate: when we looke on our ſinnes, and ſo downe and downe to Hell: Alas! whoſe heart quailes not? But when we conſider the brazen wall, of the loue, truth, and promiſe of God in Chriſt, we may be aſſured without feare. Looke vpon thy defects, but forget not the truth and power of God.

Pre-

Pretend not the Teſtimonie of the Holy Ghoſt, without thine owne ſpirit: nor contrarily, for they go together. Faith, Repentance, &c. are the Teſtimonie of Gods Spirit: if from theſe thy Spirit witneſſeth, then it is currant. But if thou beeſt a Drunkard, a Sabbath-breaker, vncleane, &c. and ſaiſt the Spirit witneſſeth thy Saluation: it is not Gods ſpirit: but a lying ſpirit: for ſuch workes are of the Diuell: Gods Spirit indeed witneſſeth; but the witneſſe is, that they which doe ſuch things, ſhall be damned.

VERSE 17. *And if Children, then Heyres: Heyres of God, and Ioynt-heyres with Chriſt. If ſo be that we ſuffer with him, that we may be alſo glorified together.*

THis Verſe is a Conſectary of that which is deliuered in the 16. Verſe. The Conſectary is inferred from the proper adiunct of Sonnes: We are Sonnes, Therefore Heyres.

Here are two things. 1. That we are heyres, in the firſt part of the Verſe. 2. The Condition of the Inheritance: in the latter part.

The firſt part is amplified by the Perſon whoſe heires wee are. The Heires of God: This is amplified by an Occupation. But God hath an Heire, euen Chriſt. True: and we are Co-heires.

If Children, then Heires. Seruants looke for wages. Sonnes for the Inheritance. The Law of Nature giues the Inheritance to the Children. Municipall Lawes, it may be, to the Eldeſt: but by nature euery Sonne is an Heire: the eldeſt to haue a double portion.

Heires of God. An heritage, is a ſucceſſion into the whole right of the dead: wee are Heires therefore of all the good things of God.

Q. But how heires, ſeeing God dies not?

A. We may ſay, that there is not the ſame Reaſon, of temporall and ſpirituall things: Temporall things cannot bee wholly enioyed without the death of the poſſeſſor: Spirituall things may [a]. For here ſuch a one makes thee an heire (ſaith one [b]) not whom thou ſhouldſt ſucceed beeing dead, but with

[a] *Tho. Aquin.*
[b] Aug. *Ser.* 13. *de verb. Apoſt.* Ambroſ. *in locum.*

with whom thou shouldst liue for euer. And *Ambrose* amplifies it, by the Parable in the Gospell, where the Father giues his Child his portion, while himselfe liueth. In earthly inheritances, the Father dyes, giuing place to the Sonne. In heauenly, Sonnes must dye, that they may liue with their Father. *Luke 15.11.*

Ioynt-heyres with Christ : Christ alone is the naturall heyre: we co-heires by the Adoption. Hee the Head, wee his members. He the elder Brother, hauing a portion sutable to his eldership: wee yonger Brothers, hauing a proportion fit for vs.

Doctr. *All that are the Children of God, are heires with Christ*, Gal. 4. 7. Ephes. 1. 14. Tit. 3. 7. 1. Pet. 1. 3. Iam. 2. 5. Acts 20. 32.

Vse 1. Heauen is an Inheritance, therefore not merited by vs.

Vse 2. Men part with that, which they cannot carry with them. If they could carry their inheritance with them when they dye, they would leaue but little for their Children. God giues that which wee deserue not, which he can keepe from vs. If men expect thankes: much more may God exact it; that hee giues vs such an Inheritance, making euery one an heyre, *ex asse*, to the whole. For the Heauenly Inheritance is not diuided.

The excellency of this Inheritance is in foure things.

1. The vniuersalitie of it: All the children are heires: Iewes, Gentiles, Male, Female: If a Child, an heire.

2. The extent of it: For euery child is an heire to all, and hath right to all: In earthly Inheritance, if there bee many Children, euery one cannot possesse the same without diminution of it. The more diuide, the lesse is euery ones part. Here not so. This is not Diminished, by the multitude of possessors; nor impaired by the number of Co-heires; it is so much to all, as it is to a few; so great to singulars, as it is to all.

3. It is certaine: If a Child, an heire without doubt; neither can Satan Coozen vs of it: neither can we lose it: Many are heires on earth, but their inheritance is kept from them: we cannot be kept from this.

4. It is sufficient. Riches enough, such as the eye hath not seene,

ſeene, &c. And if it will ſuffice vs to bee like Chriſt in glory, and to be where hee is: then muſt it needs be ſufficient: for thus it ſhall be. Aug. *Serm. de Tempor.* 1. *Pet.* 1. 1. *Cor.* 2. 9. *Joh.* 17.

Here we are admoniſhed of diuers duties. *Vſe* 3.

1. We are here, as in our none-age, vnder diſcipline: let vs be patient if poore: The hope of Future reuerſions, muſt make vs content with ſhorter maintenance for the preſent.

2. We haue an heauenly inheritance: let vs not build our neſts here on earth, being couetous and greedy of the world, as though we looked for no more then any wicked man. Carnall men ſeeke this world: for it is their portion. Heauen is ours, let vs ſeeke that.

3. Be ſure thou bee a childe, and thou ſhalt haue a childes part: the Inheritance will follow, as the Prodigall childe perſwades himſelfe, that if he can obtaine his fathers fauour, hee ſhall haue bread enough.

4. Walke worthy of ſuch an Inheritance: preſent benefits binde vs. The future ſhould much more, becauſe they are much better. *Thou art my portion* (ſaith *Dauid*) *I will keepe thy Law.* The Amplitude of this inheritance ſhould moue vs, and yet many *Eſaus* contemne it, and ſell it for a Meſſe of pottage, as if it were a contemptible thing: but *Eſau* is branded for a Profane wretch for it, and ſo are all they that preferre ſinfull pleaſures before the Kingdome of Heauen. As heauen is the proper place of the Children of God, who walke in obedience: So the portion of the wicked, is with the Diuell and his Angels, and Hell their *owne proper* place, as it is ſaid of *Iudas*. Pſal. 119. 57. Heb. 12. 16. Mat. 25. 41. Act. 1. 25.

As *Naboth* refuſed to ſell his Inheritance: ſo reſolue thou not to loſe thine, by thy vngodlineſſe and ſinne.

If ſo be that we ſuffer with him, that wee may be alſo glorified together.

In theſe words are the Condition of the Inheritance: where Saint *Paul* cloſely and ſweetly fals into the ſecond part of the Conſolation.

Hitherto hee hath comforted againſt the Remainder of ſinne: Now to the 31. Verſe, hee remoueth the other impe-

impediment of our Comfort, which is the Croſſe.

The Summe is, that the Heires of Glory are not to bee diſmayed, or to faint vnder the Croſſe. This is vrged by many excellent Reaſons: The firſt is in theſe words, which is brought in by an Occupation: Some afflicted might ſay thus: I an heire? Thus Poore? Thus Miſerable? Yea (ſaith *Paul*) this is the Condition of our inheritance, by the diſpenſation of GOD, that wee ſhould firſt ſuffer, and ſo enter into Glory.

Luke 23.27. *If wee ſuffer with him*: Not by compaſſion, condoling with him as the Daughters of Ieruſalem: but by imitation, as *Simons*, bearing his Croſſe.

That we may be glorified together; Not with equall glory, but according to our proportion; as his ſufferings did exceed, ſo his glory muſt excell.

There may be a double conſideration of theſe words: 1. Relatiue; and 2. In themſelues. The Relatiue, *wee are heires, if we ſuffer*. In themſelues: *Though we ſuffer, yet we ſhall be glorified*. The Children of God may not ouer-grieue themſelues: For their ſufferings betokens they are heires.

Doctr. *The Condition of our Heauenly Inheritances is the Croſſe, which glory followes*, Mat. 16.24. Prou. 3.11,12. Heb. 12.6. &c.

Vſe 1. Here are three Arguments of Comfort vnder the Croſſe.

1. It is an aſſurance that we are heires. The Croſſe is painfull; and Eaſe is ſweet: but as hee who loues his money, yet willingly parteth with it, for aſſurance of his Title to an earthly inheritance: ſo, though we loue our quiet, our bloud, our liues, yet if the expence of them will confirme our Title to Heauen, we are not to diſcomfort our ſelues.

2. Wee ſuffer not alone, but with Chriſt. Wee are of his Order: Knights of the Croſſe. It is comfortable to haue companions in trouble; we can haue no more comfortable companion I am ſure then Chriſt, with whom I had rather bee vnder the greateſt Croſſe, then without him in the greateſt proſperitie: euen as where Man and Wife loue, they had rather liue together in a meane eſtate, then ſeparated in the greateſt aboundance. God had but one owne Sonne, that came into the world without ſinne, and yet hee could not

get

get out of it without the Croſſe: therefore be thou comforted.

The Croſſe is the way to Heauen. If we taſte not of the Croſſe, we may doubt iuſtly, that we are not in the right way. If a traueller, inquiring of the way, be told, that he ſhall at ſuch a place come to a great water; a little farther to a hill, a little farther to a place of great danger: If he paſſe on and finde neither water, hill, nor danger, but all plaine, pleaſant and ſafe, he doubts: but if he finde theſe markes, he trauailes cheerefully, becauſe, though the way be tedious, yet he is in the right path. So the Croſſe is foretold; if we meet with it, it confirmes vs; if not, it weakens vs.

But it may be ſome will ſay: Alas! I ſuffer nothing, I haue had ſmall or no troubles; no loſſes, ſickneſſe, &c. For anſwere, know there is *Abels* croſſe, and *Iſaacs* croſſe: both theſe are perſecution: The Tongue of the wicked is perſecution (as *Paul* calls it,) as well as the Sword. Though thou haſt not *Abels*, thou muſt quit thee well, not to haue *Iſaacs* Croſſe: *Gal.4.* And if thou beeſt ready and prepared to beare euen cruell death, for Chriſts ſake, it ſhall be accounted as though thou hadſt borne it. He ſhall not loſe the reward of a Martyr, who hath a ready minde to be Martyred for Chriſt.

If a company of reſolute Souldiours ſet vpon the enemy, here one is laid along, there another, one loſeth a legge, another an arme, and ſome eſcape without hurt through the prouidence of God. Shall we ſay that thoſe which ſcape are Cowards? No, their valour was no leſſe then the others; their readineſſe as much to venture their liues, and their danger as great: and therefore their glory is no leſſe: So be thou a Martyr in affection, and thou ſhalt haue the Crowne of a Martyr.

Iobs friends iudged him an Hypocrite becauſe of the croſſe. *But bleſſed is the man that iudgeth wiſely of the afflicted.* The Diuell would haue perſwaded our Sauiour that he had not been Gods Sonne, becauſe afflicted. Would God ſuffer his Sonne (ſaith he) to be here in the wilderneſſe, and to ſtarue? But we know that the precious ſtone of the Ring, wherewith all are married to Chriſt, is the Croſſe: and the Token that wee are not Baſtards, but Sonnes. *Pſal. Vſe 2.* *Gemma Annularis.*

There is great reaſon God ſhould diſcipline vs. We ſhould be

be mard without correction. O, what pride, what Hypocrisie, Couetousnesse, Anger, Lust, &c. is in vs! These must bee purged out: Our Physicke, is the Crosse. If a Father see his child by a Pond side, hee takes it vp, and makes as though hee would cast it into the water, thereby to scarre it from the water. So God seeing his Children walking neere vnto hell by these vices, takes them as though hee would hurle them in: throwing them at least into Purgatory, that is the Crosse, to make them afraid of sinne and hell. Alas! alas! how cold and dull are we in Prayer and the seruice of God! The Crosse is a meanes to cure vs of this lazinesse, and to quicken vs to all holy duties.

Vse 3. A man that is to goe a iourney, though it bee faire at his setting forth, yet hee takes his cloake with him, for feare of a storme; so prepare for the Crosse, if thou be in the number of Children, for the crosse will come. *Ioseph* in the yeeres of plentie, prouided for the yeeres of famine: so doe thou.

1. *Pet.* 4. But let none suffer as an euill doer. Woe bee to them that beare the Crosse, but follow not Christ. Thy Crosse is Christs, when thou sufferest for the same cause, in the same manner, and for the same end.

1. Christ suffred, to beare witnesse to the Truth. This must bee the cause of thy suffrings. It is not the likenesse of the punishment, but the cause, that makes a Martyr. Christ was there where the Theeues were, like in punishment, vnlike in the cause.

Similis in patria, dissimilis in causa. Aug.

2. Christ suffered patiently and thankefully. Thou must kisse the Rod.

3. Christ suffred, to put away sinne: so make thy sufferings a furtherance to mortification, that thou mayst be stirred to repent for thy sinnes, and to leaue them. Many in the crosse cry out; (but of their paine, as in a burning ague the sicke man of his heate;) not of their sinnes. As *Esau*, who missing of the blessing, cryed and blubbered, not that he cared for the blessing, but for his curst heart.

Labour so to be vnder the crosse, that thou mayst say another day, *It is good for me that I haue beene afflicted.* And labour so to auoid sinne, that thou mayest be fit to beare the Crosse.

Psal. 119.

If

If Gods ſonnes and heires muſt ſuffer, what ſhall become of the Reprobate? If hee ſpare not *Moſes* one ſlip, nor *Dauid*, his owne Children, how ſhall his enemies fare? If ſuch as pray againſt ſinne, and watch, bee taken; ſhall drunkards, blaſphemers, &c. which neuer take any thought to pleaſe God, eſcape? No certainely. If *Ieruſalem* bee ſearched with Lanthornes and razed; then *Babylon* and *Rome* muſt downe to the Ground, yea, to Hell. *Vſe 4.*

VERSE 18. *For I reckon that the ſufferings of this preſent time, are not worthy of the glory to be reuealed in vs.*

IN this Verſe is another Argument of Comfort, from the excellency of the glory ſpoken of in the Verſe before, and it is brought in by an Occupation, thus. You ſay wee ſhall bee glorified: but in the meane time, who is able to beare the troubles that doe befall? *Paul* anſweres, that *The troubles of this preſent time are not worthy of that glory to be reuealed.*

For I reckon. This word is not to bee referred to opinion, which is vncertaine and doubtfull; but to aſſuredneſſe and certainty: And is a metaphor taken from ſuch, as caſting account, finde the true totall ſumme. As if he ſhould ſay, I haue caſt vp the Croſſe, with all the incumbrances of it.

That the afflictions of this preſent time: Not excluding time paſt, and to come, but ſpoken as time is referred to Eternity.

Are not worthy. The Word properly ſignifieth that part of the Ballance which goeth downe, the things therein drawing the beame: As if he ſhould ſay, If the troubles of this life be weighed with the glory to come, they will bee but light in compariſon.

Of the glory. That is, Eternall happineſſe, ſo called, becauſe glory is moſt of all couered of all mortall men.

To be reuealed. It is reuealed, and it is to be reuealed. That is the firſt fruite of this.

In vs. That is, our bodies and ſoules.

The excellency of this glory is declared by a compariſon of vnequals, where from the leſſe, this glory aduanced.

In the Comparison there are three things. First, the things compared. Secondly, the Issue. Thirdly, the Proofe.

The things are two, first, Passions; and secondly, Eternall life. Sufferings amplified, from their short continuance of this present time. Eternall life amplified: first, from the name, *Glory*. Secondly, from the manner, *To be reuealed*. Thirdly, from the subiects, *in Vs*.

Secondly, the Issue. These are so compared, that the preeminence is giuen to Eternall life. These passions are base: that life is glorious. These are short: That is Eternall.

Thirdly, the Proofe: from his Experience, I count, reckon, determine.

Doctr. *The glory to come, doth euery way surmount the present afflictions*, 2. Cor. 4. 17.

Vse 1. Popish merit of condignity is heere confuted. There must be a proportion between the merit and the Reward: because the Recompence of Merit is an action of Iustice: and Iustice is a certaine equality. If therefore there be no equality, then sufferings merit not: and if not Martyrdome, then no other vertue.

Glory followeth the Crosse, but not for the merit of it: but for the free promise of God.

The Papists answere, that sufferings in themselues are not worthy, but as they proceede from Grace and Charity: Christ hauing merited his honour for them, that they should be meritorious.

Wee deny suffrings to merit, (as they proceede from Charity) from this Text; for *Paul* speakes of such sufferings, vnlesse wee would say that the Regenerate are without Grace and Charity, or that hee goes about to comfort such. Their distinction takes away *Pauls* Argument: who comforts the Regenerate against the bitternesse of the Crosse, which is as well when it proceeds from Charity, as when not. Wee deny also that Christ purchased this Grace to our sufferings, that they should merit.

Cornelius Cornely a lapide, in locum.

No maruell, if the Papists differ in this from vs: vvhen they differ from themselues. For they affirme such a power to be in sufferings to bring such glory, as in seed to bring forth fruit:

fruit: and yet they ſay, that the condignity of ſufferings is not Naturall, but Morall: when as ſeede not Morally, but Naturally brings forth. Beſides, they agree not whether this Merit bee onely for the dignity of the Worke, or onely for the promiſe of GOD, or partly for the Worke, partly for the Promiſe, or whether according to diſtributiue or commutatiue Iuſtice.

The Croſſe is a ſigne thou art a Co-heyre with Chriſt: it is a ſuffering with Him. It is a way to Glory. Yea, it is not worthy of the glory following. Though the Croſſe bee bitter, yet it is but ſhort. A little draught, and the Sugar is ready. A little ſtorme, as one [c] ſaid of *Iulians* perſecution: and an eternall Calme followeth. And becauſe ſhort, therefore to be accounted tolerable, though great. [d] Beſides the ſhortneſſe, infinite glory followes. So much glory; that if a man could fulfill all Obedience, and ſuffer Hell torments, yet he could not deſerue it. *Vſe 2.*

[c] *Nubecula cito tranſitura. Athã.*

[d] *Omnia brevia tolerabilia eſſe debent, etiamſi magna ſint. Cicero*

The diſeaſed man endures cutting, ſearing, for a ſhort vſe of a miſerable life. Shall wee refuſe to ſuffer any thing for that glory? Many Heathens haue ſuffered great things for a little vaine approbation of the vulgar. What would they haue done for this glory, if they had known it? If they ſo much for a ſhadow, what ought we for the ſubſtance? Doeſt thou whine and lament? All that thou ſuffreſt, is not worthy to be named on that day that this glory is ſpoken off. Remember this glory and be comforted. So *Moſes* and Chriſt did: and for this cauſe hee ſhewed *Stephen* his glory at his ſtoning. *Heb.* 11.25, 26. *Heb.* 12.2. *Acts* 7.55.

What therefore if the world ſpeake ill of thee, and perſecute thee? What is a word or two to that glory? Nay, what is a few drops of bloud to the Kingdome of Heauen? O happie change!

Wouldeſt thou haue this glory without ſuffering? He is too nice that would here reioyce with the world, and after raigne with Chriſt. Few there are, who, if God ſhould bring his fanne, would be ready to ſuffer. My reaſon is, becauſe there are ſo many which will not bee perſwaded to leaue their ſinnes. I will neuer beleeue that he will leaue his life for Chriſt, that will not leaue his ſinnes at his commandement.

Vse 3. The godly man hath his sufferings here, his glory afterward. If in this life only we had hope, we were of all men most miserable. 1. *Cor.* 15. The Motto of the Children of God, is *Spero meliora.* We are not destitute of comfort euen heere, blessed be God: but this is nothing to that which is to be reuealed.

Marke the end, and thou shalt see what difference is betweene the wicked and the Godly. *Psal.* 37. 37. *The end of the iust is peace.* So on the contrary, the end of the wicked is fearefull. *Lazarus* ended his miseries in *Abrahams* bosome; and *Dives* his pleasures in hell torments. Consider wisely the difference between a moment of sorrow heere, and eternall happinesse in Heauen; and a moment of pleasure heere, and eternall torments in Hell.

VERSE 19. *For the earnest expectation of the Creature, waiteth for the manifestation of the Sonnes of God.*

20. *For the creature was made subiect to vanity, not willingly, but by reason of him who hath subiected the same in hope.*

21 *Because the Creature it selfe also shall be deliuered from the bondage of Corruption, into the glorious liberty of the Children of God.*

* Or euery Creature.

22. *For we know that* the whole Creation groneth, and trauelleth in paine together, vntill now.*

23 *And not onely they, but our selues also, which haue the first fruits of the Spirit, euen we our selues grone within our selues, waiting for the Adoption, to wit, the Redemption of our body.*

IN these verses the Apostle brings an excellent example, both to shew the greatnesse of the glory to bee reuealed, and to moue vs to the patient expectation of it. For all delay is long and troublesome to them which expect great matters. We expect great glory. Therefore we must be patient.

The summe is this. The whole Creation, or euery Creature, is patient and expects; therefore also ought we.

In this example wee haue two things. First, the example, verse 19. 20, 21, 22. Secondly, the Application, verse 23.

In

In the Example are two things. 1. The thing Affirmed, verſe 19 22. 2. The Reaſon verſe 20.21.

The thing affirmed is, that *the Creatures expect the reuelation of the Sonnes of God*: wherein wee haue firſt the Action. *Expecteth.* Secondly, the Amplification. 1. From the partie expecting. *The whole Creation.* 2. The thing expected, *The manifeſtation of the ſons of God.* 3. The manner deliuered in diuers borrowed termes, *With fernent deſire, Groning, Trauailing, in paine.*

All the Creatures or the whole Creation, or the frame of the world: for heere are not to bee vnderſtood, Angels or Men, Good or Bad. Bad Angels and Men long not for that time. Good Angels deſire it not with groning. And good men are the other terme in oppoſition. Whether euery particular Creature bee heere meant is doubted. I take it not euery particular: for thoſe onely are heere meant, which ſhall bee deliuered into the liberty of the Sonnes of God. Which cannot in my opinion be ſaid of the Horſe, Dog, &c. For then there ſhould be a Reſurrection of them, which is only to be beleeued of men. Alſo there is no promiſe of their reſtoring, as there is of Heauen and Earth. Thus, I take it, wee may diſtinguiſh the vnreaſonable Creatures: All of them grone and trauaile in paine, but waite not for the manifeſtation of the ſons of God. All of them ſhall bee deliuered from the bondage of corruption: not all into the glorious liberty of the Sonnes of God; but onely ſuch as ſhall at the day of Iudgement bee reſtored. *Eſay 66.22. 2.Pet.3.13.*

Expecteth with fernent deſire: the word ſignifieth anxious, frequent, earneſt expectation, as a man ſtretcheth out his neck with deſire to behold.

Groneth: As one preſſed with a burthen, deſiring to bee eaſed.

Trauaileth in paine: As a woman in trauaile to bee deliuered.

Q. But, how can theſe things bee ſaid of the vnreaſonable, nay, vnſenſible Creatures?

A. Not as if there were ſenſe in the frame of the world, but by a figure, as in diuers other places of holy Scripture. *Proſopopœia. Pſal.114.3,4,7 and 148.2,5.*

Q. But what is it? It is not nothing ſure, which the Apoſtle ſets downe in ſuch ſignificant words.

A. Such words are vſed, by ſimilitude, to expreſſe that hid-
Vſe 1.1,&c. den inſtinct put into the Creature by God, whereby it naturally bendeth it ſelfe to the preſeruation of its owne welfare. As in a Mariners Compaſſe, the Needle being toucht with the Loadſtone, alwayes turneth to the North: though it know not North or South. So the Bough of a Tree, if you bend it downward: Yet ſo ſoone as you let it goe, it aduanceth to his naturall ſituation.

Doctr. *The inſenſible Creature expecteth the Reuelation of the ſonnes of God.*

Vſe 1. The Diuell perſwades the Atheiſt to beleeue that the world is eternall; that he may caſt off the care of Heauen, and the deſire of Eternall life. Indeede if it were ſo, it were the better for the Atheiſt. But the Iuſtice of God requires there ſhould bee a Reckoning Day, and the Appetite of the Creature put into it by God, cannot be in vaine.

Vſe 2. The creature condoleth, and groneth with vs: The Sunne by his darkeneſſe ſhewes his Sympathy, at the paſſion of our Sauiour. A ſhame it may be for vs not be moued at the remembrance of that Paſſion, and to haue a fellow-feeling of the calamities of our Brethren.

Vſe 3. Deſire then, and expect heauenly things: Wee to haue our affections vpon the Earth, when the Earth affecteth (as I may ſay) Heauen? Thoſe things which were created for vs, and are in the loweſt degree of Creatures to be ſenſible, and wee to bee inſenſible of ſuch things which principally concerne vs?

If a man by his fault, caſt himſelfe and his into danger; ſhould ſeruants be more ſenſible then the Maſter? The very Earth hath expected thouſands of yeeres, and yet is fruitfull in patience: much more ſhould we paſſe a few dayes with patience and obedience to God. The ſhortneſſe of our Trouble, the Greatneſſe of the Glory, the Example of the Creature, ſhould teach vs patience, and perſeuerance in goodneſſe, till the day of our Reuelation.

Vſe 4. Wee are the Sonnes of God: but it appeares not what wee ſhall

ſhall be. When Chriſt ſhall appeare, then ſhall wee alſo be manifeſted with him in Glory; and there ſhall the wicked be confounded: In the meane time, they neither ſee nor acknowledge our happineſſe, rather iudging vs the off-ſcouring. 1. *Ioh.*3.1,2. *Col.*3.4.

Doſt thou mocke and ſcorne the Children of God, thinking them miſerable? Thou ſeeſt their outſide. Thou Foole: Looke whats within: Not within their Cheſt, but their hearts: if thou couldeſt ſee their Peace and Ioy, &c. thou wouldſt ſay, there were none happy but ſuch.

Thou ſeeſt the outward riches and pleaſures of a worldling, and iudgeſt him happy. Thou Foole: Looke whats within in his heart. If thou couldſt ſee the wounds and terrors of his Conſcience, thou wouldſt tell me a new tale, that this were the miſerable wretch.

Art thou reuiled and contemned in the world? Be patient in the ſenſe of thine own preſent eſtate, and in the aſſurance of thy Future. The world would not be like thee: Thou wouldſt not not be like it: we are as earthen pots full of Treaſure: The pots are ſeene, and therefore contemned: the treaſure is not ſeene, and therefore not deſired.

A Noble man is reſpected in his owne Country, vnregarded abroad. As ſuch a one knowing his owne Nobility, regardeth not the meane opinion of Strangers, but comforteth himſelfe that he is a Nobleman at home: So howſoeuer we are here contemned, we are Noble Men in our owne Country, and there will come a Day wherein our Noble Glory ſhall be reuealed.

20. *For the Creature is made ſubiect to vanity, &c.*
21. *Becauſe the Creature it ſelfe alſo, &c.*

In theſe words is the Reaſon of the Expectation of the Creature: taken from its preſent condition, which is an vnwilling ſubiection to vanity, vnder hope of a better eſtate.

Heere are two parts. 1. a Poſition: The Creature is ſubiect to vanity. 2. An Expoſition: in which are three things ſhewed. 1. How? Not willingly. 2. The Author. God. 3. The Adiunct. Hope. All theſe are in the 20. Verſe. This Hope

is farther expounded, Verse 21. but first of the 20. verse.

The Creature: as before.

Is subiect to vanity. Vanity is in-vtility. *Nomen sine Re.* As catching at ones shadow. When as a thing neither fils that which containes it; nor staies vp that which leanes on it; nor yeelds fruite to him that labours in it, it is vaine saith one. Vanity, is a Lye, as notes *Gellius*[a], in the discussing of a saying of *Salust*[b]. Vanity is a fayling of the End[c]: as *Peter* fishes all night, and takes nothing[d]: Vanity is Defect[e]: for hee that wants nothing, hath no neede to expect any thing. Some interpret it Corruption and Fragility[e]. Some that which hath end and Preuarication[f]. Some dissolution by Fire[g]. Some Abuse[i]. And indeede Vanity is all these; and therefore *Olesian* expounds it Malediction: and *Caluin*, that which is contrary to the Integrity of Nature: and *Parcus*, Bondage of Corrupton: as Verse 21.

[a] *Gellnoct. Att. Lb. 18. cap. 4.*
[b] *Ex Sinus.*
[c] *Luke 5. 5.*
[d] *Tho. Aquin.*
[e] *Ambrosius.*
[f] *Coment. Hieron. adscript.*
[g] *Beza.*
[i] *Sarcenus.*

Not willingly. It vnwillingly serues wicked men[k]. Against the particular naturall propensitie which euery thing hath to preserue it selfe.

[k] *Gryneus & Com Hero adscript,*

By reason of him who hath subiected the same. That is, for the ordinance of God.

In hope. Of a better estate set downe, Verse 21.

Doct. *The Creature faileth, and laboureth vnder a great burthen and bondage of mutability, vility, Corruption, abuse, against the Naturall inclination of it, for the power and will of God vnder hope. The Creature is vaine,* Eccle. 1. 2. *Not willingly, for all punishment is inuoluntary* For God; *who cursed the Creature,* Gen. 3. Vnder Hope: *as followeth in the next Verse.*

Vse 1. Loue not the world, nor the things of the world, for all is Vanity. The best things of the world, are as the Apples of *Sodome*, faire to the eye, vaine in the vse.

Extoll not thy selfe for thy Riches, Honour and Birth, for all is Vanity. This did *Chrysostome*[l] tell *Eutropius*, Chamberlaine to *Arcadius* the Emperour, when hee fled for safety to the Altar. from which before, hee went about to take the priuiledge of Sanctuary. When *Fulgentius*[m] saw *Theodorick* King of *Italy*. going in pompe in *Rome*; O, saith he, How beautifull is the Heauenly Ierusalem, when Earthly Rome so glitteretl?

[l] *Chrysost. hom. in Eutropium.*
[m] *Apud Surium 1. Ianuar.*

reth? If in this world ſo much dignity be giuen to them which loue Vanity: How much ſhall they haue which follow verity? When thou lookeſt vpon thy Gold, Apparell, &c. remember they are vanity: but Righteouſneſſe, a good Conſcience, and Heauen, are not vaine.

The vanity of the Creatures is not naturall, but accidentall by ſinne, which though it be expiate by the bloud of Chriſt; yet the Creature ſhall not be freed, till ſinne be taken out of the Nature of things. Sinne hath inuolued the Creature vnder the Curſe, and makes it to grone: Not the ſinne of it, but of vs. *Vſe* 2.

Where are our Wits and Senſes? The very Earth grones which hath not ſinned, and we grone not. Art thou a Drunkard, Blaſphemer, Proud, Profane, &c? Verily the Earth grones to beare thee, though thou art not ſenſible. O Deſperate times which bring forth ſome men as beaſts, ſome worſe then Diuels! the Earth groneth, the very Diuels beleeue and tremble: and wee many of vs neither feele nor ſee, nor beleeue nor tremble.

When the Aire infects vs, the heate and cold annoy vs, the earth yeelds vs no fruite: From whence is this Vanity? Euen from vs for our ſinne. *Balaam* beleeued his Aſſe, himſelfe being in the fault. So we complaine of the Elements, and Creature; but if the Lord would open their mouthes: They would ſay, O ſinfull Man which complaineſt of vs; Thy ſin hath made vs vnable to ſatisfie thy Need. Complaine not of vs, but of thy ſinne, which excruciateth both thy ſelfe and vs. *Vſe* 3.

The Creature ſerues vs by the Commandement of God, of whom otherwiſe they would be reuenged, for defacing Gods Image. Let vs obey againſt the inclination of corrupt Nature, euen by the example of the Creature. *Vſe* 4.

VERSE 21. *Becauſe the Creature it ſelfe alſo, &c.*

The Hope ſpoken of in the Verſe going before, is declared heere what it is: or why the Creature is in Hope; namely, becauſe GOD hath purpoſed the deliuerance of it.

The

The ſumme is; that the Creature ſhall not alway bee ſubiect to vanity, but ſhall haue a manumiſſion from bondage. Of the which deliuerance three things are declared. Firſt, Who. *The Creature*; that is, This world. Secondly, from what: from *Corruption*; which is, *a bondage*. Thirdly, into what eſtate; *into the glorious liberty of the ſonnes of God*. Some heere note the time of the deliuerance of the Creature; namely, when the children of God ſhall be wholly ſet free: For though they haue heere a freedome vnto righteouſneſſe from the bondage of ſinne; yet they haue not the freedome of Glory, which is from the bondage of miſery. But it is better taken for the ſtate it ſelfe, which ſhall bee glorious: not the ſame with the children of God, but proportioned according to it's kind with them:

For it befits the liberty of the faithfull, that as they are renewed, ſo alſo ſhould their habitation. And as when a Noble man mourneth, his ſeruants alſo are clad in black: ſo it is for the more glory of man, that the creature, his ſeruant, ſhould in it's kinde partake of his glory.

Doctr. *The Creature ſhall be freed from Corruption into Glory*, Acts 3.21.

Vſe 1. The World is not Eternall: it is a Creature, and being of a bodily matter, as it had a beginning, ſo ſhall it haue an end.

Vſe 2. The manner how the Creature ſhall be reſtored, is difficult to determine: and ſome haue iudged this to be one of the difficulties at which *Peter* aimes at. There are three opinions.

2. *Pet.* 3. 1. The firſt opinion holdeth, that this Earth and viſible Heauen, euen the whole Nature of theſe things, ſhall periſh. This Heauen and Earth being appointed by God to bee the habitation of man, while he is *Viator*, and therefore that there ſhall be no neede of it when he ſhall bee *Comprehenſor*. For this opinion are alleadged diuers Scriptures.

Iob 14 12. *Pſal.* 102.26. *Eſay* 51.6. *Mat.* 24.33. 2. *Pet.* 3.10, 12. *Eſay* 65.17. 1. *Cor.* 7.31, *&c.*

2. The ſecond opinion is, that ſome of the Creatures ſhall be aboliſhed: and ſome reſtored. The Heauens and the Elements to remaine, the reſt to periſh.

3. The third opinion, that all Creatures ſhall bee reſtored. (Remembred, that wee ſpeake not of reaſonable Creatures, nor of the Heauen of Heauens in this queſtion.) This opinion hath

hath alſo ſome Scriptures, but principally this now in hand.

The ſecond opinion I thinke to bee vnlikely: for as it is vncomely to build a faire houſe, not to be inhabited: So to haue theſe Heauens and Earths to remaine without any Inhabitants. Beſides, this Earth to be without her ornaments, and to be naked and bare, were rather a defacing then a reſtoring. Farther, I ſhould imagine, that Reſtoring ſhould haue reference to the ſtate it had before the fall: not when it was naked and void, but when it was in all it's beauty.

The firſt opinion to mee alſo ſeemes as vnlikely as the ſecond: For the Scriptures, they may conueniently be expounded to ſpeake of the end of the World, by ſimilitude, &c. and it is not probable that the Lord would Annihilate ſuch a monument of his power. It is true, that the bodies of Chriſt and men will bee monuments of his power: but why not other alſo, ſeeing it pleaſed God to create variety of things for this end? Alſo, if theſe things ſhould bee reſolued into nothing, where ſhould the Diuels bee, and the Reprobate? In Heauen they ſhall not bee; neither ſhall they bee no where, vnleſſe they hold alſo that they ſhall be annihilated, which is not by any meanes to be affirmed. Further, that place is againſt this opinion, 1. *Cor.*7.31. The figure of this world paſſeth. Which is not to be vnderſtood of the ſubſtance, but of the qualitatiue reſpect (as I may ſo terme it) vnto this preſent eſtate of it: As a ſtone-doole being plucked vp, ceaſes to be a doole, but not a ſtone. Now, whereas ſome may ſay, that from that place may bee concluded as well, that the Spherical figure ſhall be changed: it is but a cauill, and *Figure* needs not ſo to be ſtretched. Alſo this place makes directly againſt it. And whereas they ſay that it is deliuerance inough for the Creature, if it ceaſe to ſerue Man, and haue an end of vanity by Annihilation: I affirme it not to be enough, becauſe this verſe notifies, not onely ſuch deliuerance, but alſo a farther eſtate which it ſhall haue after ſuch deliuerance, namely, to communicate in ſome degree with the Children of GOD in Glory.

Vtraq; hæc Cœli & Terra, per eã quã nunc habent imaginem tranſeunt ſed tamen per eſſentiam ſine fine ſubſiſtunt, Greg. 17. Mor. cap. 5.

Therefore I take the third opinion to bee moſt probable; if the reſtoring bee onely to ſome ſingulars of all kinds. And whereas

whereas it may be obiected why theſe of the kinds, rather then other? I would aske them alſo, why at the Deluge, theſe of the kinds rather then other, were preſerued in the Arke?

But it is not ſafe walking in the darke without a light. Wee know not how it ſhall be, but this I am ſure of, that all things ſhall be moſt wiſely and excellently brought to paſſe.

Vſe 3. Seeking all theſe things ſhall bee diſſolued, what manner of
2.Pet.3.11. perſons ought we to be in holy conuerſation and godlineſſe? If our ſeruants ſhall be changed, why are we yet intangled in olde things? Let vs become new Creatures, that wee may bee worthy Inhabitants of the new Heauens and new earth which ſhall be.

Vſe.4. Glorious liberty is proper to the Children of God: what ſhall become of the wicked? Alaſſe! they ſhall be holden in the bondage of euerlaſting torments. They ſhall bee worſe then many bruit Creatures: for many of them ſhall ceaſe to be: and therefore to be miſerable. They ſhall neuer ceaſe to bee, that they may neuer ceaſe to bee miſerable. As they now follow the liberty of the fleſh: ſo then they ſhall be in the bondage of euerlaſting puniſhment.

VERSE 23. *And not onely they, but our ſelues alſo which haue the firſt fruits of the Spirit: Euen wee our ſelues, grone within our ſelues, waiting for the Adoption, to wit, the* [a] *Redemption of our body.*

[a] *Luk.21.28.*

IN this Verſe is the Application of the former Example. The words haue no difficulty, if wee vnderſtand to whome the Application is referred.

Caietanus. *Wee*: ſome expound, We Apoſtles, which (Apoſtles) had the firſt fruits: that is, the Riches of the Spirit. As the firſt fruits are moſt precious; ſo they receiued Grace, both before others, and in greater meaſure, and then the Argument is
Aretius. from the greater to the leſſe. If wee Apoſtes, which are *ſydera*, as ſtarres, if we ſigh and grone, then much more inferiour Chriſtians.

But it is rather to be taken of Chriſtians in generall: the Apoſtle neither in the precedent or ſubſequent verſes ſpeaking

king of himſelfe as of an Apoſtle, but as of a Chriſtian: as in the next verſe, We are ſaued by Hope: which is not the prerogatiue of Apoſtles, but of all Chriſtians. *We then*; that is, wee Chriſtians, both of that and all times. So heere is an Argument from the leſſe to the greater, thus. If the Creature which hath not ſuch ſenſe of the glory to come as we haue, doe abide the Lords leiſure, expecting a day of deliuerance, then much more ought we to waite, &c.

In this verſe are two things: Firſt, a practice of Chriſtians. Secondly, a reaſon of the practice. The practice is ſet downe in two words; 1. *Grone.* 2. *Wayte.*

1. *Wee grone.* Among our ſelues, ſay ſome, but better *in our ſelues.* And ſo it is an Amplification from the manner or meaſure of Groning. That is, our Grones come from our very heart roote, (as wee ſay.) There is a reioycing which is but in the face and appearance; ſo heere is a groning, but in appearance, therefore he ſaith, *in our ſelues*, to note the Greatneſſe and the Truth of it, that it is not fained, but without hypocriſie; or to ſhew that there is matter within the beſt of vs to make vs mourne. *Beza.* 2. *Cor.* 5. 12. *Pareus.*

The ſecond practice, *We waite*: amplified by the thing wee waited for, *The Adoption*; which is expounded, *The Redemption of our bodies*; theſe words being added by appoſition.

But we are the ſonnes of God: why then ſhould we waite for that which we haue already? The anſwere is, We haue the Right, But not the Complement. We haue the right of the Inheritance, but we ſhall not haue the full poſſeſſion of our Right, till the Reſurrection of our bodies. But why of the body? becauſe all miſeries are conueyed to the whole man by the body: or rather, becauſe the body is ſubiect to death, corrupting and rotting in the ſame, when the ſoule is in Heauen; it is the laſt is redeemed, and all wayte euen for that. *Habemus Iuris hereditatis non poſſeſſionem Iuris.* *Luke* 21. 28.

The reaſon is, becauſe we haue the firſt fruits of the Spirit, which breeds ſighes and grones in them which haue it.

The firſt fruits: that is, the Prelibation: A ſay, or taſte which we receiue heere in righteouſneſſe, peace, and ioy, being but a ſip, in compariſon of the full draught wee ſhall haue hereafter. Saint *Paul* here alludes to the law of the firſt fruits, which

Leuit.23. which were a pawne to the offerer of Inning his whole crop: so the first fruits of the Spirit which we receiue here in remission of sinnes, is as a pawne to vs of receiuing the whole masse of Glory promised.

Doct. *The Children of God, because they haue receiued the first fruites of the Spirit, doe grone for the present corruption, expecting the Redemption euen of their bodies from the same,* Ephes.4. 30. 2. Cor. 5.2,3,4,5. Phil.3.20,21.

Vse 1. The power of sinne brings death of body, goes with it to the Graue, remaines with it, turnes it into dust, and neuer leaueth it till the Day of the Generall Resurrection.

Vse 2. Gods children now mourne, yet they are called to Ioy, and Ioy they shall haue, going from the vale of teares to the Mountaine of Ioy. *Heauinesse may indure for a night,* (the time of this life) *but ioy commeth in the morning;* in That morning which shall haue no night to succeed it. And this with as vndoubted assurance, as the first fruits, assured of the whole crop, and as the earnest assureth of the bargaine. Now the first fruits of the Spirit are the earnest of future glory.

Psal.30.5. Illo Mane. Psal.49.14.

Ephes.1.13.

Vse 3. We haue no perfection in this life, for we haue but the first fruites: and hence the diuell would deceiue vs, perswading vs that we haue no faith, no sanctification, not the Spirit at all, because we haue not all faith, perfect sanctification, and the fulnes of the Spirit. Well: Remember that God requires according to that he giues. He knowes thou canst haue no grace but from him, and therefore he expects obedience no farther then he giues. Hast thou much grace? He expects from thee much obedience. And a man is accepted according to that he hath, not according to that he hath not. Be humbled for thy wants, but despaire not.

Vse 4. He that hath the first fruits of the Spirit, grones to be deliuered from the power of sinne, not onely to condemne him, but also to rule and raigne in him. Where are thy sighs and Teares for thy sinnes, and manifold faylings? The godly are euery where brought in in their mourning apparell. *Dauid* waters his couch with his teares. *Iobs* mourning came before his meate; and *Paul* cryes out lamenting.

Psal.6.6. Iob.3 24. Rom.7.24.

If then thou liuest in drunkennesse, whoredome, &c. and neuer

neuer lamenteſt, how art thou like any of the Saints? *Paul* had no ſuch ſinnes in regard of the outward act to anſwere for, yet he laments: How then canſt thou which art notoriouſly guilty of theſe and the like ſins, reſtraine thy eyes from teares, yea, thy heart from breaking? Thou couldſt not if thou hadſt the firſt fruits of the Spirit: Canſt thou bee thus guilty and laugh? Remember what was the end of *Dives* his mirth. Mourne, mourne, for *woe be to them which laugh, and bleſſed are they which weepe.* *Luk.6.21.25.*

Our Griefe for ſinne, and deſire of deliuerance muſt be hearty and earneſt. Wicked men grieue becauſe of that day, which ſhall render into their boſomes the fruite of their wayes: The Saints grieue for the delay of it: neuer receiuing ſatisfaction till that day ariſe vpon them. *Vſe 5.*

When *Paul* had beene rapt into the third Heauen, his note was euer after: *I deſire to be diſſolued and to bee with Chriſt.* And therefore the Church in the *Reuelation* from the ſenſe of Gods loue, in the firſt fruits of it here receiued, cryeth, *Come, Lord Ieſus, come quickly*, praying not for the delay of the end, as ſome of old, but for the haſting of the ſame. *2. Cor.12. Phil.1.23. Reuel.22.20.* *Tertul. Apol. adu. Gent.*

Euen as he that hath taſted a little honey, longeth for more, ſo the deſire of the Saints hauing once taſted the ſweetneſſe of Chriſt, remaines vnſatisfied, till they bathe themſelues body and ſoule in thoſe riuers of righteouſneſſe and pleaſure, which are at the right hand of God.

The children of God pray for the accompliſhing the number of the Elect, the comming of Chriſt, &c. No maruell. For here they are ſtrangers, then ſhall they goe to their owne Countrey. As home is ſweete and deſired of him that is in a ſtrange and barbarous Country, ſo is that day to the Saints. *Pſal.16.11.*

No woman with childe doth more exactly count her time; No Iew more earneſtly lookes for the Iubilee; No ſeruant more deſiredly wiſhes for the end of the yeere, then the Saints the comming of the Lord Ieſus to Iudgement. The wicked deſire it not, but tremble at the remembrance of it: neither doe they deſire things ſpirituall, becauſe they neuer taſted of their ſweetneſſe; as a Horſe hauing Hay and Prouender deſireth no better, becauſe hee knowes no better. Haſt thou

taſted

tasted of the Spirit? Shew it in thy reioycing in it, in thy mourning for thy wants, and corruption, and in thy desiring increase of grace; and longing for the Day of the second comming of thy Lord Iesus.

VERSE 24. *For we are saued by Hope: but Hope that is seene, is not Hope: for what a man seeth, why doth hee yet hope for?*

25. *But if wee hope for that we see not, then do wee with Patience waite for it.*

FRom the occasion of the waiting spoken of in the Verse before, he brings another Argument, to perswade to Patience, taken from the nature of Hope which breeds Patience: for if we hope for life hereafter, we must be patient till we possesse it.

In these Verses are two things; first, a declaration of our Tenure, concerning eternall life. 2. An Inference, wherein is couched an exhortation to patient waiting.

The Declaration hath two branches. In the first is our state to eternall life. We are saued by Hope: In the second is the state of Eternall life to vs. *Hope that is seene, is not hope.*

Hope is a Grace of God, whereby wee expect good to come, patiently abiding till it come: I call this hope whereby we are saued, *A grace of God*: because God is the giuer of it: who is therefore called, the God of Hope. Not onely *obiectiuely*, that which wee hope for: but *effectiuely*, which worketh it in vs. It is no naturall affection in men, nor morall vertue, but Theologicall, not attained by custome and frequent actions, but by the gift of God, whereby wee expect good to come patiently: I say, Good: for Euill is not hoped for, but feared. *To come*: because wee haue it not. *With Patience*: in regard of the *Interim* betweene Hope and Possession.

Rom.15.13.

We are saued by Hope: So are we saued by Faith; yet these are not all one. Among many differences, this one is for our present purpose: Faith lookes to the Promise, Hope to the thing promised. Faith considers the thing promised with a Spi-

Spirituall eye, as present: Hope lookes for it indeede for to come. *Augustine* likens Hope to an Egge, which saith hee is somewhat, but not a Bird: So Hope is somewhat, yea, a great matter, but not the enioying of the thing it selfe. Wee are as an Heire trauelling to take possession of his inheritance. We haue it not in possession, but we shall haue it so soone as we get home.

Hope that is seene, is not hope. Hope is not here taken for the Affection or Vertue, but for the Obiect, for the thing hoped for. So is Faith taken in that place of *Paul.* After that Faith is come, &c. that is, Christ the thing beleeued. The meaning then is: that, The thing hoped for, when it is seene, that is, possessed, ceases to be hoped for. For how can a man hope for that which he seeth? We hold Saluation by Hope, therefore it is not present, but to come. For hope importeth a motion of the minde, vnto a thing which we haue not. Gal.3.25. *Spes importat motum animæ in aliquod non habitū tendentem: Aquin. in loc.*

From these is the Inference; containing an Exhortation Verse 25. *If we hope, &c.* then doe we, that is, we ought with patience to wait for it. We Hope for Saluation: It is absent: It is therefore patiently to be expected, and all things to bee borne, which in the meane time shall fall out by the appointment of God.

Here then we haue foure things of Hope. 1. The Obiect of it: Things not seene. 2. The Effect of it: Saluation. 3. The Assurance of it: We are saued. 4. The Adiunct of it: Patience, which is the gift of God, whereby, with a holy, contented, and pleased minde we beare affliction, that we may not lose the thing hoped for.

The Doctrine. Containing a description of Christian Hope. Hope is a certain expectation of eternal life, with Patience. Expectation, because it is of that which is to come. Certaine; because it maketh not ashamed, Ro.5.5. *with patience,* Psa.37.7. Heb.6.11,12. Doct.

The Philosophers excluded hope out of their Catalogue of Vertues, numbring it among the Perturbations: but that which their blinde conceit made no account of, wee are taught by God highly to prize; for we are saued by Hope. Vse.1.

As thou prayest for Saluation, so labour for Hope: which is a speciall part of the worship Spirituall required in the first Vse 2.

Commandement. Yea, this Scripture hath the nature of a Precept: and therefore desperation to be auoided, not onely as a thing terrible to vs, being the Murderer of the Soule: but as a most hainous sin against God. Hope therefore. But thou wilt say; Alas! my Euilnesse bids me despaire. Yea, but if thou beleeuest, and repentest, God bids thee Hope: Be of good Comfort therefore, and hauing Gods Commandement to Hope, and his promise, not to be confounded, though thou seest nothing in thy selfe to make thee hope, yet hope aboue hope.

Vse 3. The Papists say, wee cannot be certaine of Saluation, because we hope for it: but God saith, because we hope, we are certaine. For we are saued by Hope.

Iohn 18. 36.

Vse 4. The complete and perfect state of Gods Children heere, is not in *re*, but in *spe*: As Christs Kingdome is not of this world: so is not our Hope. The worldlings Motto is, A Bird in the hand. Giue mee to day, say they, and take to morrow whoso will. But the word of Beleeuers is, *Spero meliora*. My hopes are better then my present possessions: Therefore we despise the present things of the world, in the hope of things to come, vsing the world, as though we vsed it not: as a Merchant hoping to fraught himselfe with Gold, neglecteth baser commodities.

Worldly men laugh at Beleeuers, for contemning earthly things, and Beleeuers which hope, laugh at worldly men, for contemning heauenly things.

We are not without ioy in this world; but it is such as the world knowes not. The Ioyes of the world are nothing to that we haue: as that we haue, is nothing to that vvee shall haue.

What ioy and happinesse is in enioying, when the very hope is so happy and glorious? If God be so sweet to them which hope for him, what is he to them which haue him? The Children of God are accounted fooles for letting slip a good bargaine; for going to a Sermon, when others goe to profit and pleasure; but herein they are most wise; as he is, vvhich contemneth drosse for Gold, shels for Kernels.

Vse 5. *Hope* breeds *Patience*. Vnderstand it thus. Betweene Hope and

and Having, there is a want of the thing deſired. This delay is troubleſome; for the hope that is deferred, is the fainting of the heart, but when it comes, it is as a Tree of Life: and the greater is the fainting, as the thing hoped for is greater. Now for this want, delay, and fainting, Patience is neceſſary, that we ſhould not thinke the time long, nor faint vnder the troubles, which in the meane time doe occurre. *Pro.13.12.*

Dauid was promiſed a Kingdome, and in the end had it; but in the meane time hee waited, deuouring many troubles through patience. So, we haue a Kingdome promiſed, but we muſt enter into it, through many tribulations, and vvait the Lords leiſure; Therefore Patience is needfull, that after vvee haue done (and ſuffered) the will of God, vve may inherit the Promiſe. Needfull indeed, as a Helmet, for ſo is hope called; becauſe by Patience it beares off many a knocke, vvith the which otherwiſe wee ſhould bee ſoone ſtricken downe into deſpaire. Pray for hope, that thou maiſt vvith patience beare the many troubles muſt bee endured. The Patience of the Martyrs to endure the fire, was bred by hope, as their hope was bred by Faith. *Heb.10.35.* *Eph.6.17.*

True is the Prouerbe, If it were not for hope, heart would burſt; and therefore to bee out of hope, is to be moſt miſerable. As the Philoſopher ſaid, Take away the heauens, and I ſhall be no body: ſo take away the hope of heauen, and vve are the moſt miſerable which beleeue. *Tolle Cœli, nullus ero. Empedo.*

As is the Corke to the Net, ſo is hope to vs: the Lead at the bottome would ſinke the Net, if it were not vpholden by the Corke: ſo would troubles vs, if hope by patience did not ſuſtaine vs. One compares hope to the Moone, which God hath appointed by her light, which is patience, to gouern the Night of our afflictions. *Paul* excellently compares it to an Anchor; for as the Anchor holds the Ship in a tempeſt, ſo doth hope through Patience, keepe vs in troubles from the ſhipwrack of our ſoules. As the Husbandman waites patiently for the precious fruit, ſo muſt we: for thoſe which ſow in hope, ſhall reape in ſaluation. *Perer. commen. in Geneſin.to.1. lib.1.num.159.*

Many ſay they haue this hope, when they haue it not: Thou ſhalt know by three things whether thou haſt it, or no: 1. *Vſe.6.*

By the mother of it, which is Faith: 2. By the Daughter of it, which is Patience. 3. By the Companion of it, which is Loue.

1. Hee which hopeth, beleeueth: and so much Faith, so much Hope: for faith is the ground of things hoped for: and the strength of hope is confidence. Therefore the Ignorant, as they haue no Faith for want of Knowledge, so no Hope for want of Faith.

Heb.11.
Robur fidei confidentia. Ambr.

2. Hope hath Patience. The Merchant, in hope of gaine, endures the water: The Martyrs in hope of the Recompence endure the fire. Doest thou in trouble seeke to Wizards, Diuels? Then no Patience, and so no hope.

Gal.5.5.

3. Loue is hopes Companion inseparable: and therefore hope is called the hope of righteousnesse, and hee that hath

1 Iob.3.3.

this hope, purgeth himselfe. If thy life be holy, then hast thou hope, because the promise is made to such as lead a holy life. God threatneth damnation to them which liue vnholily, in blasphemy, breaking of the Sabbath, disobedience to Parents, Malice, Pride, Drunkennesse, Vncleannesse, &c. If thou liuest in these sinnes, how darest thou say thou hopest to bee saued, when thou hast no promise? No, no, Thy hope is presumption; and the hope of the wicked shall perish, and his hope shall be as a Spiders webbe, of which if a man lay hold, it

Iob 8.13.

stayeth him not. Thy hope shall be sorrow of minde. This is

Iob 11.20.

thy hope, thou profane wretch. *Dauid* hoped in the Lord, and was comforted, and the Fathers trusted in God, and were not confounded: but if *Dauid* or the Fathers had liued, as thou dost which art profane, they had missed of their hope. If then thou wouldest haue the true and liuely hope of saluation, remember to increase in Faith, Patience, and Loue, which is the fulfilling of the Law.

VERSE 26. *Likewise the Spirit also helpeth our Infirmities: for wee know not what we should pray for as wee ought: but the Spirit it selfe maketh intercession for vs with groanings which cannot be vttered.*

IN this Verse and the next, is another argument vnto patience from the most present help of the Spirit; as if he should say,

ſay, Though you be afflicted, yet deſpaire not; for euen the Holy Spirit from Heauen helpeth you.

Here are two things: Firſt, the help of the Spirit: Secondly, the meanes whereby he helpeth vs: by teaching vs to pray.

Of the firſt. *Likewiſe the Spirit alſo helpeth our Infirmities.*

Likewiſe, referred either to the worke of the Spirit before noted, Verſe 11. he quickneth, and likewiſe helpeth, or rather to hope: not onely hope helpeth, but alſo the Spirit.

The Spirit: not good Angell [a], nor ſpirituall man, as the Miniſter [b]: nor ſpirituall grace [c], nor Charitie [d], but the Holy Ghoſt.

Helpeth: As the Nurſe helpeth the little child, vpholding it by the ſleeue, or as an old man is vpholden by his Staffe [e], or rather helpeth together [f], beeing a Metaphor taken from one that is to lift a great weight, and beeing too weake, another claſpeth hands with him and helpeth him; ſo the Spirit is ready to relieue vs vnder the great burthen of the Croſſe.

a *Lyra.*
b *Iam.5.14 ſic Chryſoſt. tract.6. in Johannem,*
c *Ambroſ.*
d *Auguſt.*
e *Pareus.*
f συναντιλαμβάνεται). *Vna ſubleuat*: *Beza* well tranſlated, alſo helpeth.

Our Infirmities: Not of praying, though the Spirit doth help that infirmitie; nor of practice to doe good, but infirmitie to ſuffer euill: not perturbations only, which ariſe from infirmitie, but the infirmitie it ſelfe to vndergoe thoſe things which are by God laid vpon vs: our Infirmities, that is, vs which are weake.

The Croſſe is a heauy burden: wee are weake: the Spirit helpes vs to carry it, as *Simon* helped Chriſt.

God helpeth his children in trouble by his Spirit. So promiſed, Ioh.14.16. *made good by* Pauls *experience*, 2. Cor.4.8. *which was by the Spirit*, Verſe 13. *Doctr.*

Wee are too weake of our ſelues to ſtand vnder the burden of the Croſſe, it is ſo heauy: as in pouertie not to murmure, complaine, or to ſeeke vnlawfull ſhifts to helpe our ſelues. *Vſe 1.*

There are two ſpeciall Reaſons why wee are too weake to beare the Croſſe.

1. The Croſſe is a part of the Curſe, which is intolerable: though it be ſanctified and lightened to Gods children.

2. Our ſinfulneſſe makes vs weake. An ill Conſcience enfeebles vs, makes very cowards of vs. *Iuſtine Martyr*, when hee was a Heathen, iudged by the fortitude and magnanimity of Chriſtians in ſuffering, that they could not bee ſubiect to vile affections. Where a good Conſcience is, there wants no courage in ſuffering. If the Diuell can make vs vvound our Conſciences by committing ſinne, then hee will eaſily driue vs, eyther to murmure or blaſpheme, or deſpaire vnder the Croſſe.

Qu. But doe not many wicked men patiently beare paines and death it ſelfe?

An. No; ſtoutly they doe, but patiently they doe not. It is not laudible patience, but miſerable hardneſſe and ſtupidity; As *Nabal* dyed, his heart being as a ſtone, inſenſible of good or ill. So alſo died the wretch that murdered *Henry* the fourth, the French King.

1. *Sam.* 25. 37.

Vſe. 2. Let none bee confident in their owne ſtrength: vvee are weake: and *Peter* is an example: Hee bragged that he would not deny Chriſt; nay, though all other forſooke him, yet hee would ſticke to him, and die at his foote. And yet a ſilly Damſell with one word, put him by his reſolution. This appeared alſo in the example of Doctor *Pendleton*, as may be read in the Booke of Martyrs.

Mat. 26. *Fox* Acts and Monuments. 1362.

Cenſure not thy Brother for ſome weakeneſſe vnder the Croſſe, nor ſay, If I had beene in his caſe, I would not haue done ſo or ſo. Thou alſo art weake, and of thy ſelfe art nothing without the Spirit.

Vſe 3. Beware of ſecurity; Fore-thinke of the Croſſe, and prouide for it. Sudden troubles, and vnpremeditate are the more grieuous; ouerwhelming, as the breach of a high wall oppreſſeth vnawares. In the day of peace, prepare for battell. A faire day makes vs to be taken in a ſtorme many times without our Cloakes. Thinke therefore of loſſes aforehand: of burning of houſes, burying of Children, Husband, Wife, &c. Thus did *Iob*: for want of this, wee heare many in the day of trouble complaining, O, I neuer lookt to haue ſeene this day, &c. Didſt thou not? It was thy fault. If a man goe to Sea, ſhould he not looke for tempeſts?

Iob 3. 25.

The

The Spirit helpeth our infirmities: The Vnregenerate ſhall be ſure of trouble without comfort: The Regenerate of comfort in Trouble. God will eyther mitigate their paines; or ſtrengthen them to beare, or quite take them away. No man will lay ſo much waight vpon his Horſe, as ſhall breake his back. Much more will God be carefull of his children; yea, as he vvill not ſuffer them to be tempted aboue their ſtrength, ſo he will giue an iſſue and deliuerance in due time. Wee ſhall not haue one blow or fit more then we are able to beare. He that can endure but three fits, ſhall not haue the fourth. * *Vſe* 4.

1. *Cor.* 10. 10.

* *Non quarto die pati permittetur, qui ſcitur vltra non poſſe quam triduo tolerare: Ambroſius.*

If thou haſt deliuerance out of trouble, aſcribe it not to thy ſelfe, ſaying; I rub'd out; I pluckt vp a good heart, & got out. Acknowledge the praiſe to God which helped thee.

Grieue not the Spirit by which thou art helped; If thou ſhalt prouoke him by thy ſinnes, how canſt thou expect his helpe? Make him ſo familiar now by thy carefull obedience, that hee be not a ſtranger to thee in the day of thy trouble. *Vſe* 5. *Vſe.* 6.

VERSE 26. *For we know not what we ſhould pray for as we ought: but the Spirit it ſelfe maketh interceſſion for vs with groninges which cannot be vttered.*

THe Spirit is a principall helpe in the Croſſe; and one of the principalleſt meanes whereby the Spirit helpes vs is, by teaching vs to pray, which is ſhewed in theſe vvords: Where we haue three things: Firſt, our Ignorance and impotency to pray: Secondly, from whence we be made able. Thirdly, the ſucceſſe and fruit of ſuch prayers; they are acceptable.

The two firſt are in theſe words, which we will handle together. The third is in the 27. verſe. It is a great cheering of the heart in the Croſſe, if we can pray; but alas, *wee know not what to pray*: we ought to know, but we doe not, either in regard of matter or manner.

But the Spirit, that is, the Holy-Ghoſt *maketh interceſſion for vs*: not is our Interceſſor, but maketh vs to pray. So the Spirit cryeth *Abba* Father, not that the Holy Ghoſt crieth, but teacheth vs to cry. *Auguſt.* Gal. 4. 6.

Christ and the Spirit, are as the Master of Requests, but in different manner: Christ by the power of his merit; the Holy Ghost by the efficacy of operation in vs. As a Schoolemaster with his Schollers, so dealeth the Holy Ghost with vs: stirring vs vp to pray, and prompting vs with sighes, grones, & words fitting.

Aquinas. *For vs*: For our profit.

Beza. *With sighes, that cannot be expressed*: For their greatnesse;

1. *Pet.* 1. for as there is a ioy vnspeakeable: So also, a sorrow and earnest desire in the Saints, not to be vttered. Rather for their littlenesse,

Toletus. both because we scarce feele them, and know not what our hearts meane, and this is the fittest because of that which followeth; He which searcheth the heart knoweth: God knoweth euery little striuing and groning. Euery sigh in Repentance, though neuer so weake, is obserued by the Searcher of hearts.

Doctrine. *The Doctrine. Ability to pray, is not of our selues, but the Holy Spirit*, Iames 1.17. Psal.20.17. Zach.12.10.

Acts 8. As the Eunuch vnderstood not what hee read, without an Interpreter. So neither we how to pray, without a Teacher.

Luke 11. 1. Therefore the Disciples desire Christ to teach them how to

*Mat.*20.22. pray. And Christ tels the Mother of *Zebedeus* children, they knew not what they asked.

Vse. 1. If there be any power in man vnto any goodnesse, then to Prayer; but not to Prayer. Therefore of himselfe to none.

Vse. 2. Prayer is a great refuge in affliction; Is any afflicted? Let

[a] *Iam.*5.13. him pray. [a] So haue the Saints done, and haue beene deliue-

[b] *Exod.*14. red. *Moses* at the Red Sea, [b] and fighting with *Amalek*, pre-

[c] *Exod.*17. uailed by Prayer. [c] So *Asa*, [d] so *Iehoshaphat*, [e] so *Hezekias*,

[d] 2.*Chro.*14.11 [f] so our blessed Sauiour. [g] Therefore did the Heathen Mari-

[e] 2.*Chro.*20.12 ners in a great streisse of weather reproue the drowsinesse of *Io-*

[f] 2.*Chro.*22.20 *nas*, and raise him vp to call vpon his God. [h]

[g] *Heb.*8.7.

[h] *Ionah.*1. As in stormes, the Birds and Beasts flocke to the rowes, and the Mariner to the Hauen; so the Saints in trouble vnto God by Prayer. Not to pray is a signe of a wretch, [i] so is it, by play and merry company, to seeke ease in trouble, as *Saul* by musike, and not from God by prayer. Let vs pray: we haue a Commandement, & a gracious promise to be heard.

[i] *Psalm.*14.

The

The Martyrs in their godly letters to their friends, write, *Pray, pray, pray.* The want of comfort, is from the want of Prayer.

Prayer is a great trauaile of the heart: our Nature will not away with it, but vpon euery little occasion neglect it: seeke to the Spirit for help, and force nature. *Vse 3.*

Sighes are prayers: and the voice not absolutely necessary, being but an accident: the substance of prayer is the desire of the heart. This is the soule of prayer, words but the body, which without the soule is but a dead carkasse. If thy heart grone not, words are but babbling, and the hypocrites drawing neere. Many haue feruently prayed that haue spoken neuer a word. *Moses* at the Red Sea [a]. *Hezekiah* when he chattered [b]. *Anna, Samuels* mother, [c] her lips went, but no word was heard: she prayed secretly in regard of words, openly in regard of her faith [d]. *Vse 4.*

[a] *Exod.* 14.
[b] *Esay* 38. 14.
[c] 1. *Sam.* 1. 13.
[d] *Precc occulta, sed manifesta fide.*

If a man had the voice of a Lyon, the eloquence of *Apollo*, the learning of *Moses*: it were nothing without the desire of the heart. Neither is prayer to bee measured by either the multitude or fitnesse of words, but by the earnest grones of the heart: as in money, we esteeme the value of the piece, not the quantity. A little piece of gold is in value to a great piece of siluer. So that prayer is to be preferred, which in few words hath a great deale of spirit.

When thou goest to pray, enter into thy chamber, that is, of the heart, saith *Ambrose*: no matter though the doore of thy mouth be shut, so the closet of thy heart be open. So this businesse is dispatched more by sighs then speeches; more by teares then words. Neither doth the noise of the lips please God better then the ringing of the bels, without the inward meditation of the heart.

A Father hath compassion vpon his sicke child when hee complaines; but when it cannot speake, but onely weeps and grones, and lookes vpon the father; this doubleth the fathers bowels. So the Lord heares vs when we speake, but when we cannot speake, but onely are able to grone, his compassions are doubled toward vs.

Tyrants may cut out our tongues, but cannot hinder and barre vs from prayer. For the sighes and grones of the heart are prayer. *Vse 5.*

Verse

VERSE 27. *And he that searcheth the hearts, knoweth what is in the mind of the Spirit,* [a] *because he maketh intercession for the Saints according to the will of God.*

[a] Or, that.

HEre is declared the succesſe of the prayers and grones of the Saints: they are known and accepted. This is shewed by two reasons: The first, from the property of God, *Hee searcheth the heart.* The second, from the matter of their prayers, in the end of the Verse: they pray and aske things *according to his will.*

Hee that searcheth the hearts. God searcheth; hee need not search to know; but because he knoweth, hee is said to search, after the manner of men, who search when they would exactly know.

Knoweth; There is a double knowledge attributed to God: of knowledge onely and of allowance, both are here meant. From this Reason:

Doctr. *God knoweth and approueth the prayers of the Saints,* Psa. 38.9. and 51.17.

Vse 1. God is onely to be prayed to, because he onely knowes the heart: It is vaine to pray to Saints and Angels, who when we cannot speake, know not the meaning of our grones.

Vse 2. Beware of hypocrisie, we may deceiue men, but God is not mocked. The Hypocrite may make as faire a shew as the True Professour, as counterfet gold may glister as bright as the true. Nay, the hypocrite may make a fairer: as a painted face may shew more beautifull then a naturall; but GOD searcheth the heart.

Vse 3. Sinne not in hope of secresie, for Gods eye seeth all things, euen the secrets of the heart. Thou mayest hide God from thy selfe, thou canst not thy selfe from God. The eye of man restraineth thee from euill: much more let the eye of God.

Vse 4. Iudge no man, for thou knowest not the heart. Bee iustly cautelous, not vniustly suspicious.

Vse 5. Thou art condemned for an Hypocrite: God knowes thy heart. If thou canst say with *Peter, Lord, thou knowest, &c.* all is well. Thou art in grieuous distresse, and canst not pray.

Iob.21.17.

Canst

Canſt thou ſigh? This is prayer. And though nor thou, nor ſtanders by can make any thing of it, yet God can and doth make much of it.

The leaſt euill in the heart cannot eſcape his knowledge: ſo not the leaſt good thought or deſire. God knowes more euill by vs then we know by our ſelues, ſo alſo more good: for God is greater then our heart. 1.Ioh.3.

When wee goe about to pray, wee thinke to aske this and that: but many times ſomething is forgotten. Shall this preiudice vs? No. Though we haue forgotten it: God who ſearcheth the heart, will finde it well enough and reward it.

Becauſe he maketh interceſsion for the Saints, according to the will of God.

In theſe words is the ſecond reaſon of the Acceptation of the Grones of the Saints: becauſe they grone for things according to the will of God.

Hee that is the Spirit, maketh Interceſſion for vs: that is, teacheth vs to make Interceſſion.

According to his will: as it is reueiled in his Word.

The way to haue our Prayers heard, is to pray according to Gods will, 1.Ioh.5.14. Iam 4.3. *Doctr.* Prou.38.9.

Wicked men ſhall not bee heard to their benefit. The Prayer of a wicked man is abominable. He heard the Iewes when they curſed themſelues, ſaying, *His bloud be vpon vs:* but he onely approues the prayers of his children. *Vſe* 1.

A wicked man can haue no hope to be heard: for whoſoeuer remembers that hee will not doe that which hee hath heard, muſt needs diſtruſt to receiue that which hee asketh. When our good life agreeth with our good words, then is there confidence and lowd crying in the eares of God.

Wouldeſt thou be heard? Aske then thoſe things which are according to Gods will, not thine owne. In Prayer it is a great grace to renounce our owne wils. And he doubtleſſe is the beſt ſeruant, that deſireth not to heare that which he will: but which willeth that which he heareth. Submit thy will to Gods: for better knowes the Phyſician whats fit for the ſick man, then himſelfe. *Vſe* 2.

If

If thou askest any thing; either thou shalt haue it: or if thou hast it not, it is not expedient for thee to haue it: and then God doth not thy will, that hee may doe his owne for thy good.

VERSE 28. *And wee know that all things worke together for good to them that loue God, to them who are called according to his purpose.*

HEre is a new argument to comfort and encourage vs vnder the Crosse, taken from the profit the Crosse brings. The Crosse tends to our Good, to further vs to godlinesse and the Kingdome of Heauen, therefore wee may not bee discouraged.

In this Verse are two things: 1. A Proposition. *All things worke together for them which loue God.* 2. The proofe which is double. 1. From the experience of all Saints. *We know.* 2. From a description of them which loue God: *they are the Called according to Gods purpose.*

We know. The wicked know not this secret: As the Philistims vnderstood not *Samsons* Riddle: but wee know the Crosse is a help.

Aquinas & ante eum. Aug. lib. de cor. & gra. c. 1.

All things: Euen sinnes, because from their fals Gods Children arise more wary and carefull. The best things of the wicked, euen their prayers, turne to their hurt: the worst of the godly, euen their sinnes, turne to their Good. Satan then gets nothing in the end by tempting vs to sinne, but the greater ouerthrow of his owne Kingdome.

I dare not say that this is the meaning of these words. For sinnes indeed turne to the good, but worke not the good of Gods children, as afflictions doe. For sinne is not appointed to be done, as the Crosse is appointed to be suffered: neither can it be said that sinne is sanctified to this purpose, as are afflictions. Here properly by All things, is meant all Aduerse things.

Worke together, not *inuicem*, betweene themselues: but together with God. Not of their owne nature, for so they doe not co-operate, but *contra-operate*, but beeing sanctified by God:

God: and therefore one takes the Verbe paſſiuely, are wrought: for indeed, take away God, and afflictions worke to our hurt. *Anſel.*

For Good: That is the chiefe good; Eternall life.

To them which loue God. So are Gods children deſcribed: for it is proper to children to loue and obey their Father.

To them which are called according to his purpoſe. That is, God hath purpoſed the ſaluation of his children: hath choſen and called them vnto it: therefore it muſt needs be that afflictions comming from God, muſt further them to eternall life. Otherwiſe hee ſhould doe that which ſhould hinder and croſſe his owne purpoſe: which is not done by wiſe men; much leſſe by our moſt wiſe God.

All Afflictions further the good of Gods children, Pſal. 119. 71. 1. Pet. 1. 6, 7. & 3. 17. & 4. 19. 2. Cor. 4. 17. Ioſephs *afflictions furthered Gods purpoſe of honouring him,* Gen. 50. 20. *and* Pauls *afflictions furthered the cauſe of the Goſpell,* Phil. 1. 12. *Doctr.*

The admirable power and goodnes of God is here noted, that he can and doth ouerrule the nature of euill things ſo, as to make them ſerue for much good; yea, to bring good out of them, as he brought light out of darknes. He can ſweeten theſe bitter waters. As the Apothecary of poiſon makes Triacle to driue out poiſon: So can God make the poyſon of afflictions, (which in themſelues are the curſe of the Law) to driue out the poiſon of ſinne. God makes afflictions worke to our good in two reſpects. 1. Of Sinne. 2. Of Grace. *Vſe 1.*

1. Of Sinne two wayes. Firſt, to preuent it. Secondly, to cure it.

1. A Phyſician opens a veine not onely to cure, but many times to preuent a diſeaſe: God knowes our diſpoſition. He ſees that many times we are inclined to Pride, Vncleanenеſſe, Couetouſneſſe, Reuenge: Now that wee ſhould not fall into theſe, he ſends vs loſſes in our goods, ſickneſſe in our bodies, &c. whereby we are kept and bridled from that which otherwiſe we would commit.

2. Sinne is alſo cured by afflictions. The bloud of Chriſt indeede hath onely this vertue: but afflictions are ſaid ſo to doe, becauſe they driue vs to ſeeke the cure, being therefore called

called the medicine of the soule. They are of the best nature which are wonne by loue: but ten to one are brought to goodnesse by afflictions. In prosperity we grow rusty: The Crosse is Gods file to make vs bright. The Prodigall in prosperitie forgets himselfe: but hauing gone to schoole to the Hogs-trough, he comes to himselfe. So did fellowship with the beasts teach *Nabuchadnezzar* humilitie, and the Dungeon *Manasses* true Religion, who in their prosperity were proud and irreligious.

Meliores sunt quos ducit amor, sed plures sunt quos corrigit timor. Aug. *Luke* 15.17.

The Crosse is also a preseruatiue of Grace; In prosperitie we are dull and drowsie, as a man comming from a Feast is heauy and sleepy. A Romane Captaine said, that his army neuer stood in worse termes, then when he had peace. So in prosperitie is our greatest danger, then haue wee least minde of God: then doe we least feare: pray seldomest and coldest: are soonest ouertaken with pride, couetousnesse, vncleannesse, hypocrisie. Aduersitie is a quickner; stirres vp to prayer, Repentance, and all holy duties. It is noted of *Salomon*, that of all the Kings of *Iuda*, he fell foulest; because he had most prosperitie. That God might not lose vs, and wee lose his grace, he sends vs aduersitie. As the Starres shine brightest in the night: so the graces of Gods Spirit in affliction.

Vse 2. The Affliction which is to the godly a help to heauen, is to a wicked man the fore-runner of hellish torments: as in the deluge, the water that bore vp the Arke, drowned the wicked of these times. Vnder the Crosse the godly pray, the wicked blaspheme. In the fire the Chaffe is consumed, the gold is purified; so much mattereth it; not what is suffered, but what manner of men they be which suffer.

Vse 3. This Priuiledge is to them which loue God. Doest thou loue God? Otherwise thou wert not worthy to liue: and then wilt thou worship him, keepe his Commandements, bee zealous for his glory. Which if thou doest not, thou art profane, and louest not God, neither art beloued, and so hast no part in this priuiledge.

Verse

VERSE 29. *For whom he did fore-know, he alſo did predeſtinate, to be conformed to the Image of his Sonne, that hee might be the firſt-borne among many Brethren.*

THe Apoſtle in the 28. Verſe affirmed; that Afflictions worke to the beſt good of Gods Children, becauſe God hath purpoſed to ſaue them: ſo that all things which are appointed them by God, are ſubordinat means to bring this purpoſe to paſſe. As a man purpoſing to build a houſe, goes to the Forreſt, chooſeth Trees, fels them, hewes them, ſawes them, to make them fit for his building: So God purpoſing to ſaue vs, hewes off our knobs by afflictions, and prepares vs for glory.

That Reaſon, from the purpoſe of God, is here and in the next Verſe enlarged, from the inuiolable connexion of the Effects of it, which are the cauſes of our Saluation.

This Verſe expounds the former, the next Verſe expounds this.

In this is a definition of the purpoſe of God: namely, that it is a foreknowing of the Called.

The principall Propoſition in this Verſe, is this: Thoſe which are foreknowne, are predeſtinated to bee conformable to Chriſt.

In this Propoſition wee haue two things. 1. The Subiect: *Thoſe which hee knew before.* This Præcognition is not generall, or foreknowing of merit; but ſpeciall, ioyned with his loue; and indeed ſo it ſignifies here. Euen the loue of God, whereby from all Eternity he hath Choſen vs in Chriſt vnto Saluation. This is called the good Pleaſure of Gods will. Will is Purpoſe: Good pleaſure is this præcognition, or præagnition. *Epheſ.1.5.*

The ſecond thing in the Propoſition is the Prædicate: *he predeſtinated to be conformed to the image of his Sonne.*

Here are two things. 1. The Act, he predeſtinated. 2. The Determination of the Act: to bee conformed, &c. and this is amplified with a limitation in the laſt Clauſe of the Verſe. Of the which in the due place.

He predeſtinated. To deſtinate is to appoint a thing to a certaine

certaine end. To Predestinate, is to appoint a thing to such end before-hand. Predestination is by Diuines vsually taken and vsed in their writings, for the whole counsell of God concerning the Elect and Reprobate: and this they doe for plainnesse sake. Here it is vsed onely for Election: neither do I obserue it otherwaies vsed in the Scripture.

In Election we may conceiue two Acts. 1. A separation of the Chosen out of the Masse fallen. 2. An ordination of them to life, and the meanes of life. So is it taken here, as also in other places.

Acts 13.48.

The second thing in the Predicate, is the determination of the Act: *To be conformed to the Image of his Son*, that we may beare the Image of the heauenly *Adam*, as *Paul* elsewhere speaketh. The meaning, to be like or conformable to Christ: that is, a Sonne, as hee is a Sonne: holy, as hee is holy: The which likenesse is either in this life, begunne: or in the life to come perfected. In this life it is a conformitie in holy Actions, and Passions. In the life to come a conformitie in Glory.

1.Cor.15.49.

There are three Doctrines here concerning Predestination.

Doctr. 1. The 1. There is a Predestination. Proued, *Ephes.* 1.5. but largely in the next Chapter: Of which we are not to be ignorant, because it is reuealed: and they which deny it, or would not haue it taught, bereaue men of a principall stay vnder the Crosse.

*Deut.*29.29.

Doctr. 2. The 2. The cause of Predestination is Gods fore-knowing and free loue, *Ephes.*1.5. Not fore-seene merits, or Faith. God knowes what he will worke in vs: but that's not the cause of Predestination; but being predestinated vnto life, hee will haue vs holy.

*Ephes.*1.4.

Doctr. 3. The third, all such as are elected, are predestinated to bee conformed to Christ, *Ioh.*15.20.1.*Pet.*2.21.*Phil.*3.21.*Ioh.* 14.43.and 17.22.

Vse 1. We should be comforted vnder the Crosse, because it is a Conformity with Christ. God hath many sonnes: but one onely Sonne without sinne, yet not without the Crosse: Hee came into the world without sinne, but he could not get out

of

of the world, without the Croſſe. Should we which are ſinfull, then looke to be free from Croſſes? We vſe to be moſt tender ouer our firſt child; Chriſt vvas the firſt begotten: yet God neuer abaſed any of his ſecond ſonnes, as hee vſed him. If we be vſed no otherwiſe then was Chriſt, vvee haue no cauſe to complaine.

Art thou poore? So vvas Chriſt. Haſt thou enemies? So had He. Art thou diſdained? Remember, how he was reuiled, mocked, buffeted, ſpit vpon. Art thou perplexed in Conſcience? O, his ſoule was heauy to death. Conſider the great things he ſuffered, and for thee, and thou ſhalt haue no cauſe to complaine of thy enduring. The Croſſe vvas his vvay to Glory, and ſo it muſt be thine. Neyther is godlineſſe aboliſhed, but built vp by the Croſſe. *Luk.* 14. *Acts* 14. 22.

Chriſt is our Abſolute Example to follow. Others to bee followed, onely as they follow Chriſt. *Vſe* 2. 1. *Cor.* 11. 1.

The Papiſts tel vs of the conformities of Saint *Francis*, &c. whoſe orders muſt be followed without making queſtion: but we are predeſtinated, not to conform to *Francis* or *Dominick*, but to Ieſus Chriſt. He is our Patterne, our Copy.

Many Schollers attaine to the perfection of their Copie, but we can neuer: and indeed it was neceſſary we ſhould haue ſo excellent a patterne, that wee might neuer want matter to imitate.

If we muſt be conformable to him, we muſt know how he liued, and dyed: and this muſt be alwaies before our eyes, as the Copie is before the Schollers.

The Goſpell propounds three ſorts of workes of Chriſt. 1. The worke of Redemption. 2. Miraculous workes. 3. The works of obedience. The two firſt are for our Inſtruction, but the laſt onely for our Imitation. He bids vs not to redeeme the world, or to walke vpon the ſea. But in the workes of godlineſſe he ſaith to vs, as *Gedeon* to his Souldiers: As you ſee me doe, ſo doe yee; Be ye holy, as I am holy. *Iudges* 7. 17.

As thou wouldeſt be like Chriſt in glory, ſo endeuour to be like him in holineſſe. Examine thy ſelfe. Chriſt was humble. It may be thou art proud, diſdainfull: witneſſe thy vaine apparell, and arrogant behauiour. Chriſt ſpent whole nights *Vſe* 3.

in Prayer: Thou spendest them in riotousnesse and luxury. Christ was often in the Temple: thou hadst rather bee any where then at Religious exercises. It was meat and drinke to him to doe his Fathers will: to thee to do thine owne vile will. What likenesse is here? this is not to be conformable, but contrary vnto him. Doest thou thinke to bee like him in glory, which liuest thus? That that body of thine which thou hast made an Instrument of Whoredome, Drunkennesse, &c. shall bee endued vvith his glory? No, no. It is as possible for thee to bee saued, liuing thus, as it is possible for Christ to be like thee.

That he might be the first borne among many brethren.

This is the limitation of the conformity. We shall haue glory: not equall; but like: not by Arithmeticall, but Geometricall proportion: not inch for inch, but sutable to our estates: He is the first borne, and therefore must haue the double portion.

That: This is not to be taken finally; but casually: for this was not the end, but the reason why wee should be patient, because so was our Elder brother, vnto whom we must be conformable.

That hee might be the first borne. Hee is so called by allusion to the priuiledges of the first borne. They were the Princes of their Families [a], and Priests, till the Tribe of *Leui* was separated to that Office, in their stead. [b] And they had a double portion, [c] diuiding the inheritance among the rest of the brethren. So Christ is our King, Prophet, Priest, and is anointed with the oyle of gladnesse aboue his fellowes. [d]

a *Gen.*4.7.
b *Num.*3.12.
c *Deut.*21.
2.*Chron.*21.3.
d *Psal.*45. *Heb.*1.

Among many brethren. That is, the Elect, which by Adoption are the sonnes of God, and so the brethren of Christ. Christ tooke our Nature vpon him; but wee are not his brethren hereby: but when wee partake of his Nature, being Bone of his Bone, and Flesh of his Flesh, by a supernaturall birth, as he is Bone of our Bone by a naturall, then are wee his brethren. These brethren are called many in regard of themselues, not in regard of the Reprobate.

Here are three things. 1. Christ is the first-borne, *Coloss.*1. 18. *Reuel.*

18. *Reuel.* 1. 5. We are his brethren, *Ioh.* 20. 17. *Heb.* 2. 11. We ſhall be like him, 1. *Iohn* 3. 2.

It is much to be Gods ſeruants, but to be his Sonnes, euen the brethren of Chriſt, is an exceſſe of Loue. Wee giue God iuſt cauſe to be aſhamed of ſuch children as wee are, and our bleſſed Sauiour to be aſhamed of ſuch brethren. Chriſt is not aſhamed of thee, though thou beeſt poore, though full of infirmities: be not thou aſhamed of him, and his ſeruice: the world caſts ſhamefull and opprobrious things vpon them which follow Chriſt: which keeps many from profeſſing the Goſpell; this being ſuch a rubbe which they cannot get ouer. Remember, Chriſt is not aſhamed to acknowledge and call thee brother: put on thou therefore *Dauids* Spirit, *I will* (ſaith he) *confeſſe thy name before Princes, and will not be aſhamed.* *Vſe.* 1. *Pſalm* 119.

A friend in the Court is worth much. We haue in the Court of Heauen, a ſpeciall friend, euen a brother, to ſpeed our ſuits. Let it comfort vs in Prayer, and make vs confident to goe to him, and not to the Virgin *Mary*, &c. *Vſe.* 2.

Naturall brethren, howſoeuer they may diſſent among themſelues, yet they will take one anothers part againſt enemies: ſo that wrong one, wrong all. Let then the World and prophane men take heed how they wrong vs: for Chriſt is our brother, and hath promiſed protection, and to take our parts. *Vſe.* 3.

Chriſt is our Elder Brother, therefore our Prince, vnto whom we owe ſubiection and obedience. If we be ſanctified and performe this: Hee is not aſhamed of vs. Thou art aſhamed of thy brother; if he be a Drunkard, a Thiefe, a Whoremaſter: if thou beeſt ſuch, aſſuredly Chriſt is aſhamed of thee. *Vſe* 4.

VERSE 30. *Moreouer, whom hee did predeſtinate, them hee alſo called, and whom he called, them he alſo iuſtified; and whom he iuſtified, them he alſo glorified.*

THe Elect are Predeſtinate to bee conformable to the Image of Chriſt: this Conformity is, when they are called, Iuſtified, and glorified, of which ſpeakes this verſe. And

ſo is abſolued the whole order of our ſaluation. God purpoſeth to ſaue ſome of mankind ſalne. Theſe he fore-knoweth, theſe fore-known he predeſtinateth, theſe he calleth, iuſtifieth and glorifieth.

In the two verſes going next before, *Paul* carried vs vp into the third Heauen. Here he bringeth vs downe againe to the Earth, to behold the patefaction of Predeſtination, by Vocation, Iuſtification, Glorification.

Thoſe whom hee predeſtinateth; that is, to ſaluation from euerlaſting.

He alſo called: In time, & out of their ſinfull eſtate, from the number of the wicked, outwardly by the Law, the Goſpell; which calling is common to the Elect & Reprobate. Inwardly by the operation of the Spirit in their hearts, whereby they are enabled to fulfill the condition of the Goſpell, which is to beleeue: and this is proper to the children of God.

Them hee alſo iuſtified: That is, hee accounteth and pronounceth them righteous, by the offred righteouſneſſe of the Goſpell, which in their vocation by Faith they apprehended.

Them he alſo glorified. Not maketh them renowned and famous; but did gloriouſly ſaue. Glorification, is a putting away of baſeneſſe and diſhonour, and a putting on of honour, euen the honour of immortality and ſaluation.

Q. But where is Sanctification?

A. Some ſay, it is included in Vocation, and Iuſtification, but rather in Glorification. Sanctification is Glorification inchoate, and Glorification is Sanctification conſummate.

Theſe are ſo inuiolably connected, that hee who is predeſtinated, is as certaine to be ſaued, as if hee were in heauen already. The way vnto this Glorification is the Croſſe: therefore we are to be patient in ſufferings.

The fore-acknowledging or loue of God, is the fountaine of the Predeſtination of Saints, of which loue wee may ſay, that it is from euerlaſting to euerlaſting; from the Eternity of Predeſtination, without beginning, to the eternity of glorification without end: the Neceſſary meanes betweene both; Vocation, Iuſtification.

I pur-

I purpoſe not to common place of the Nature of theſe graces, but onely to ſpeake of their Connexion and Relation, one with and toward another: which are ſo linked together, that they follow and conuert Affirmatiuely, and Negatiuely, from the firſt to the laſt, and from the laſt to the firſt, as in a chaine of diuers linkes, if yee draw any one, the reſt follow.

The way from Predeſtination to Glorification, is by Vocation and Iuſtification, ſo that whoſoeuer is called and iuſtified, was predeſtinated, and ſhall be glorified. This appeares by comparing together theſe places, 1.Cor.1.9. Rom.1.7. 1.Pet.1.9. Iude 1. Acts 13.48. *Doctr.*

Theſe graces proceed not from merit, but from Gods foreknowledge and loue. *Vſe.1.*

The opinion of vniuerſall Election, is heere exploded. All are not called; therefore all are not elected. So long as God continues his Goſpell, preſſe to the doore of his Houſe to obtaine this Calling: and in aſmuch as few obtaine it, wee ſhould the more labour to be of that number. Honors and Iewels are highly eſteemed, becauſe giuen to a few. The Grace of Saluation, as it is much more precious, ſo ſhould it much the more draw our affections. *Vſe.2.*

The ſottiſh and blaſphemous opinion of many among vs, is hence reproued: If I be predeſtinated (ſay they) to be ſaued, then I may liue as I liſt: for howſoeuer I liue, I muſt be ſaued: If I be predeſtinated to be damned, all my care cannot alter the counſell of God, and therfore the beſt way is to take our pleaſure while we may. *Vſe 3.* ἀργὸς λόγος.

But whence haſt thou this Collection? Not from God and his Word; but from the Diuell, and thine owne Ignorance: For put the caſe, thou wert on the top of an high Tower: God hath predeſtinated, that thou ſhalt come ſafely downe, or breake thy necke in comming downe: Wilt thou now leape downe vpon this reaſon, neglecting the ordinary way? I trow thou wilt not truſt thy body vpon theſe termes; then art thou madde ſo to truſt thy ſoule. God hath predeſtinated that thou ſhalt liue to the end of this preſent day, or that thou ſhalt dye before night; Wilt thou vpon this drinke poy-

ſon, &c. ſaying, Why, If God haue predeſtinated that I ſhall liue, I ſhall liue though I eat poyſon. If to die; then I ſhall die though I be neuer ſo carefull. If thou beeſt in thy right mind, thou wilt not doe thus.

Eſay 38.5. *Hezekiah* had aſſurance of the prolonging of his life for fifteene yeeres, yet neglected not the meanes of preſeruing his life. So the predeſtination of God ought not to make vs careleſſe of vſing the meanes of ſaluation.

Origen maketh mention of one who being ſicke, and deſiring to ſend to the Phyſician, vvas perſwaded by his friend not to ſend; for, ſaith he, if it be appointed you ſhall die, the Phyſician cannot helpe you: if to liue, you ſhall not need him. The ſicke man of a ſounder braine then his friend, excellently anſwered: Nay, ſaith hee, if it bee appointed I ſhall liue; I will ſend for the Phyſician, that ſuch appointment may take effect.

God hath predeſtinated mee to be ſaued, ſo hath hee predeſtinated mee to be called and Iuſtified, before I be ſaued. Though Glorification neceſſarily follow Predeſtination, yet not immediately, but here are meanes from one to another, which God hath predeſtinated to be vſed. As thou art predeſtinated to glory, ſo alſo by the ſame Act to holineſſe, without which he hath predeſtinated to ſaue none.

This opinion then is moſt abſurd in reaſon: and alſo moſt blaſphemous; for wicked wretches thinke they haue God on the vantage, and that they may be ſaued whether hee vvill or no. I am ſure of this, that whoſoeuer thinketh, reaſoneth, and liueth thus: in that time he can haue no aſſurance that hee ſhall be ſaued: And if he continue thus to the end, there can bee no greater ſigne of a mans Reprobation, and Damnation.

Vſe 4. Vocation and Iuſtification, are antecedents to Glorification, Conſequents to predeſtination. Here is a Chaine of foure linkes: the two extreme, Predeſtination and Glorification, are in the hands of God, the two middle are let downe to vs, by which we may equally be drawne to both the ends, as a man may by a Riuer either goe down to the Sea, or vp to the Spring head. Art thou called and Iuſtified? Then thou

maiſt

maiſt be ſure of thy Predeſtination paſt, and Glorification to come.

Examine therefore thy Calling, which of all arguments manifeſts Election. Art thou called? I ſay not outwardly onely, but inwardly? Is thy heart opened? Are thy eares board? When God hath called thee in the preaching of the Word, hath thy heart anſwered, as *Samuel: Speake, Lord, for thy ſeruant heareth?* When Chriſt asketh thee if thou doeſt beleeue: Doeſt thou ſay with that man, *Lord, I beleeue, helpe my vnbeliefe?* Doth thy heart as an Eccho anſwere the louing call of God? And doſt thou liue accordingly? VVhere is thy loue of the Word? Thy Obedience? Thy Faith? &c. Alas, alas: The abſence of theſe declare thou art not called. How often hath the Lord called thee from Drunkenneſſe, Swearing, &c? and yet thou drinkeſt and ſweareſt, &c. Art thou predeſtinated to life? Nay, if thou ſo continueſt, thou art a Reprobate. God hath called vpon thee to leaue the company of vngodly men, and thou notwithſtanding draweſt with them the yoke of Impiety. How art thou of the number of the Elect, which familiarly conuerſeſt with Reprobates and damned wretches. 1. *Theſ.* 1. 4. 1. *Sam.* 3. 9. *Mar.* 9. 24.

Reioyce you, reioyce which feele that your hearts are moued to beleeue and obey the calling of God; you haue a moſt ſweet teſtimony of the loue of God, and that you ſhall be conformable to Chriſt in glory. Your ſaluation is built vpon a ſtronger and nobler foundation then the very Heauens; euen vpon the Counſell of God. But the ſignes are in your ſelues: be carefull to preſerue them cleere, and as you are to be ſeparated from the damnation of wicked men, ſo, ſeparate your ſelues from their conuerſation.

VERSE 31. *What ſhall we then ſay to theſe things? If God be for vs? Who can be againſt vs?*

32. *He that ſpared not, &c. to the end of the Chapter.*

MAny are the troubles of the righteous. Therefore vve haue had many arguments of Conſolation; all which the Apoſtle here magnificently concludeth as with a ſong of

triumph, celebrating the *plerophory* and confidence of the faithfull, founded vpon the immutable loue and counſell of God, ſhewing that no tentation is to be feared.

This concluſion *Paul* vtters after the manner of braue ſouldiers, who when they ſee their enemies approch, ſhake their ſpeares, and waue their ſwords aboue their heads, as daring their foes: For hauing muſtered an army of comforts and encouragements, both againſt in-bred corruption, and outward affliction; hee takes the field; daring hell it ſelfe to the encounter, with words of great defiance. As, What ſhall we ſay? *Who ſhall lay any thing to the charge of Gods Elect?* and ſuch like.

Heere then *Paul* renounceth all tentations and aſſaults, which might diſquiet the children of God: and this hee doth two waies. 1. Generally, Verſe 31. 2. Particularly; in the reſt.

In this 31. Verſe, are two things. 1. A queſtion. 2. An anſwere.

The Queſtion: *What ſhall we ſay to theſe things?* To what things? ſome ſay, that we are predeſtinated, called, &c. or that all things worke to the beſt for the children of God, as others ſay: but I think they ſay beſt, which referre this queſtion to all that is ſaid before: *viz.* That there is no Condemnation to vs that are in Chriſt. That we haue the Spirit, are the Children of God, are predeſtinated, &c. For that which hee hath ſaid before of ſinne and affliction; hee doth in this concluſion briefely recapitulate.

What ſhall we ſay? *Aquinas* giues three expoſitions. 1. How thankefull ſhould we be, ſeeing God hath done ſuch things for vs? It is true that this ought to follow; but this is not ſo proper. 2. That theſe ſhould bee the words of one amazed and ouercome with the conſideration of Gods goodneſſe, not knowing how to expreſſe himſelfe. This comes neerer. 3. As if hee ſhould ſay, Who can ſay any thing againſt theſe things which I haue deliuered? let all the world ſay and doe what they can. Theſe two laſt ioyned together, giue the full ſenſe.

Vſe 1. *Paul* teacheth vs heere by meditation to reuiue that which

which we heare and reade, chewing it down againe as cleane beaſts: for that which before hee deliuered, hee recalleth to minde, ſtaying his thoughts vpon it, by meditation and application.

Many will bee moued while they are in the Church, hearing: But if wee will ſoundly profit, we muſt reaſon of things heard when we are gone, and ſay to our ſelues and others: What ſhall we ſay to theſe things? and ſo enter Application vpon the Conſcience: otherwiſe as a flaſh of lightning leaues vs in more darkneſſe; ſo ſuch ſlight hearing increaſeth hardneſſe of heart.

The Anſwere: *If God be on our ſide, who can be againſt vs?*

What ſhall we ſay? why, ſaith *Paul*, this I will ſay, if God be for vs, who &c. *If.* This is not ſpoken doubtfully, but affirmatiuely: being a ſuppoſition, taking a thing for granted, vpon which ſome other thing is inferred, as in that old verſe, *Si Deus eſt Animus*, &c. If God be a Spirit: that is, ſeeing he is a Spirit, he muſt be worſhipped in ſpirit & in truth, as Chriſt ſpeaketh. *Cato.* *Ioh.4.*

Who can be againſt vs? That is, none: But this is a more forcible denying: Who can? Doeſt thou *Paul*, aske who can? Ile tell thee: The Diuell can, Tyrants, the whole world, our own corruption, &c. True: theſe may ſet themſelues againſt vs; but it ſhall not preuaile, it ſhall be to no purpoſe, but euen as throwing ſtones againſt the winde. They may haſten, but cannot take away our Crownes.

Quis contra nos ſilicetesſe poterit Efficaciter? Aquinas.

Mee thinkes theſe are words of great reſolution, as if hee ſhould ſay: Wee haue many enemies: let the proudeſt ſhew their face; I feare them not. Who can? who dare bee againſt vs?

Here is an Enthymeme from contraries. God is for vs: Therfore none can *Efficaciter* be againſt vs: or it is an Hypothetical Syllogiſme; where there is a hiding of the Minor, and of the Concluſion. If God be for vs; then &c. But God is; Therfore.

Nothing can hurt them for or with whom God is, Pſal. 23.4. and 56.4. Ioſh. 1.5. Heb. 13.6. *No fleſh nor death ſhall hurt* Dauid; *no enemies ſhall hurt* Ioſhua, *nor pouerty Gods children, becauſe God is with them.* *Doctr.*

Great

Great is the security of the faithfull; they shall haue many enemies, that the loue of God may bee the more conspicuous in their protection, for they shall ouercome them all: He that is with them, is stronger then all, who is omnipotent, doing what hee will, and suffering no resistance in that hee will not. Onely he which can ouercome God, can hurt vs.

Nemo nos ledit nisi qui deum vincit.

Pharaoh followed the Israelites; but hee and his mighty men were drowned, and *Israel* escaped, for God fought for *Israel*. *Saul* hunteth *Dauid* as a Partritch in the mountaines, but *Saul* perisheth, and *Dauid* is King: for God is with *Dauid*. *Haman* hateth *Mordecai*, but *Haman* is hanged, and *Mordecai* is aduanced, for God is for *Mordecai*. In Queene *Maries* dayes the Papists sought the destruction of the Lady *Elizabeth*, but they are confounded, and *Elizabeth* is made Queen, for God was with *Elizabeth*. In 88. fierce enemies intended the Inuasion of *England*, but they were foyled, and *England* triumphed: for God is for *England*. Many Enterprises haue beene vndertaken against our most learned, most wise, most religious, most mighty King *Iames*, especially that Hellish attempt of Popish Monsters in the Powder-Treason: but they are executed as Traitors, and King *Iames* still reigneth (O long long may he reigne:) for God is with King *Iames*. The Lord be with him, and with his posteritie for the good of his Church to the end of the world. *Amen*.

Anſel.
Exod.14.
1.Sam.26.20.
1.Sam.31.and 2.Sam.2.
Heſter. 6. and 7.

Vse 2. Let Turkes, Iewes, Papists, profane persons, and all the Enemies of the Gospell desist from their diuellish enterprises against Protestants: for God is for the Protestants, against whom when they arise, they arise against God himselfe, and therefore must needs fall. It is hard to kick against the prickes, it is madnes to runne our naked bodies against a swords point. Cease therefore, Papist, to plot against the Gospell, it is impossible to preuaile. If any policy, counsel, lying, cursing, strength, cruelty, could haue preuailed, it had been rooted out long agoe: A prophet like thy selfe will teach thee, euen *Balaam*, that it is in vaine to curse whom God blesseth.

Acts 9.5.

Numb 23.8.

Vse 3. The wicked are most miserable: for God is against them. What if thou haue riches, honours, friends, if God hate thee and deny thee, if in euery corner thou meet with the Angell of

of God with a sword in his hand against thee. God sitteth vpon the Circle of the Earth, and all the Inhabitants are as Grashoppers, yea, all the Nations as a drop of a Bucket, and lesse then the dust of the Ballance. How easily can hee be reuenged by fire, by water, by drought, by sicknesse, by sea and by land? Seeke therefore Reconciliation. *Esay* 40.22.

Examine whether God be with thee. It appeares here that God is onely with them which walke not after the flesh, but after the Spirit, who are predestinated, called, iustified; if thou be such, God is with thee, and will take thy part: otherwise he is against thee. *Vse* 4.

When the Angell of the Lord said to *Gedeon*, *The Lord is with thee, thou valiant man*; *Gedeon* answered, *Ah my Lord, if the Lord be with vs, why then is all this come vnto vs?* The Earth parcheth, the Clouds are restrained, the fire rageth, &c. What shall we say to these things? Is God with vs? Is he not rather against vs? Wouldst thou haue comfortable seasons? If God be against thee, how wilt thou haue them? Thou blasphemest, art drunken, vncleane, profane: Is this the way to obtaine God and good things? Let vs repent and humble our selues, that we bee not all swallowed vp in the heauy iudgements of God. *Iudges* 6.12,13

VERSE 32. *Hee that spared not his owne Sonne, but deliuered him vp for vs: how shall hee not with him also freely giue vs all things?*

PAul here begins to remoue the tentations of the godly in speciall. Which are of two sorts Either concerning the defect of good, or the presence of ill. In this Verse hee dealeth about the first sort; in the rest of the Verses, about the second. *Pareus. Chrys. Martyr. Gryneus. Pareus. Rollocus.*

About the coherence most Interpreters iudge thus; that here is a proofe that God is with vs, because he hath giuen vp his owne Sonne for vs: and then the argument is taken from the signe, not probable, but necessary and infallible. This is very true. Yet it may be very fitly conceiued thus (*viz.*) That the Apostle doth answere an Obiection, which might bee

bee made from the Verſe going before.

If God be for vs, ſaith the Fleſh. What meane then the want and pouerty whereby we are preſſed? Piety is hotly praiſed, but coldly rewarded. To this *Paul* anſwereth, as if he ſhould ſay: Let not ſuch diffidence diſtract you: God will freely giue you all things you need: and this he proueth by an argument from the greater to the leſſe: He which giueth his owne Son, will deny nothing: and therefore the Syrian Tranſlator reads it, *And if God hath not ſpared, &c.* which *Beza* moſt approues, and his Maieſties Tranſlation: *He hath not ſpared.* Not as before: Who hath not: implying that it ſhould bee ſtill addreſt to anſwere to the queſtion, Verſe 31.

We are poore, ſaith the weake Chriſtian. I but if God hath giuen vs his owne Sonne, hee will deny vs nothing which is good for vs.

This Argument is amplified two wayes. 1. From a deſcription of Chriſt, who is here called Gods owne Sonne, that is, his naturall, onely begotten. We are ſonnes, but adopted: and thus Chriſt alſo cals God his owne Father. Which terme notes equalitie, as the Iewes there vnderſtood. *Ioh. 5. 18.* *Ibid.*

2. From an oppoſition of actions. *He ſpared not, but deliuered or gaue vp*: It is more then if hee had ſaid, he gaue, though freely. For a man may giue of his abundance, but God hath not ſpared his owne and onely Sonne.

But hath deliuered him vp, that is, to death. *Iudas* deliuered him. So did God. *Iudas* as the Inſtrumentall, God as the Principall cauſe, gouerning the Tradition of *Iudas*: and yet neither is God to bee brought into the fellowſhip of the fault with *Iudas*; nor yet *Iudas* to be excuſed for the co-operation of God. Becauſe neither did God command or compell *Iudas* to doe it; neither did *Iudas* in the doing of it, ayme at the pleaſing of God.

This action of God is amplified, from the Perſons for whom. For vs all: that is, not for all men: but Beleeuers.

In theſe words then wee may conſider two things. 1. A Suppoſition, that GOD hath not ſpared his owne Sonne. 2. The Collection deduced and inferred. He will not deny vs any thing.

The

The Doctrine. Out of the Suppoſition. God hath giuen to death his owne Sonne for vs, Rom. 5.8. *Doctr.*

O, the greatneſſe of Gods loue towards vs! *So God loued the world* (ſaith our Sauiour) *that he gaue his onely begotten Son.* When *Abraham* was ready to offer his Sonne *Iſaac*, *The Lord ſaid, Now I know that thou feareſt and loueſt me, becauſe for my ſake thou haſt not ſpared thine onely Sonne.* If *Abraham* loue God, becauſe he ſpares not *Iſaac*, much more doth God loue vs, becauſe he ſpared not Chriſt. For it is more for God to offer vp his Sonne: then for *Abraham* to offer vp his. For firſt, God loued Chriſt better then *Abraham* could loue *Iſaac*. Secondly, God was not bound by the commandement of a Superiour to doe it, as was *Abraham*. Thirdly, God voluntarily did it, which *Abraham* would neuer haue done without a commandement. Fourthly, *Iſaac* was to be offered after the manner of holy ſacrifices: Chriſt ſuffered an Ignominious death, after the manner of Theeues. Fiftly, *Iſaac* was in the hands of a tender Father; Chriſt in the hands of barbarous Enemies. Sixtly, *Iſaac* was offered but in ſhew, Chriſt in deed. This is an Exceſſe, yea, a Miracle of loue. *Paul* calls it a loue, paſſing knowledge. There is no Argument to this, to draw a man to God. This *Paul* often celebrates. And hee's a very blocke that is not moued herewith, to ſhew himſelfe ſenſible of it in his godly walking.

Vſe 1. *Ioh.* 3.16. *1. Ioh.* 4.9,10. *Gen.* 22.12. *Hyperbole amoris* Chryſoſt. *Portentū amoris.* Pareus. ὑπερβολὴ τῆς ἀγάπης

God hath not ſpared his owne Sonne for vs, as if he loued vs more dearely then Chriſt: For we vſe not to expend things deare, but for ſuch as are more deare. Who then which vnderſtands this, can finde in his heart to offend ſuch a God? He ſpared not his owne Sonne for thy ſake. Spare thou thy drunkenneſſe, vncleanneſſe, &c. but not thy bloud for his ſake, who was ſo prodigall (as I may ſay) of his owne and only Sonnes to doe thee good. *Ephe.* 3.19.

Now to the Argument.

Hee that ſpared not his owne Sonne for vs, will ſpare no other thing for vs.

But God ſpared not Chriſt for vs. Therefore.

For it is leſſe to giue vs all things with him, then to giue Him to death for vs.

To

Doctr. *To whomsoeuer God giues Christ, he giues all good things: For all things are in Christ,* 1 Cor. 3. 21, 22, 23. Col. 1. 17, 19.

Vse 1. *In ipso filio Dei omnia existunt tanquam in primordiali præpoperatiua causa, Aquinas. Reuel. 22. 12.*

Aboue all things seeke for Christ, who is the Fountaine of all good. If thou hast him, thou hast all; for as the shadow followes the body: so all good things temporall and eternall follow him. He neuer comes empty or alone, but his reward is with him. The world sings the old Poets note: First for money, then for Christ. And if they haue any spare time, that is for Christ and eternall life.

Vngratefull wretch, which hast bestowed many houres and dayes on thy pleasures and vanities, scarce a day or houre on the knowledge of God, and Christ. He that hath Christ, hath all things: yet who seeketh Christ so earnestly as hee seeketh all other things?

This was preached in the time of the great drought Anno 1615.

Examine your selues on this present occasion. Who amongst you euer so longed for Christ, as now for raine? Who hath so bewailed his sinnes, as this present want? Seeke yee Christ; and with him you shall finde comfortable seasons, yea all good things. First seeke the Kingdome of God, and his Christ, then all such things shall bee giuen vs into the bargaine. These shall be as an &c. in the end of a sentence. Consider how most men hastily goe to worke: one seekes raine in the new Moone, another in the change of the winde: a third in this or that signe. None almost seeke it in Christ, and therefore God hath confounded all our Signes and Obseruations.

Mat. 6. 33. πρῶτον τοῦτο, *hoc est,* ἐπὶ πᾶσιν μέγα. *velut additamentum. Metaphora ab ijs qui emunt fructus, vt pyra, poma, &c. Piscat. in loc. Mat.*

Seeke therefore such things in Christ: for without Christ eyther wee shall not haue them: or we shall haue no comfort in hauing them, they turning from being benefits, to be very snares vnto vs. We may haue temporall good things without Christ, but as the Thiefe hath the True mans purse. Alas, what shall it profit him, when hee shall come to hold vp his hand for his robbery? So if thou haue not Christ, thou art an vsurper euen of that which thou possessest by a lawfull ciuill right, and shalt be called to account for the same.

Thou mayest haue gold and siluer without Christ, but no comfort without him: Whom if thou hast, thou mayst eate with peace, and drinke with peace, and with peace and com-

comfort poſſeſſe gold, ſiluer, houſe, lands, rich apparell; for they are thine owne in Chriſt.

If thou beleeueſt, thou canſt want nothing which is good for thee: for all temporall bleſſings and ſpirituall, are annexed to the perſon of Chriſt, whom they poſſeſſe by Faith. Walke therefore cheerefully in thy Calling, and be not anxious, nor diſquiet thy ſelfe with carking care. What doeſt thou doubt about poſſeſſions, when thou poſſeſſeſt the Lord of all? He that hath giuen that which is greater to his enemies, how ſhould it bee that hee ſhould deny leſſer things to his friends? The Prodigall Childe doubteth not of bread inough, if hee can obtaine his Father. So we can be in no want, if wee want not Chriſt.

Quid hæſitas ſuper poſſeſſionibus letum, & Dominum cum habeas? Chryſoſt.

VERSE 33. *Who ſhall lay any thing to the charge of Gods Elect? It is God that Iuſtifieth.*

IN this Verſe *Paul* begins to arme Gods children, againſt the ſecond ſort of ſpeciall tentations, which ariſe from the preſence of euill.

This euill is either in our ſelues, in the Creatures, or ſuppoſed to bee in GOD. In our ſelues; our ſinnes. In the Creatures, violence and death. In God, mutabilitie of his loue.

The firſt of theſe is remoued in this Verſe, and the next: namely, that which ariſeth from our faultineſſe. For our ſins, there are two that hurt vs. 1. The Accuſer. 2. The Iudge. In this Verſe *Paul* ſheweth that no Accuſation can hurt vs in regard of our ſinnes. In the 34. verſe, that No Iudge.

In this Verſe is a Poſition, ſet downe by way of Interrogation: and a Reaſon.

The Poſition: None can accuſe the Elect. The Reaſon: becauſe God Iuſtifieth them.

Some reade all in both theſe Verſes, 33, 34. with Interrogation: thus: Who ſhall accuſe? Shall GOD which Iuſtifieth? &c.

But our reading is beſt and moſt approued.

Who? In generall, Who? What Diuell or Man? *Sarcerius.*

Shall

Shall lay to the charge: Shall accuse, shall sue, shall call into the Law, shall endite, shall arrest, that he may accuse? This is very Emphaticall: There is no place for accusation, much lesse for finding guilty and condemning. Of what should Gods children be accused? Of old sinnes; not of false things, but of such whereby Satan and our Consciences (the Accusers) may bring vs to desperation.

ἐγκαλέσει.

The Elect of God: The Election, saith *Chrysostome*, not well. *Ambrose* giues the sense thus: None can or dare retract the Iudgement of God: for he confidently prouoketh all Aduersaries, if they dare come forth to accuse, not that there is no cause, but because God hath iustified vs. Therefore it is here subioyned as a Reason.

It is God that iustifieth. They are iustified: therefore it is vaine to accuse them, and it is God that Iustifieth them. If God doe it, none can reuerse it, for none is equall with God.

Doctr. *No Accusations can hurt or preuaile against them whom God iustifyeth*, Esay 51.8,9.

Vse. It is ordinary for wicked men to traduce and accuse the Children of God, of hypocrisie, pride, couetousnesse, &c. But whom doest thou accuse? Euen those whom God iustifies. It is false that thou chargest them withall, or it is True. If false, then thou art a Slanderer. If True; then thou shewest thy selfe malicious, to impute, and to obiect that which God hath pardoned, and of the which hee hath acquitted them. Take heed, thou playest not the Diuels part, who is stiled the Accuser of the Brethren. As it was said to *Peter*, That which God hath cleansed, account not thou vncleane: So them whom God iustifieth, take heed thou accuse not.

No accusation can hurt Beleeuers. Who shall accuse them? Who? Inow I warrant you. The Diuell and wicked men: who will sift vs, as a man sifts his corne, and search into vs, as *Laban* searched *Iacobs* stuffe; and when they can finde nothing worthy of Accusation, they will inuent false things. But thou wilt say, Alas, that which the Diuell and the world accuse me of, is too true, mine owne conscience also accuseth me. Be it so: but doest thou beleeue and repent? Then God Iustifyeth thee, not onely from false, but against true accusations.

sations: Bee they true or false, they shall neuer hurt vs, for hee from whom there is no appeale, hath acquitted it.

Thou must neither deny nor forget thy guiltinesse, that the more thou doest vnderstand thy disease, the more thou maiest praise thy Physician: But if thou haue Faith, which is the cause, and Repentance, which is the fruite of Iustification, no Accusation can endanger thy peace.

Miserable art thou, prophane wretch: for as God will admit no Accusation against the Elect, thus iustified and sanctified, so he will refuse no iust and legall accusation against the prophane and obdurate, which censure of the iust and terrible Iudge must needs fill the conscience of irreligious and reprobate men full of horrour and confusion. *Vse 3.*

What must needs be the torment of the Soule, when thine owne Conscience, the Law, the diuell himselfe shall most eagerly accuse thee before the Iudge of the quicke and dead? Nay, God himselfe will be a swift witnesse against the! Yea the very insensible creatures shall accuse the wicked: The dust of the Preachers feete shall accuse the contemners of the Gospell: The couetous mans rusty gold and siluer, the Vsurers vniustly gotten goods shall accuse him. The drinke, O drunkard, which thou hast swilled in, shall rise vp in iudgement and accuse thee. If it be possible, Repent, that thy conscience may be freed from hellish Desperation. *Mala.3.5. Mat.10. Iam.5.3. Habac.2.11,12.*

VERSE 34. *Who is he that condemneth? It is Christ that dyed, yea rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs.*

AS in the 33. Verse, *Paul* tooke away the danger of Accusation, so in this he taketh away the feare of Condemnation.

Heere are 2. parts. 1. a Position; None can condemne the Elect: to condemne is to adiudge to death or other punishment. This Position is set downe by interrogation for the more force.

2. A reason. Which is because Christ is dead: The Interpreters for the most part doe place the force of the Reason in

the Intercession of Christ, which they oppose to Condemnation: as if the Apostle did vse a Traiection for the more strong consolation of Beleeuers? But vnder correction, I thinke the reason principally to be in the death of Christ, by which we escape death: and the Resurrection, Session and Intercession to be added by way of Amplification, for the cause alledged. The words are parts of the Catechisme. The sence is thus to be conceiued: Alas, saith the weake Christian, mine owne conscience, the Law, the Diuell accuseth me. Yea, but God iustifies thee, saith *Paul*. What, a sinner? How can that be, sauing his Iustice? for sinners are to be condemned by the Law. True, saith *Paul*; but Christ is dead for vs, and so hath made satisfaction: for as it is well obserued by *Caietane*, that these words For vs, are to be referred to euery part of the Answere, he dyed for vs, rose for vs, &c.

Beza.

The death of Christ is farther declared by the consequences of it: which are three. 1. Resurrection. 2. Session at Gods right hand. 3. Intercession for vs, which Gradation is added to take away all scruple. He is dead: Nay, he is risen, which sealeth the merit of his death: Nay, he sitteth at the right hand of God, hauing receiued all power for the safety of Beleeuers, and confusion of vnbeleeuers; and that nothing be wanting to our comfort, he continually makes intercession for vs, by appearing in heauen for vs, and by willing that his merits should be effectuall vnto vs.

Heb.9.14.
Heb.10.10.

Doctr. *Those whom Christ dyed for, cannot be condemned,* Rom.4.25. and 5.9. Heb.2.14, 15.

Vse 1. The Death, Resurrection, Power and Intercession of Christ, are the wells of saluation, from whence all comforts are to bee drawne. Art thou cast downe for feare of thy sinnes, and the punishment due to them? Christ hath suffered thy punishment, he was condemned in thy roome and stead, and therefore in the Iustice of God, thou must not be condemned. Beleeue and repent, and then it is as possible for thee to be damned, as for God to be vniust.

Thou maist securely rest in his death, because he not onely dyed, but rose againe, which though it did adde nothing to the price which was paid in his death, yet it is a demonstration

stration of sufficiency of it, and thereby a confirmation of thy comfort: for if he had not rose again, his death had done vs no good. If death had ouercome him, how should we sinners haue escaped?

Hee, as our *Samson*, carried away the gates of death. The foundation of our comfort is layd in Christs death: we receiue it in his Resurrection. His death is compared to the sowing of Corne, which comforts most when it commeth vp. So our peace and ioy is sowne in his death: we reape it and beginne to possesse it in his Resurrection. He is not onely dead and risen, but hath receiued all power, hauing it in his hand to saue and destroy: by his power he sent the Holy Ghost. Hee hath alwayes gouerned and preserued his Church, and confounded his foes. We haue many foes indeed, but wee need not feare; for if he so bridled them being on earth in our weakenesse, that he ouerthrew them backward with a word; how can and will he hamper them being in Heauen, in the power and glory of his Father?

*Iob.*12.24.

1.*Cor.*15.17,19.

*Act.*2.

*Iob.*18.6.

He was courteous on earth: and he forgets vs not now he is in Heauen: hee is not like *Pharaohs* Butler, who forgat *Ioseph*. He is not in heauen, onely to liue happily himselfe, but to procure our happinesse also, he prayeth yet for thee, and his Father heareth him alwayes. Therefore thou mayst be confident that thou art perfectly saued. A man retaining an eloquent learned, gracious Counsellor, is of good hope; much more maist thou, which hast the Kings Sonne, yea, the power and wisedome of God to be thy Aduocate. Hee is innocent, against him lies no exception; he hath satisfied for thee of his owne; not by the force of reason, but really by the price of his bloud: He knowes the weightinesse of thy cause; is in especiall fauour with the Iudge; knowes best the reason whereby hee may perswade; and it concernes him that the day should be on our side, because we are his flesh: therefore we may bee comforted.

*Gen.*40.23.

Iohn 11.

*Heb.*7.25.

From this sitting and Intercession, *Ambrose* notes the distinction of the persons in the Trinity, and that the Father is the Fountaine of all good. *Vse* 2.

Saints are not our Intercessours, but Christ: therefore goe *Vse* 3.

to Christ alone: can they more loue and care for vs then Christ? They nor heare, nor vnderstand vs, neither haue wee in the Scripture precept or example to require their intercession; & if any helpe or comfort were to be had this way, *Paul* doubtlesse in a place so fit would first or last haue mentioned it. *If any man sinne*, saith Iohn, *we haue Christ an Aduocate.* Hee doth not say, You haue me, or the Virgin *Mary*, an Aduocate, but Christ. The Apostle had rather put himselfe among sinners, that hee might haue Christ his Aduocate, then put himselfe for an Aduocate, and so be found among them who are to be damned for their pride.

1. *Ioh.* 2. 2. *Maluit se ponere in numero peccatorũ, vt haberet Aduocatũ Christum, quam ponere se pro Christo Aduocato, & inueniri inter damnandos superbos.* August. *Vse.* 4.

These comforts require great obedience; for Christ hath not purchased for vs a carnall security, whereby the feare of God should be abandoned, but a spirituall, whereby the feare of condemnation should be ouercome.

If thou wouldst partake of Christs death, dye thou to sinne. If of his Resurrection, rise thou to newnesse of life. If of his glorious Session, obey his power and authority. If of his Intercession, then auoide thou all sinne. For nothing can bee more contrary, then Christ to pray for thee that thou mayest be pardoned, and thou not cease from thy blasphemy, drunkennesse, &c. Christ prayeth not for such beasts: *We haue an Aduocate*, saith Iohn, *Iesus the iust.* A iust Aduocate will not pleade vniust causes. Thy cause is vniust, because thou beleeuest not, nor carest how thou liuest: For, it is most iust (euen supposing Euangelicall grace and mercy) that such should be damned, and should want the benefit of that pardon, which they by their vnrepenting heart renounce. Repent therefore, that thou maist haue thy part in these comforts.

1. *Ioh.* 2. 1.

VERSE 35. *Who shall separate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword.*

IN this verse and the two next, the Apostle remooueth the second Tentation arising from the presence of euill, namely, of the euill without vs, from the Creatures. The coherence *Pareus* maketh to be thus: A weake Christian thus obiects:

Though

Though God loue vs, and Chriſt pray for vs, yet we are ſubiect to famine, nakednes, pouerty, a thouſand troubles. *Paul* anſwers, What then? This is the condition of the Church; we are neuertheleſſe beloued for this: yea, we are more then Conquerors.

The words wherein *Paul* deliuers this are admirable; and ſo indeed is this whole concluſion. That wee could feele that which *Paul* writes! Though all which he writes, bee from the Spirit of God, yet here he was more ſpecially inſpired. And ſome obſerue that *Pauls* ſtile is ſo beautified with wonderfull Eloquence and Retorick, that nor *Tully* nor *Demoſthenes* could euer haue ſo ſpoken. For power, ſome haue been affected with the reading of *Paul*, as they are with thunder. And S. *Auguſtine*, as is reported of him, wiſhed for 3. things: to ſee Chriſt in the fleſh; Rome in the pride of it; and to haue heard *Paul* preach.

Auguſtinus.
Eraſmus.
Paulum quatieſcunque lego, video mihi non verba, ſed audire toni trua.

In this verſe is a poſition, that no creatures can depriue vs of the loue of our God. Which is ſet downe in a double Interrogation, and that not in plaine manner, but with great force, that he might adde life to it, and rauiſh the Readers; this poſition hath a double probation following; the one from example, Verſe 36. the other from the iſſues of our troubles, ver. 37.

Hier. epiſt. 61. ad Pammach.

Who ſhall ſeparate vs? That is, none can. But he ſpeakes with contempt, *Who ſhall? ſhall tribulation?* as if hee ſhould ſay, I ſcorne it. As *Goliah* defied *Dauid*, ſaying, *Doeſt Thou come to Me with a Staffe?* So *Paul* with a better ſpirit, defies all croſſes, as to be able to depriue vs of Chriſts loue.

1. *Sam.* 17. 43.

Separate; Such a word is heere vſed, as ſignifieth ſeparation of ſoule and body, to note that as it is grieuous for the ſoule to be ſeparated from the body; ſo much more to be ſeparated from God.

From the loue of Chriſt. Many of the ancient, and of the late Writers (eſpecially Popiſh,) expound it of our loue to Chriſt; which if it be the Genuine meaning (as *Martyr* ſaith) it is neither vnfit nor impious: then I wonder they ſhould ſay it is preſumption, to affirme that we are certaine of perſeuerance; in as much as *Paul* ſpeakes in the perſon of all Beleeuers. But

I take it to be meant principally and most properly of Christs loue to vs, or of the sense of it in affliction, as some interpret[a]. If it were meant of our loue, the comfort were not so great[b]. Also the like phrase else-where[c] approues this Exposition. Farther, the word *separate* cannot properly be spoken of our loue. For wee are separated from another, not from our selues[d].

[a] *Piscator. Rollocus.*
[b] *Grynæus..*
[c] *Vers.37.& cap.5.5.*
[d] *Oleuianus.*

Vs: That is, Beleeuers: Elect: The Syrian Translator reades *Mee*: better *Vs*: Yet thence we may be put in minde, euery one to labour particularly to apply it, and feele it in himselfe.

Shall Tribulation, &c. He said, Who? Speaking of persons: here he speakes of things; because by these things, Diuels and wicked men seeke to hurt the Elect. *Chrysostome* obserues *Pauls* wisedome in three things. 1. That he saith not, Shall the loue of Riches, Pleasures? &c. which haue great force to bewitch vs: but shall Tribulation, Distresse? &c. which violence Nature. 2 That he begins with the lighter, and so riseth to greater troubles, placing them in this order, not casually, but by singular Art. 3. That though these which he heere rehearseth, consist of a certaine number; yet euery one as a Generall hath speciall Tropes vnder it; As when he saith, Tribulation, he saith, Imprisonments, Bonds, Slander, Banishment, &c.

Tribulation: The word signifieth any thing that presseth or pincheth vs.

Distresse: The word is translated from the straightnesse of the place, to the estate of the minde, when we know not which way to turne vs, as *Dauid* was in a strait.

2.*Sam.*24.14. *Persecution*: When we are pursued from one place to another, and banished.

Famine and Nakednesse. Which follow such as are banished, and are grieuous weapons.

Perill of life. The Sword: Death it selfe, noted by the instrument of it.

Doct. *The Diuell with all his Complices, cannot with all their Threatnings and Persecutions, separate vs from Christs loue. This is grounded vpon the Immutability of Gods loue,* Ioh. 13.1. Reu.2. 10. Esay 43.1.

The

The diſpoſition of godly and godleſſe men are different. *Vſe.* 1.
Where the godly are moſt bold, there wicked men are cowards; and where the godly are moſt afraid, there the wicked are moſt bold. In ſinne the child of God quakes and feares: there the wicked man is bold. In Aduerſitie the childe of God is bold; there the wicked mans heart is in his hoſe (as we ſay.) When *Moſes* comes to *Pharaoh* that hee ſhould let Iſrael goe. He knowes not, nor cares for God, nor will let them goe: But when the plagues come: Then, Pray for me, *Moſes*; Goe your wayes: Take what you will, euen the wealth of Ægypt.

In ſinne, let mee alwayes bee a Coward: but (vpon grounded aſſurance of Gods loue) bold and reſolute in Affliction.

The Beleeuer is Aſſured. All bitter things cannot quite extinguiſh the ſweetenеſſe of Gods loue to them. Tribulation cannot, nor Diſtreſſe, &c. For as the Whale deuoures the leſſer Fiſhes, ſo the loue of God ouercomes theſe. *Vſe* 2.

Shall Tribulation, Diſtreſſe, Perſecution? No. They are bleſſed which endure theſe things. Shall Famine? He which feeds on Chriſt, cannot periſh for hunger. Shall Nakednеſſe? Chriſts Righteouſneſſe is my cloathing: I ſhall willingly follow him euen Naked, who when he was cloathed with infinite Glory as with a Garment, was content to be borne Naked, and to be ſtript on the Croſſe for my ſake. Shall Perill? I know the hardeſt. Shall the Sword? Chriſt is to me in life and death aduantage. When the Tyrant ſhall take off my head, my ſoule ſhall flye out vnto Chriſt.

The ſenſe of the loue of Chriſt, made the Martyrs eſteeme Tyrants as Gnats and Fleas, and torments as the ſtea bitings of Chriſtians; and puniſhment for Chriſt, they accounted felicitie. A certaine woman running in all haſte, with her child in her armes, being asked the cauſe, O, ſaith ſhe, I heare a great ſort of Chriſtians are appointed to be martyred, and I am afrayd, leſt I and my little one come too late. When the Emperour *Valens* baniſhed *Baſil*, and the Tribune threatened death: I would, ſaid *Baſil*, I had any thing of worth, I would beſtow

1. *Tyrannos, ip. ſumique adeo Neron, velut quaſdam Culices æſtimabat. Chryſ. Hom. 2. de Laud. Pauli.*

Accuſatio votum eſt, & pœna ſolicitas, Tert. ad. uerſus Gentes, nam procul ab initio. Apolog.

beſtow it on him which ſhould cut *Baſils* wind-pipe. And when hee had that Night giuen him to deliberate, anſwered that he ſhould be the ſame man to morrow, and wiſhed that the Tribune would not be changed. *Chryſoſtome* being in baniſhment by the meanes of *Eudoxia* the Empreſſe, wrote to a Biſhop called *Cyriacus*: and vpon occaſion, tels of his reſolution before he was baniſhed: I thought with my ſelfe, ſaith he, that if ſhe will baniſh me, The earth is the Lords: If ſhe will ſaw me aſunder, I remembred *Eſay*; If drowne me, *Ionas* came to my minde: If ſtone me, I thought of *Stephen*: If behead me, of *Iohn Baptiſt*; If take away my goods; Naked came I out of my Mothers wombe. Thus did this holy Biſhop fore-arme himſelfe. So ought we to doe, that if God appoint ſuch times for vs, we may not thinke it ſtrange.

Thou it may be art Now rich, in health, in peace, &c. Thou knoweſt not what hangs ouer thy head: but thou knoweſt what thou haſt deſerued. Thinke dayly of Famine, Nakednеſſe, Baniſhment, Impriſonment, Hanging, Burning, &c. Feare the worſt, and prouide for it: For what art thou better then thy Fathers? Then *Eliah*, *Eſay*, *Peter*, *Paul*, &c? Forethinke theſe things: leſſe ſhalt thou bee moued with ſuch things when they come, if thou meditateſt of them before they come. The weapon that is foreſeene, hurts the leſſe.

Vſe 3. That which Satan aimes at in all his tentations, is to ſeparate vs from God and Chriſt. He vexeth our bodies, ſpoyleth our goods, as we ſee in *Iob*; not ſo much to hurt our bodies, or make vs poore, as to make vs blaſpheme or deny God. He can be content we ſhould be rich and healthfull, ſo we be hated of God. Is this Satans driſt? Let vs ouerſhoote him in his owne Bow: the more he tempteth and raiſeth trouble, the more often and earneſtly do thou pray, and the more conſcionably do thou walke before God, that thou maiſt defeat the Diuell, and preſerue the ſenſe of Gods loue in thy breſt.

Verſe

VERSE 36. *As it is written, For thy ſake are wee killed all the day long, wee are accounted as ſheepe for the ſlaughter.* Pſal. 44. 22.

THat No Tribulation can ſeparate vs from the loue of Chriſt, is here proued, by the example of the ancient Church recorded in the Scriptures; which comes in good ſeaſon: for leſt ſuch grieuous things ſhould ſeeme ſignes of deſertion; he brings a propheſie, which not only ſhewes that the Saints haue in former times ſuffered theſe things and beene in fauour; but alſo that this ſhould bee the ſtate of the Church in this life.

This Propheſie or holy Teſtimony is taken out of the 44. *Pſalme*, Verſe 22. This Pſalme is intituled, A Pſalme of inſtruction to the ſonnes of *Corah*, which ſome other put to the ſonnes of Martyrdome. It is queſtioned, when, and vpon what occaſion this Pſalme was written. Some thinke vpon occaſion of the 70. yeeres captiuity at *Babylon*. But this is vncertaine, Becauſe That Captiuity was a puniſhment for their ſinnes: It was not For thy ſake all the day long. It is more likely, to my ſeeming, to be vpon the occaſion of the horrible perſecution of the Church vnder *Antiochus Epiphanes*, vnto which in all likelihood *Paul* hath reference, *Heb.* 11. toward the latter end.

The ſumme is this; The Saints of old haue endured Tribulation vnto death; and yet were not ſeparated from the loue of God: Therefore ſuch tribulation cannot ſeparate vs Now. That they haue endured, the Records of all times teſtifie: and that their ſufferings extinguiſhed not the ſenſe of Gods loue, appeares, becauſe they endured for Gods ſake; which they could not haue done without an exceeding ſenſe of his loue. Neither can ſuch things ſeparate, becauſe of the conſtant decree, true from *Abel*: They which will liue godly, muſt ſuffer perſecution: And through many tribulations we muſt enter into the Kingdome of Heauen.

In this report of the ſufferings of the ancient Church, wee haue three things. 1. The greatneſſe of their ſufferings. *They were*

were killed: amplified by a similitude, *As sheepe to the slaughter*. 2. The cause; Not for their Sinne, but *for Thy sake*. 3. The continuance: how long? Euen *all the day long*.

We are killed: Not mortified as the Vulgar, which *Sarcerius* followes, expounding of the killing of sinne: namely, that all our Afflictions must tend to mortification, that there may be an end of sinning, before there be an end of liuing: but it is to be vnderstood of bodily death, which is the extremity of troubles.

All the day long: A day is a measure of time, which is either taken for the whole time of the world, from *Abel* to the last Martyr; or for the time of euery Christians life, beginning at his conuersion; This is the best.

Q. But how can one be killed all the day long? A man can be killed but once, and it requires not a day, nor an houre for it: our life is taken away in a moment.

A. It is to be vnderstood either of euery affliction, which is *mors partialis*, a kinde of death, and a passing vnto it; or in regard of our continual danger and readinesse to dye, with the terror of it: being neuer secure, but alwayes expecting to bee taken and killed, which is more terrible then Death it selfe. When we must dye, it is a fauor suddenly to be dispatcht; by nature all dye but once, but by our willingnes wee suffer it e-
1.Cor.15.31. uery day, as *Paul* said, *he died dayly*.

And are counted as sheepe to the slaughter: Not innocent, humble, ready to heare and follow Christs voyce, as elsewhere the terme sheepe is taken. The enemies of the Gospell doe not so reckon of vs; but here it is meant as in that saying of our Sa-
Math.10. uiour, *I send you as sheepe among wolues*. Therefore called sheepe of the slaughter: That is, Tyrants make no more reckoning of the taking away of our liues, then a Butcher doth of cutting the throat of a sheepe. Some sheep are good for store, some for slaughter: we are not counted for store: Happy were it if here were alwayes store of beleeuers, their liues would
Gen.18. much profit the world. If there had been found in Sodom ten such store-Christians, it might haue stood to this day: but the world vseth not to spare such; but as a Butcher kills a sheep, without making conscience of the effusion of the bloud of it:

nay,

nay, he thinks well of his worke, and is glad when hee hath done it: So Christ saith, that Tyrants shall kill Christians, and thinke that thereby they haue done good seruice to God.

True Christians are alwayes in danger, and ready to dye for Christs sake, Ioh. 15.21. and 16.2. Luk. 9. 23. *As the Sunne euery day goes down, so must Christs Disciple euery day make account of crosses, and death in the following of his Master.* Doct.

Paul, to comfort vs vnder the crosse, brings Scripture; for there are the promises, which were *Dauids* comfort in trouble. There are the stories of the Saints, what they suffered, how they behaued themselues, how they were assisted by God, of the which whosoeuer is ignorant, is as a souldier without armor or weapons. Christ in his temptations vsed Scripture, so do all the Saints. Vse 1.

When thou art tempted to couetousnes, remember that of *Paul, We brought nothing into the world.* When to reuenge, then call to minde that God saith, *Vengeance is mine.* And so in other cases defend thy selfe with this Target. Out of the booke of the Scriptures chuse thee Arguments, as stones: put them into the scrip of thy memory; and with thy tongue, as with a sling, throw them at thy aduersary the Diuell, who hath no more power to withstand Scripture, then *Goliah* to stand, being smitten in the forehead by *Dauid.*

So sauage is the cruelty, that is vsed toward true Christians by wicked men, that he is accounted to haue done a great exploit, who can inuent new, or adde any thing to old torments. The story of the Heathen Emperours, of the Turks, of the Pope, where he and his whelps set foote, shew this to bee true. The fires in England in Queene *Maries* dayes; The massacre at Paris in the dayes of *Charles* the ninth, proue that the death of a Professor of the Gospell, is of no more account with them, then the death of a sheepe, nay of a dogge. But O Papists, *Right deare in the sight of the Lord is the death of his Saints.* You can suffer Iewes, Turks, enemies to Christ, to liue among you; yea, you pitty Theeues, Traytors, and abet them; but the Protestant, Christs true seruant, is hated to the death. Vse 2. Psalm. 116. 15.

Martyrdom and Persecution is, when not for our own sake, but for Christs sake we suffer patiently. There are two prin- Vse 3.

cipall

cipall things required in a Martyr; 1. That his Doctrine bee true. 2. That his life be holy.

The truth of our doctrine must be confirmed by the Scriptures: when we suffer for our owne opinions and fancies, for Toyes and Quiddities, it is not to be called Persecution, but rather the Iudgement of God. The old saying is good which *Cyprian* and *Augustine* haue; *Not the punishment, but the cause makes a Martyr.* And therefore *Augustine* obserues, that *Dauid* saith not, *Iudge my punishment*, but *Iudge my cause, O Lord.* And againe, *Blessed are they who suffer persecution*, not for wicked diuision, *but for righteousnesse sake.*

Psal.41. Non dixit, Discerne pœnam, sed causam meam. Aug. Epist.50.

Many are censured in the Church of England for their singularity, separation and diuision, and then they say they are persecuted. Shall *Agar* say she is persecuted, because *Sara* deales with her according to her deserts? No, let her carry her selfe more humble to her Dame. Remember then, that it must be the weighty Truth for the which thou suffrest; and that thou liue holily: both these ioyned together, make a Martyr.

Non propter iniquitatē & Christianæ vnitatis impiam diuisionem, sed propter iustitiam. August. *ibid.*

Vse.4. Three things comfort in persecution. 1. Our Afflictions are but for a day, that is, a short time. All short troubles though great, are tolerable.

2. We haue the Saints of all times our companions, wee are not alone. Therefore Christ from hence comforteth: *For so persecuted they the Prophets which were before you.*

Mat.5.12.

3. We suffer for Christ, who will reward vs a hundred fold in this life, and in the world to come euerlasting life, who also hath suffered for vs. It is no maruaile if we seruants suffer for so good a Master; but this is maruailous, that so good a Master hath suffered for such naughty seruants. We suffer nothing; but our sinnes deserue more, and yet our good Master imputeth not our punishments as suffred for our sinnes, but for his owne sake.

Vse 5. All that beare the face of the first *Adam*, are subiect to suffrings: but when we beare the face of the second *Adam*, then are we much more subiect. If thou be a Christian, account of suffrings, and that thou hast not suffred inough, till thou suffer death. The Wheat endureth more then the chaffe, but the

Wheat

Wheat is for the Lords boord, and the chaffe is for mucke, or to be burnt with vnquenchable fire.

If God will haue his owne, which feare and worſhip him, to ſuffer grieuous things; what remaineth for drunkards, and profane beaſts? So *Ieremy* argues againſt *Edom*: *Behold, they whoſe iudgement it was not to drinke of the cup, haue aſſuredly drunken: and art thou he that ſhalt eſcape free? Thou ſhalt not eſcape.* So Peter, *If iudgements beginne at Gods houſe, how ſhall the wicked eſcape?* Ier.44.12. 1.Pet.4.17.

VERSE 37. *Nay, in all theſe things we are more then Conquerors, through him that loued vs.*

HEere is the other Argument, to proove that nothing can ſeparate vs which beleeue and are Regenerate, from the loue of Chriſt. It is thus formed:

Thoſe which in all Tribulation ouercome, thoſe no Tribulation can ſeparate from the loue of Chriſt.

But beleeuers in all tribulations ouercome. Therefore,

All the doubts are in the Minor, which is the words of this verſe. In which are two things. Firſt, the Victory. Secondly, the Cauſe of it.

The victory: *In all theſe things we are more then Conquerors.* *Theſe things*: that is, Tribulation, &c. as before.

We are more then Conquerours: How can that be? Can a man get more then the victory? The meaning is. Wee are famous and renowned Conquerours; both in regard of the facility to conquer: and the greatneſſe of the Conqueſt: wee eaſily conquer, onely preparing the minde to be conſtant. Wee haue a great Conqueſt, becauſe wee conquer by thoſe things which are vſed to conquer vs; wee beate our enemies with their owne ſwords: as *Iulian* ſometime ſaid, being confuted by heathen learning. Therefore *Martyr* and *Piſcator* expound, We do more then ouercome; that is, we obtaine a noble, a famous victory. *Egregie vincimus.*

The meaning is: Satan in all the ſufferings of Gods children driues at this, to bring them from Chriſt; to make them murmure, blaſpheme, deſpaire, and ſo to make a breach betweene

Ab ipso ducunt opes animumque ferro. Hor.

tweene God and them. But Satan is defeated, and God inspires his children with such a generous and noble Spirit, that troubles abate not their fortitude and patience, but rather increase it.

Fox, Acts and Mon. p. 1555.

As one *Glouer*, being to suffer at the stake, was wonderfully afraid, and the remembrance of the fire was so terrible, that hee was exceedingly perplexed: but when he came within the view of the stake, at the very sight of it, a heauenly courage was put into him, with much boldnesse, holy assurance and ioy, in which he most constantly suffered.

Doctr. *In all afflictions, Gods children obtaine a noble victory*, 1. Cor. 10. 13. Iam. 1. 12. and 5. 11. 2. Tim. 2. 11. 1. Iohn 5. 4.

Vse. 1. Gods children suffer great things, and dye in their sufferings. Doe they then ouercome, who beare away the blowes, and are killed by their enemies? Indeed this is a Paradox to flesh and bloud to conceiue: but the truth is, they famously conquer and that fiue wayes.

1. In regard of their torments. For neither the bigge and sterne lookes of their Tormentors doe affright them, nor the sharpnes of their paines make them lament and complaine: but in the midst of their bitter sufferings, they reioyce and glorifie God; as appeares in the examples of the Apostles in the Acts.

Acts 5. 41 *Acts* 16.

Now the voyce of Ioy belongeth to conquest; this is notorious in some of our Nation, as *Farrar*, *Hawkes*. This last was desired by some godly friends for their confirmation, to giue some token when hee was in the flames (a strange time one would thinke to attend vpon signes or friends) whether the paine were tolerable or no. He was bound to the stake, fire put to the wood, it burnes, it flames, it consumes the flesh of this Saint; his eyes start out of his head, his fingers are consumed with the fire; and when euery one thought him dead, expecting the fall of his body: Lo, suddenly he lifts vp his stumps, and thrice as a famous Conqueror, he claps them ouer his head. In this he was more then a Conqueror.

Fox, Acts and Mon. p. 1447.

Victoria est obtinere pro quo certas. Tertul. Apol.

2. In regard of their Tormentors. Victory is to obtaine that which we striue for. Now what is the strife betweene the Christian and the Tormentor? The Tormentor seeks to driue the Christian to deny Christ. The Christian, for all his torments, the more confesseth him. The Tormentor fumes and chafes,

chaſes, ſignes, that he hath not his will, and therefore is ouercome. The Chriſtian reioyceth and is conſtant, and therefore goes away with the victory. *Iulian* the Apoſtata, that ſauage, obtained not his purpoſe by his cruelty. Nay one of his Nobles at the tormenting of *Marcus* Biſhop of *Arethuſa*, ſaid vnto him, We are aſhamed, O Emperour; the Chriſtians laugh at your cruelty, and grow the more reſolute: for theſe things are more fearefull to the tormentors, then to the ſufferers. Alſo the Tormentors in the execution of a woman, *Blandina* by name, confeſſe themſelues ouercome. *Greg. Nazianz. orat. 1. in Iulian. Imp. Euſeb. Eccle. hiſt. lib. 5. c. 1.*

3. In regard of them which are not conuerted; for their patience and conſtancy haue conuerted many. The occaſion of *Iuſtine Martyr* his conuerſion was, the conſtancy and ioy he ſaw in the Martyrs who ſuffered for Chriſt. This made him ſearch into their Religion, and ſearching hee found it to bee the right, and dyed in and for the ſame. So alſo ans Eunuch vnder *Sapores* Souldane of *Perſia*, reuolting after profeſſion made of Chriſtian Religion, was reconuerted by the conſtancy and patience of a Biſhop at his execution, and after became a Martyr.

4. In regard of the conuerted, who by their patience are confirmed in courage: ſo *Paul* ſaith, His bonds were famous; ſo that many of their Brethren were boldned thereby, and dare more frankely ſpeake the Word. *Phil. 1. 14.*

5. In regard of their friends; For they leaue a ſweete memory betweene them, wherein all their kindred boaſt and reioyce. If any man ſuffer as an euill doer, his friends are aſhamed of him But it is accounted (and iuſtly) a credit to haue a Martyr of our owne Name and Stocke. And we reade of Parents, who haue encouraged their children to ſuffer, thinking themſelues much honoured, to bring forth children, to ſuffer for Chriſt. Thus are the Saints in their ſufferings conquerors aboue all others.

Chriſtians are not to looke to bee exempt from troubles, but they are ſure to ouercome: Their feare ſhall bee taken away, not the ſight. And it is more to be wiſhed to ſuffer, then auoid trouble. It is as much for GODS glory, to giue vs victory by ſuffering, as to deliuer vs by miracle. And therefore *Vſe 2. Formido ſublata eſt, nompugna, Leo Ser. 7. de Ieiun. 10. menſis.*

fore one saith, that God did more gloriously triumph in Saint *Lawrence* his patience and constancy, when he was broiled on the Gridiron, then if he had saued his body from burning by a miracle.

Ruperius.

Dan.3.

Here must be remembred the resolution of three men. God is able to deliuer vs: but if hee will not, yet know, we will not forsake him. Our eye must be on the prize to ouercome, and otherwise not to be freed.

Vse 3.

2.Tim.2.19.

That we may ouercome in our sufferings, two things are requisite. 1. Faith. 2. A good Conscience, as Saint *Paul* noteth.

1.Joh.5.4.

Cypr.Serm. de lapsis.

Faith is that whereby we ouercome the world. This made the Martyrs such Conquerors. And *Cyprian* reporteth of diuers, who forsaking the Faith, were giuen ouer to euill spirits and dyed fearefully.

As Faith is requisite, so a good Conscience. An euill Conscience makes vs dastards, and cowards, loth to suffer any death, much lesse a death for Christ. A good Conscience makes vs bold as a Lyon. As all *Samsons* strength lay in his haire, so all our courage in both these.

Alas, how would wee grieue, and cry shame of him which should renounce Christ, and become a Iew or Turke? Surely if thou hast an euill Conscience, walking wickedly, thou art in this danger if trouble should come. Nay, thou doest euen Now more deny Christ: A more grieuous sinne it is in these dayes of peace, to be ouercome with Pride, Whoredome, Drunkennesse, and so to deny Christ, then to deny him in the dayes of persecution, being ouercome with torments.

The Tyrant saith, Deny Christ, or I will burne thee, hang thee, &c. Satan saith, Follow thy lust, sweare, lye, be vncleane, &c. and thou shalt haue a little pleasure. In this case my opinion is, that he who obeyes the Tyrant, sinnes lesse then he that obeyes the Diuell.

The Tyrant threats such things as force Nature. The Diuell sheweth such things as please it, and hee can but sollicit and tempt; ouercome he cannot, except wee consent. He that suffers, is compelled by feare; he that is tempted, yeelds of his owne accord, and that, to him from whom he is redeemed by

Christs

Chriſts death. Greater pardon is for him who denieth Chriſt in torment, then for him which aſſenteth to the Diuell, to whom to giue credit is the vileſt deniall. In one of our Temples to heare Maſſe, thou accounteſt (as it is) an abominable thing. And yet in the Temple of God which is thy ſelfe, thou worſhippeſt *Venus* and *Bacchus*, by Whoredome and Drunkenneſſe, &c. When wilt thou ſuffer for Chriſt? Thou which wilt lye and forſweare for a Groat, wilt thou ſticke to deny Chriſt himſelfe, if thy whole eſtate ſhould be in danger by it? Thou which in an Agüe wilt ſend out to the Diuell for helpe and eaſe, wilt thou rather burne at a ſtake then renounce Chriſt? Thou vvhich by no Exhortation or Admonition, wilt be perſwaded to leaue thy pride, wilt thou account thy ſelfe baſe for Chriſts ſake? No, No. If ſuch a time ſhould come: Thou wouldeſt turne Turke, Iew, or any thing, rather then ſuffer death.

Maior venia debetur Chriſtum in tormentis neganti, quam ſponte aſſentienti: Zabulo. Cyp.

Therefore that vvee may bee Martyrs if the fiery Tryall ſhould come; let vs now Martyr our ſinnes. There is a Martyrdome euen in peace. For though our heads are not ſtricken off with the Temporall ſword, yet with the ſpirituall we mortifie our Carnall luſts and deſires.

Non poteſt habere Martyrũ mortem, qui non habet Chriſtianorũ vitam. Aug. Epiſtola. 61.

The cauſe of the Victory is, *By him which loued vs.* Which is a pithy deſcription of Chriſt: As if he ſhould ſay, It may be you maruell at the patience of the Saints: this is not by their owne ſtrength, but by Chriſts who loueth them.

Chriſt is the cauſe of our Conſtancy and Victory in trouble, 1. Ioh. 4. 4. 1. Cor. 15. *Doctr.*

If wee be left to our ſelues, the world will ouercome vs as it did *Demas*: Nay, vvee are not able to beare an Ague, the Tooth-ach, much leſſe the torment of Fire: Many in the preſumption of their owne ſtrength haue grieuouſly falne: *Peter* vowed to dye at his Maſters feete, but he foulely fayled afterwards. Doctor *Pembletons* ſtory proues this alſo, of whom we reade in the Booke of Martyrs. Feare God, depend vpon him, pray to be confirmed, then will hee doe aboue all thou canſt aske or thinke. *Vſe.*

VERSE 38. *For I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come,*

39. *Nor height, nor depth, nor any other Creature, shall be able to separate vs from the loue of God which is in Christ Iesus our Lord.*

IN these Verses the third tentation is remooued, which is from the euill supposed to be in God; which is mutabilitie of his loue, and it is brought in as answering a doubt.

Some might say: Nothing can so presse vs, but that wee shall be sure to conquer, if God continue to loue vs, and to stand on our side.

Paul confidently answeres, that not onely no tribulation as before; but no creature or thing that is or may bee present or to come; no Wit, Power, or Policy; no Men, Diuels, Angels, if they were all mustered in one armie, could separate Gods children, from his loue vnto them in Christ Iesus. If any thing could, then these all, or some which are reckoned; but not these, therefore nothing.

In these words are two parts. 1. A Proposition, That Nothing can separate vs from Gods loue. 2. The Amplification which is double. 1. *Pauls* perswasion vpon great experience. 2. The ground of his perswasion, which is, that Gods loue is not grounded vpon vs, but vpon Christ; whose merit is infinite, and efficacie omnipotent; and therefore Gods loue neuer to faile.

I am perswaded; That is, I am vnfallibly certified: it is my Faith, no Morall coniecture: some note that vnder this word is implyed, that *Paul* was brought vnto this assurance by the preaching of the Word.

That neither Death nor Life: Death cannot, which is of all terrible things the most terrible: and life cannot, though it be sweet, as wee say; which the Diuell knew well enough when he said, *Skin for skin, & all that a man hath, will he giue for his life*! Death cannot, for it is our Aduantage: which a wicked man spied out, when he wished *that he might dye the death*

Iob 2. 4.

Numb. 23. 10.

of

of the righteous, and that his latter end might be like theirs. Life cannot: for Gods children, are ready to offer vp their liues as a sacrifice to God. In trouble, many haue borne much, who haue beene ouer-come of pleasure; but no Aduersitie, which is meant by death, the chiefe of things feared, nor any pleasure, which is meant by life, the chiefe of the things desired, can set God off from his children.

Nor Angels, nor Principalities, nor Powers. Some write here of the distinction conceiued to be among ministring Angels; I meddle not with that, neither thinke I that *Paul* aimed at it here. Some meane good Angels: some euill: for these titles are giuen to both: To good: *Ephes.* 1.21. To euill: *Col.* 2 15. I subscribe to them who thinke both meant. The euill cannot, though they enterprise it what they can; The good vvill not, who rather reioyce at the Conuersion and constancy of the Saints.

Q. But why should *Paul* speake of good Angels?

A. For our greater Consolation. And it is to bee vnderstood conditionally; that if they should attempt it (which they neuer will doe) yet neither their cunning, nor strength is able to doe it, so sure is our saluation founded vpon the bloud and merit of Iesus Christ. The like confident speech *Paul* vseth in another place. *Though an Angell from Heauen preach any other Gospell, let him bee accursed.* It is impossible that the Angels should; but if they should: So here in this place. *Gal.* 1.8.

Nor things present, nor things to come. Things which we now endure, or to be endured hereafter. Things present worke eyther griefe, or delight: things to come, eyther feare or desire: whatsoeuer they worke, they cannot vvorke our separation from God.

Nor height, nor depth: Some vnderstand prosperity, and aduersity: some honour and baseneſſe: some the sublimity of mans reason, called a high thing some-where, and humilitie of minde: some the height of authority, and depth of wisedome, as vve call a wise man, a profound man: some the elements aboue and below vs: some heauen and earth: some heauen and hell; and so *Chrysostome*, whose exposition I take *2.Cor.* 10.5.

Quocunque modo profundum et sublimitas intelligatur, non poterit nos ab amore Christi separare. Anſel.

to be least constrained. But howsoeuer it bee taken, vvhether all, or one of these waies, or any other way, it cannot separate vs from the loue of God in Christ.

Nor any other creature; Not extant: as if hee should dare all creatures that are or may be; which is set to the rest as an &c. in the end of a sentence.

Doct. *Gods loue can neuer faile, to his Church, and children*, Iam. 1. 17. Esa. 54. 9, 10. Mat. 16. 18. Ioh. 10. 28. & 13.

Vse. 1. Nothing can separate vs from the sense of Gods loue; but haue sense we cannot without Faith: Therefore Faith cannot faile.

Vse 2. The ground of Gods loue to vs is Christ: in our selues wee are odions, in him beloued.

Vse. 3. All other estates and things in this life are vncertaine: only the state of Gods children is certaine.

The fauour of a King is a great matter: but the Kings Fauourite may eyther by enuy, or iust desert, as *Haman*, be cast off: Yea, Kings themselues haue no certainty, as appeares in *Nebuchadnezzar*: But neither enuy, nor our own deseruings, if once the children of God, can separate vs from him. Wee may sinne, but wee cannot finally and totally fall away. God will correct vs because we sinne, but neuer forsake vs, because wee are his. For our estate stands vpon foure brazen pillers, which are all founded vpon, and vpholden by Christ.

1. The Vnchangeablenesse of Gods loue. 2. The Immutability of Predestination. 3. The Infallibility of his Promises: 4. The continual Intercession of Christ. Al these are in Christ. In Christ he loues vs: In Christ we are predestinated; All the promises are yea and *Amen* in Christ; and it is Christ that makes intercession for vs. So that vpon these grounds vvhosoeuer stands, must needs be certaine. Yea, with reuerence be it spoken: Christ must cease to be himselfe, if we be not saued; neither can he be saued without vs, as the head liues not without the body.

Vse 4. The state of Gods children is sure in it selfe, and in God: and they know it to be so, and that it shall so continue.

Ob. But they doubt.

Ans. True: but they ouercome doubting by their Faith.

So

So that though by their flesh they doubt: yet by their Faith they are certaine: as *Paul* saith here, He is perswaded.

Ob. *Paul* was indeed sure, but by Reuelation.

A. It is no where so written, nor can be proued: and *Paul* speakes heere not singularly of himselfe, but in the person of all the predestinate, as in the whole current of the rest of this Chapter and Epistle appeares. Otherwise by this obiection of exemption by priuiledge, it may as well bee auouched that Saint *Paul* intendeth to proue or auerre no more, then that onely *Paul* accounted the afflictions of this present to be vnvaluable to the future glory; that onely Saint *Paul* had the first fruits of the Spirit; that Christ made intercession onely for S. *Paul*. And so his comfortable arguments heere deliuered, should serue rather for a glorious displaying of the special priuiledge of the Writer, then for the personall application, and sound comfort of the children of God, his fellow-beleeuers, to whom, and for whom hee wrote this and other Epistles. Therefore, this comfortable and firme perswasion certainly is a thing common to all beleeuers.

Aposto lus non loquitur singulariter de se, sed in persona omnium Prædestinatorũ. Aquin. *in loc.*

8. 18.

8. 23.

Ob. But the word sometimes signifies a coniecturall perswasion, which may faile.

A. But so it cannot heere by the iudgement of our Aduersaries themselues, who say that he was certain by Reuelation. When this word is vsed of others, singulars: it is the perswasion of Charity which may faile. But when of the holy Catholike Church, or of our selues according to the word, then it is the perswasion of Faith, which is most certaine.

Ob. But we may be sure now, but not of the time to come.

A. Yes, well inough: because *Paul* saith, no future thing can separate vs from Gods loue. And if our Charity shall neuer fall away, much more shall Gods loue continue. 1. *Cor.* 13. 8.

Doubt not therefore, but be beleeuing. And yet this is not our praise not to doubt, but to ouercome doubting by our Faith. Let this encourage thee against all tentations. Martiall men descend with great resolution to the battell, vncertaine of the euent. Thou art certaine of victory, bee therefore courragious.

If we esteeme not Christs loue aboue all other things, hee *Vse.* 5.

may haue iuſt cauſe to account his bloud & loue ill beſtowed on vs. If a wife ſhould loue her husbands eſtate, more then himſelfe, ſhe were vnworthy: ſo vvere we, if we ſhould preferre any thing before God, vvho loues vs Thus. *Paul* accounts all other things as dung in compariſon hereof. Nay, our Sauiour ſaith, that hee that hates not all deare things in compariſon of Him, is not worthy of him.

*Phil.*3.8.

Luke 14.26.

Heauen is not ſo much to be deſired as Gods loue, nor hell ſo much to be feared, as the want of it. It is better to bee in hell with Gods loue, then in Heauen without it, if that vvere poſſible. Loue Chriſt then more then Heauen, more then thine owne ſoule, who left heauen to redeeme thy ſoule.

Whom doeſt thou loue beſt? Chriſt? or other things? If thou beſtoweſt more paines to get riches, and more coſt to compaſſe thy pleaſures, then thou doeſt to obtaine Chriſt: ſure thou loueſt theſe aboue Chriſt. If thou wilt neglect Chriſt and his Word, rather then renounce thy vile affections, thou loueſt thy ſelfe more then Chriſt. He that taſteth hony, relliſheth not other things; ſo where the loue of Chriſt is, other things will be of ſmall account. As the Starres, though they be as well in the day as in the night, yet ſhine cleerely in the abſence of the Sunne, and are obſcured in his preſence: ſo till men taſte of Chriſt, worldly things are pleaſant and admired: but when Chriſt comes, they be nothing delightfull as before.

THE

THE NINTH CHAPTER OF THE EPISTLE TO THE ROMANES.

CHAP. IX.

WHile wee were conuerſant in the former Chapter, we dwelt amongſt many comforts: Now we are to deale in a ſubiect of another nature: Then vve camped as it were in *Elim*, in a place of Palme trees and water: now we are to paſſe into a wildernesſe of much difficulty and trouble. There we lodged in a ſweet Harbour of conſolation; here we muſt put into the Ocean, and almoſt bottomleſſe depth of abſtruſe and hidden myſteries.

If it be as a wildernesſe, we hope for the holy Spirit as that piller, to guide our way, and to lead vs into the Truth, which is more nouriſhable then the honey and milke of *Canaan*. If it be as an Ocean, we hope by the benefit of our Card, which is the Word, and the Pylot, which is the Spirit, with the wind of Prayer, and Oares of diligence, to arriue ſafely vnto the Land; yea, with *Moſes* to walke thorow the Bottom vnto the deſired ſhore of Truth: he that gaue vs aſſiſtance to ſpeake of comfort, will alſo enable vs to ſpeake of theſe ſecrets.

Qui dedit quod locuti ſimus, dabit, ſicut credimus quod loquemur. Leo ſerm. 1. de paſſ. Dom.

This and the two next Chapters following pertaine to one Argument, about the coherence whereof Interpreters ſpeake diuerſly;

diuerſly, yet almoſt all agree in this, that *Paul* heere remooues a great obiection of the Iewes, againſt the doctrine of Iuſtification before deliuered, which was made after this manner:

If none be iuſtified but by faith in Chriſt, then the Iewes are not iuſtified, but in the ſtate of condemnation; for they hate Chriſt, haue crucified him, and perſecute ſuch as beleeue in him.

But it is abſurd to affirme that the Iewes ſhould not be iuſtified.

Therefore men may bee iuſtified, though they beleeue not in Chriſt.

The Minor aſſumed hath three fortifications as the Iewes thinke impregnable.

Firſt, the promiſes are made to them and theirs: But if *Pauls* doctrine of Iuſtification bee true, then the promiſe faileth, and God is made leſſe then his word: which is blaſphemy to auouch.

Secondly, No people vnder the Sunne are ſo zealous of righteouſneſſe; which their righteouſneſſe and zeale that it ſhould be of no reckoning, and the Gentiles that neuer intended the Law, to be receiued for their faith in Chriſt; ſeemes contrary to Reaſon and Iuſtice.

Thirdly, then hath God caſt off his people whom he hath choſen? which is not to be thought: and therefore they conclude that Iuſtification by faith, is a doctrine of *Pauls* deuiſing, and not the Truth of God.

For anſwere to the Argument, the Minor is to be denied. For it is not abſurd to affirme but the truth; that the Iewes, becauſe they beleeue not in Chriſt, are not Iuſtified. The fortifications raiſed for defence, are eaſily razed: The firſt in this ninth Chapter; the ſecond in the tenth; and the laſt in the eleuenth.

Verſe

VERSE 1. *I ſay the truth in Chriſt, I lye not, my conſcience alſo bearing me witneſſe in the holy Ghoſt,*

2. *That I haue great heauineſſe and continuall ſorrow in my heart.*

IN this ninth Chapter *Paul* ſhewes, that though the Iewes be reiected, yet the promiſe failes not; which was originally neuer meant to any vnbeleeuing, either Iew or Gentile. And therefore hee expounds the promiſe made to the Iewes: vpon that occaſion falling into the doctrine of Predeſtination, and of the reiection of the Iewes, and calling of the Gentiles: which before he enters into, he premiſeth a Preface to prepare the minds of the Iewes to the patient reading of the ſame.

So that in this Chapter are two parts. 1. A Preface in the fiue firſt Verſes. 2. The Treatiſe it ſelfe, concerning the ſtability of the promiſe of God, notwithſtanding the caſting off of the Iewes.

Becauſe it was odious to the Iewes to heare of their reiection, and that the Gentiles ſhould bee admitted to fauour: Therefore *Paul* in the Preface proteſteth ſolemnely both of his loue to his Nation, and exceeding hearts griefe for their Reprobation, that it might appeare theſe things to bee ſpoken not of malice and ſpleene, as they were ready to interpret, but of conſcience towards God and his Truth, which was his office to deliuer.

In the Generall, from this Preface a note may be obſerued for Miniſters.

Miniſters are to ſpeake the Truth though it diſpleaſe: yet with ſobriety of wiſedome after the example of *Paul*, ſo as we may, if it be poſſible, with gentle & louing meanes, winne the affections of the Auditors both to vs, and our doctrine. *Vſe 1.*

In this, two ſorts of Miniſters much faile: Firſt, thoſe which are ſo tender & ſtudious to pleaſe, that they are loth to ſpeake any but ſweet words, though men rot in their ſinnes.

Secondly, thoſe which are as farre on the other extreme, accounting all prefacing and louing ſpeaking to bee dawbing, and no ſentence to be zealouſly deliuered, vnleſſe

Dam-

Damnation and Damned be at the end of it: whereby many times, they driue them farther from Chriſt, whom they would haue conuerted vnto him. Let ſuch imitate *Pauls* diſcretion here, who might haue been rough with theſe ſtubborne and obſtinate Iewes, and haue ſpoken hardly to them, being haters and perſecutors of Chriſt and his members: but hee chuſeth rather to ſpeake mildely, as being likely to do more good.

2.*Tim*.2,24,25 So he aduiſed *Timothy*: The ſeruant of Chriſt (ſaith he) muſt be gentle towards all men, euen euill men, inſtructing them with meeknes. So he practiſed himſelfe, with his kind words, ſo inſinuating into King *Agrippa* his affections, that hee had

Act.26.28. almoſt perſwaded him to be a Chriſtian: when rough words might haue much exaſperated his minde.

Vſe 2. Hearers would be alſo admoniſhed, not to preſcribe their Teachers what they ſhall preach. For ſome ignorantly, either deſire neuer to heare of their ſinnes, becauſe of their great profanenes. Or out of a pride and preſumption of their owne righteouſnes aboue others, All preaching which is not declamatory, and inuectiue againſt ſinne, is cold preaching with them.

Pray for thy Teacher, and be content to heare thy ſinne reproued; and aboue all, deſire to heare of Chriſt Ieſus, and the Mercy of God in him, the next and immediate cauſe of conuerting a ſinner.

The ſumme of the Preface in the fiue firſt verſes, is a proteſtation of his loue, manifeſted by his exceeding griefe for their Reiection. Or a proteſtation of his griefe, iſſuing from his loue.

In it there are two parts. 1. A Complaint. 2. A Iuſtification of it. The Complaint is in the ſecond verſe, firſt to bee handled. The Iuſtification, ver. 1,3,4,5.

VERSE 2. *That I haue great heauineſſe, and continuall ſorrow in my heart.*

IN this Complaint, principally is to bee conſidered that which hee complaines of: which is his great griefe: which muſt needs argue great loue. Concerning which griefe are

two

two things: 1. The greatneſſe of it. 2. The Cauſe.

The greatnes is ſet forth three wayes. 1. By a Compariſon expreſſed in a word, ſignifying the paines & ſorrow of a woman in trauell [a]. 2. By the Continuance of it: It was without intermiſſion. 3. From the ſeat of this ſorrow. It was not outward, or in the face, in a few Crocodiles teares, but in the heart, and therefore a ſharpe and dangerous ſorrow.

[a] ὠδῖνας.

The Cauſe is not expreſſed for the horror of the thing: his minde trembled to name it: and it would haue beene full of Enuy. But it is eaſily gathered out of the matter following; namely, for the Reiection and Reprobation of the Iewes.

The children of God grieue for the hardnes of heart, and condemnation of the wicked. So they are deſcribed, Ezec. 9.4. *So did* Ieremy, Ier. 9. 1; *So did* Dauid, Pſal. 119. 53. *So did Chriſt,* Ioh. 11. 33. *Doctr.*

Q. Is it lawfull ſo to mourne, their deſtruction being the execution of Gods iuſt Decree, which wee are cheerefully to reproue, and reioyce in?

A. In the puniſhment of ſinners, when we looke vpon the glory of Gods Iuſtice, wee ioyfully approue it: When on the deſtruction of the Creature, we lament it. As the Cameleon is coloured according to that which is next it: ſo the mind putteth on affections, after the nature of the thing it doth contemplate. As a Iudge, when Malefactors are arraigned before him, is moued with indignation as they are Malefactors, and with compaſſion as they are miſerable men; ſo is it in this caſe.

Becauſe *Paul* loues the Iewes, he grieues for their downe-fall: for griefe ariſeth from the hurt of the thing wee loue. If we loue not, we are not moued: and according to the degree of our loue, is the meaſure of our griefe. *Dauid* exceedingly grieued for *Abſalom*; for he loued him exceedingly. *Vſe* 1.

Examine thine affection in ſpirituall things; thy loue by thy ioy and griefe. Doeſt thou loue the Word of God? then thou wilt reioyce to heare it, and that it ſhould haue free paſſage; and wilt grieue, if it bee hindered or ill reported of. If thou doeſt not thus, thou loueſt it not. Thou ſayeſt thou loueſt Gods glory; then is it meat & muſike to thee, to ſee men

to

to feare God, to keepe his Sabbaths, &c. and, as a dagger at thy heart, to heare men blaspheme, and to see men follow after vngodlinesse; otherwise, thou louest not God, nor his glory.

Vse 2. The Iewes resist *Pauls* doctrine through the hardnesse of their hearts: This caused both his griefe, and also their Reiection.

If the Husbandman plow euery yeere, and sowe, but his seed rots vnder the clots, and neuer comes vp, he cannot but grieue! so *Paul*, when his doctrine hath no successe. The thriuing of the flocke, is the glory of the Shepheard, and the wound of the sheepe, is more to the Shepheard, then to the sheepe.

Plus Pastor in gregis sui vulnere vulneratur. Cypr. serm. de lapsis.

Though we be not afraid; yet if our people be, it toucheth vs neerely; What if we saue our owne soules, yet if our people perish, we cannot but sorrow, as a carefull Father, for the destruction of a wretched sonne.

Ease thou thy Teachers heart, and ioy him by thy repenting. It will be good for thee, if thy Teacher can praise God for thy Conuersion: and on the contrary fearfull, and vnprofitable, if in his prayers, hee haue cause to complaine of thy stubbornnesse.

Heb.13.17.

Vse Let vs mourne for the sinnes of the Times, and weepe in secret for the Iniquitie of the people; so let vs reioyce when God is glorified by the conuersion of men. Christs gaine, and Satans losse should cause our ioy. Wee can grieue when our children proue vnthrifts, and when our friends decay in their worldly estate, and on the contrary reioyce; but such ioy and griefe are carnall. The conuersion of thy friend, how soeuer he goe backward or forward in the world, ought to be matter of thy Ioy, and if he be profane, how rich so euer, matter of thy mourning. The Father of the Prodigall reioyced when his sonne came home a Conuert, though he had spent all, and had not a ragge to hang on his backe.

Luke 15.23.

What Monsters are they which make the sinnes and destruction of men, matters of their greatest mirth? which ought to wring euen teares of bloud from them. When thou heares a blasphemer, seest a drunkard, &c. canst thou laugh?

If

If thou shouldst see a man grieuously wounded, fetching deadly grones, and drawing his last breath, wouldst thou account it sport or pastime? How much lesse shouldst thou reioyce, when thou seest thy brother wounding and stabbing himselfe euen to the heart by his abominable sinnes? Wee lament ouer the bodies of our friends, which we beleeue shall be raised to glory at the last day; much more ouer the soules of men which goe downe vnder the power of euerlasting death.

It is the Diuels delight (if those hellish spirits can haue any delight.) It is their delight to see men sinne and offend their God: Euen as the holy Angels reioyce at the conuersion of sinners. Let vs not be like the Diuell; but contrary to him, and grieue at that which hee takes pleasure in, which if wee would doe, it might so come to passe, that our griefe might worke also a griefe in them that offend: as many times the seeing others fall heartily to their meate, brings on our stomake. *Luke* 15.10.

When thou seest sinners in words or behauiour to be out of the way; If thou couldst in stead of a smile, afford a teare: thy teare might make them relent, whom thy smile confirmeth in their wretchednesse.

VERSE 1. *I say the truth in Christ, I lye not, my Conscience also bearing me witnesse in the holy Ghost.*

PAul proues his griefe (proceeding from his loue) for the Reiection of his Nation, by diuers Arguments. The first is *a Testimonio*, in the forme of an Oath, where hee cals Christ himselfe to witnesse of that he deliuers. The validitie of a Testimonie, is according to the value of the *Testis*: Therfore he appeales to Christ, as his witnesse.

I speake the Truth in Christ: Not in the name and authoritie of Christ: nor as I am a Christian, or as it becomes a Christian, or I being in Christ, or beeing baptized: but By Christ: As *Beth* sometime in the Hebrue, so *En* in the Greeke, is the token of an Oath in this place, and so also some expound that of *Paul*; I know a man in Christ: that is, by Christ: *Piscator.* 2. *Cor.* 12.2.

Christ: yet not by Christ as onely a man, but as God.

I lye not: This duplication of contraries, is here, as elsewhere, vsed for the more force, and to shew his sincerity. For a man may lye, and yet speake the truth; as when he addes a lye vnto the truth: And therefore it is well prouided by our godly Lawes, that men to giue in euidence, are sworne to speake the whole truth, and nothing but the truth. *Paul* in this Affirmation and Negation, frees himselfe from this.

Againe, a man may lye in speaking the Truth: For our speech hath Relation either to the minde, or to the thing. If it agree with the thing, and not with the minde, it is a lye, for that properly makes a lye. If it agree with the minde, and not with the thing, it is false, but no lye: and therefore because we discerne not mens mindes, we must be wary how wee giue any the lye. *Paul* therefore for the more credit of his oath, and that all exceptions of ambiguitie, mentall reseruation, or equiuocation might be taken away, he put his oath Affirmatiuely, and Negatiuely.

My conscience bearing mee witnesse: *Paul* here neither sweares by his Conscience, nor by the holy Spirit, though this might be iustified: but he iustifies his oath by the witnes of his Conscience. For Conscience is a thousand witnesses, being for this purpose placed in man by God.

In the holy Ghost: That is, renued by the Holy Ghost: so that *Paul* could speake in no words with more weight, against all exceptions, then he vseth here.

First he auoucheth it the truth which hee deliuers: *I speake the truth*; and because no Iew should cauill, that part may bee truth, and part a lye; He addes, *I lye not*: and because his word it may be would beare no pawne, hee addes an Oath: And because the Oath of an vnconscionable man is little worth, hee brings in his Conscience; and because vnlesse the Conscience bee enlightned and directed, it may erre; therefore hee signifies that his Conscience is renued by the holy Ghost.

So we haue here two things. 1. *Pauls* Oath. *I speake the truth in Christ, I lye not*: 2. The auouchment of his Oath: *My Conscience bearing me witnesse in the Holy Ghost*. I might here

here enter into the common place of Truth, Lying, Oath, Conscience; but I write a briefe Commentarie, not a volume of Common places.

First, in *Pauls* Oath wee haue three things. First, the Person that makes Oath: *Paul.* Secondly, the Person by whom the Oath is made: *Christ.* Thirdly, the Cause, which is a matter of weight and great cosequence; namely; that *Paul* writes not in *malice*, but in *loue*, and that he grieues for the Reiection of his Nation.

The Doctrine out of the first. It is lawfull for Christians in due time, cause, and manner to sweare: We haue Iacobs *oath*, Dauids *oath*, Pauls *oath*, *Christs oath*, *Gods oath*: *it is a part of Gods seruice, commanded*, Deut. 6. 13. *and without it a Common-wealth cannot stand.* *Doctr.* Gen. 31. 35. 1. Sam. 20. 3.

The Anabaptists are here confuted, who deny the vse of all oathes. *Vse.* Mat. 5. 34.

Ob. But Christ saith, and his Apostle Saint *Iames*, *Sweare not at all.* Iam. 5. 12.

A. That is, vnlawfully.

Ob. But what is more then Yea, and Nay, comes of euill.

A. True: Yet it is not euill. As good Lawes come from euill manners, yet the Lawes are good.

The Doctrine out of the second. They which sweare, must sweare by God, Deut. 6. 13. *Doctr.*

Abuse not this sacred thing. *Vse* 1.

1. Either by Impious oaths; is naming any part of Christs humanitie, his Bloud, Life, Wounds, &c. which is most fearefull.

2. Or by ciuill oathes; as by This Bread, This Drinke, This Light, These ten Bones, This good Day, This money, &c. These I call Ciuill, because they are as common amongst careleſse Christians, as any Ciuill talke.

3. Or by Superstitious Oathes: as Saint *Anne*: Saint *Mary*: Faith, Troth, Holy-dome, the foure Euangelists.

4. Or by any thing that is not: for in so doing, thou placest these in Gods roome, attributing both infinite Knowledge, Power and Iustice vnto them.

5. Or by Swearing falsely: A Christian may not bee found

found tardy in a lye: especially bound with an oath: His very Calling must keepe him from Lying, Cogging, Glozing and all trickes, and make him to loue the Truth.

Doctr. *The Doctrine out of the third. In matters weighty wee may sweare: Such is* Pauls *oath here: and such are all the holy oathes of the Saints. This is lawfull not onely in publique, but in priuate, as* Dauid *and* Ionathan *so sware. So a man may require an Oath of his Executor for his iust dealing, as* Ioseph *did of his Brethren for his bones.*

Ier.4.2.

Gen.50.25.

Vse. Beware of common and customable swearing, and the horrible and blasphemous practise of these times. The Turkes sweare not, but vpon great necessitie: and an idle swearer is not admitted among them to places of gouernment. Be ashamed, thou Christian; the Turkes shall rise in Iudgement against thee. It hath the Diuell for the beginning, and hell for the end of it.

Wee should vse Oathes as our Holyday apparell; but seldome. A man will not weare his Holyday clothes euery day and in euery worke: so wee should not ordinarily and vpon euery trifle vse the Name of God. Thus to doe, is a signe of an irreligious person, of a very wretch.

And if thou hast sworne to a Truth, keepe thy Oath for the reuerence of the Name of thy God. If thou hast pawned some precious thing for performance, thou wilt bee carefull to redeeme it; much more carefull oughtest thou to be, hauing as it were pawned the Name of thy God.

Doctr. 2. *Out of the Anouchment, the Doctrine. A mans Conscience beares witnesse of all his words and thoughts, either with him, or against him,* Rom.2.15.

Vse 2. Take his Oath that hath a good Conscience. As a profane man makes no more account of his oathes, then of strawe: so also doe thou account of them. And vrge not such to sweare; for they will sweare to any thing.

Vse. 2. The testimony of *Pauls* conscience comforts him, though the Iewes credit him not: The world holds thee for a good man or woman. But what sayes thy conscience? if that know thee not so, the testimony of the world is nothing: & though the World knowes it not, yet inow know it, if thy Conscience

ence know it. Vertue requires no better witneſſe then the conſcience [b].

[b] *Nullum theatrum virtuti maius quam conſcientia.* Cicero.

The word accuſes thee for whoredome, theft: but what ſayes thy Conſcience? If thy Conſcience excuſe thee, thou mayeſt be comforted. There is more force in the teſtimonie of a mans conſcience, then in the teſtimony of all the world. *Auguſtine* [c] being accuſed by *Secundinus*, to haue come from the Manichees for feare of loſſe, or deſire of preferment, comforted himſelfe in the integrity of his conſcience. I eſteeme not, ſaith he, what *Secundinus* thinkes of mee, ſo long as my conſcience accuſeth me not before God.

[c] Aug. *contra Secund. cap.* 1.

Vſe. 3. Be watchfull ouer thy thoughts, words, and deeds, becauſe conſcience will beare witneſſe, and alwaies for God. It is Gods Officer for the purpoſe, put into vs to keep vs in awe. Take heed of Hypocriſie: for thy conſcience will diſcouer thee. Take heede of ſecret ſinne: for though thou couldeſt hide it from men, yea, from the diuell, yet not from thy conſcience. Thou ſeeſt no witneſſe. Seeſt not thy ſelfe? The darkneſſe may encourage to ſin, but it cannot couer ſinne [d]; for as God ſees in the darke, ſo doth conſcience alſo.

[d] *Si arbitriũ non vides, teipſum non vides? Tuæ conſcientiæ teſtimonium non veueris? Neſcis calignem noctis nõ operatorium eſſe, ſed incentiuum peccati?* Ambr. *Serm.* 7. *in Pſal.* 119. *prope finem*

Let this make thee feare to ſinne: for as ſighing followes griefe, and belching vnholſome meat, ſo the ſtinging witneſſe of Conſcience after the committing of ſinne. The witneſſe and accuſation of Conſcience is the firſt reuenge vpon a ſinner [e].

[e] *Prima eſt hæc vltio, quod ſe Iudice, nemo nocens abſoluitur.*

It is wiſedome to make Conſcience our friend againſt the day of Iudgement. It is the beſt friend, and the vvorſt enemie. Better haue all the world againſt a man then his conſcience. *Iudas* had the Scribes and Phariſees on his ſide, and his purſe full of money: but his conſcience was againſt him, and he hanged himſelfe.

Many feele not the witneſſe of their conſcience, it ſleeping, or being benummed or ſeared, through a continuance in the cuſtome of ſinning. Much ſinning ſtupifies the conſcience for a time: but there is a day a comming either of affliction, or death; and then all the world for a good conſcience. Or if a man dye as a beaſt, or as a ſtone, as *Nabal*, yet in the day of Iudgement conſcience will ſpeake, and not hold her peace.

Thou ſhalt die, but thy conſcience cannot: It ſhall appeare with thee at the Iudgement ſeat of Chriſt, when thou ſhalt ſay, Haſt thou found me, mine enemy? For as a ſeale makes impreſſion into the Waxe; ſo the memory of euery ſinne is ingrauen as with the poynt of a Diamond on the conſcience, not to bee blotted out, but by the bloud of Ieſus Chriſt.

Thou mayeſt loſe thy ſelfe, but thou canſt not loſe thy conſcience. The light of it may be ſhadowed, becauſe it is not God, but not quite put out, becauſe it is of God f.

f *Obumbrari poteſt, quia non eſt Deus, extingui non poteſt, quia eſt a Deo.* Ter.

VERSE 3. *For I could wiſh that my ſelfe were * accurſed from Chriſt, for my brethren, my kinſmen according to the Fleſh.*

* Or ſeparated

IN this Verſe is a ſecond Argument, to proue *Pauls* griefe for the reiection of the Iewes.

I could wiſh my ſelfe: By the duplication of the Pronoune, *Paul* moſt ſignificantly expreſſeth himſelfe.

To be accurſed, or ſeparated *from Chriſt*: There are diuers impertinent expoſitions, which I leaue. The word here vſed, ſignifieth that which is put apart from the vſe of man, and dedicated vnto God, not after an ordinary manner, as ſuch things which might be redeemed; but with the accurſing of them who ſhould conuert it to their owne vſe; and ſo by a tranſlated ſenſe it ſignifieth a perpetuall ſeparation from Chriſt. As therefore ſuch things were ſeparated from men for honour ſake: ſo applied to men, it ſignifies to be ſeparate from Chriſt for horror ſake. This is *Chryſoſtomes* expoſition, approued of the beſt Interpreters. And as the Greeke word is thus vſed; ſo, *Sacer* properly ſignifying Holy, is vſed amongſt the Latines by good Authors g, in a contrary ſenſe.

g *Auri ſacra fames.* Virg. *Sacer inteſtabilis eſto* Hor.

For my brethren (not ſpirituall) but *kinſmen according to the fleſh*, that is, the Iewes, as if he had ſaid, I would be damned in their ſtead, that they might be wonne to Chriſt, and ſaued in mine. As *Dauid* wiſhed he might haue died for *Abſolon*: and Chriſt died for vs.

The argument to iuſtifie *Pauls* griefe, is from an effect of his

his loue, which is a conteſtation that for their ſakes he would with all his heart be accurſed from Chriſt. Therefore he muſt needs be grieued for their ſeparation.

This loue of *Paul* is here amplified by three circumſtances. 1. The perſon wiſhing, *Paul*. 2. The matter of his wiſh, *to be accurſed from Chriſt*. 3. For whoſe ſake; for the Iewes. Who? *Paul*? who was ſo zealous for Chriſt? To be accurſed from Chriſt, his onely Ioy and Deſire? and for the Iewes his enemies? who layd continuall wayt for him? about a ſortie of them, vowing neither to eate nor drinke till they had his bloud? Euen thus it was; Euen *Paul* wiſheth to be accurſed from Chriſt, for theſe. *Chryſoſtome* calls it a flame, a ſea of loue. No ſea ſo deepe, no flame ſo bright as *Pauls* loue.

Q. But is it lawfull for *Paul* thus to wiſh? For it is to be holden as a truth in Diuinitie, that euery man is firſt to haue a care of his owne ſoule: yea, the Papiſts affirme, that though the ſoule of the Virgin *Marie* (whom they too much adore) were in perill, yet for her ſaluation wee ought not to hazard our owne.

A. There are many farre-fetcht anſweres: For Interpreters haue exceedingly laboured herein. We hardly vnderſtand how this ſhould be, becauſe we are farre from the meaſure of *Pauls* loue.

Among all the Anſwers: there are 3. principall. The firſt is, that *Paul* vſeth an Hyperbolicall ſpeech, or that hee ſpake haſtily, not well conſidering the matter: but hee ſpake vpon his oath, as we haue heard: and therefore no Hyperbole or ouerſight to be admitted.

The ſecond, that he did not indeed ſo wiſh, but was ready ſo to doe, if it were lawfull: but the words, and his oath take away this alſo: he did actually ſo wiſh, and without ſuppoſition.

The third is *Chryſoſtomes*, which alſo *Aquinas* hath: who make a double ſeparation from Chriſt. 1. To be ſeparated from his loue; which *Paul* by no meanes wiſheth: neither is it lawfull to deſire either not to loue Chriſt, or not to bee beloued of him. 2. To be ſeparated from him onely by puniſhment, in regard of the fruition of heauenly ioyes; and ſo *Paul*

wishes here, not so much having an eye to the destruction of the Iewes, as to the glory of Christ. The vnbeleeuing Iewes did daily by vile speeches blaspheme Christ; the hearing hereof was so grieuous to *Paul*, that out of a great zeale he wished verily to haue beene accursed from Christ, rather then that he should be so reuiled: yet so accursed, as that he would still loue Christ, and be beloued of him. He vvill for no cause be depriued of Christs loue; but he is content to lose his part in Heauen for Christs glory.

Doct. *We ought to redeeme the saluation of our very enemies, with the losse of heauenly Ioyes to our selues, rather then Christ should lose his glory.* So Moses *wisheth*, Exod. 32.12,32. *For Gods glory ought to be more deare to vs, then any ioy or good of our owne.*

Vse 1. If we consider *Paul* as a kinseman: wee are taught vvhat great loue we owe to our kinred. We are to loue our Nature in all; but where there are most bands, there should our loue be most: Nature teacheth this: and Grace perfiteth Nature.

Luk.4.16. Christ beginning to preach, first preached at *Nazareth*; to recompence the place of his education. And *Paul* saith, *1.Tim.5.8.* *That hee that prouideth not for his owne, is worse then an Infidell.* Husbands ought specially to take care for the saluation of wife and children; brethren for brethren, &c.

Vse 2. Consider *Paul* as an Apostle, and then it teacheth Mini-
1.Pet.5.2. sters specially to feed their owne flockes; to pray for them: to be affected with their stubbornenesse: So *Samuel*, *Ieremie*, *&c.*

Must Ministers take paines, grieue, and burne out the Candles of their liues to doe their people good? Then is it not fit that their people should despise and despite their Teachers, vexing them with their vngodly stomackes and profane carriage: This is to encrease their sorrow, which is so great, that
Gal.4.19. it is compared to the sorrow of a woman in trauaile.

Vse 3. Consider *Paul* as a Christian: He seeketh the saluation of his enemies; so doe thou. Remember it was *Cains* speech, *Am I my Brothers keeper?* Thou must haue care of thy brothers, yea, of thine enemies: It will not serue the turne to say, Euery Fat shall stand on his owne bottome. This is harsh to nature, but Grace must ouercome corruption.

Reioyce

Reioyce not at the fall of thine enemy, whether it be by the immediate hand of GOD, or by the hand of the Magistrate: say not, It is no matter: If thou feelest thy heart to hammer such thoughts, striue and pray against it. Consider *Pauls* example here, and *Dauids* in the *Psalmes*: To reioyce at other mens harmes, is the way to haue such things cast vpon our selues. *Vse 4.* *Psal. 35. 13.* *Prou. 24. 17.*

The cause of *Pauls* wish is the glory of Christ, which ought to be more deare vnto vs then our owne saluation. Though we cannot attaine to the measure of *Pauls* zeale, yet we must aime at it, and endeuour our vttermost. Though Parents are loth to part with their Children; yet for their good, they are content to put them to schoole, and to binde them to Trades farre off: So we can be contented to enioy life, liberty, &c. yet if the parting from these be to Gods glory, vve must be ready so to doe. How few then be there which loue Christ as they ought? how few which would be content to part with Heauen for his honour? for many will not for the glory of God, and the obtaining of Heauen, leaue their pride, whoredome, drunkennesse, &c. *Vse 5.*

VERSE 4. *Who are Israelites: to whom pertaineth the Adoption, and the Glory, and the* [b] *Couenants, and the giuing of the Law, and the seruice of God, and the promises.*
5. *Whose are the Fathers, and of whom as concerning the Flesh, Christ came, who is ouer all, God blessed for euer, Amen.*

[b] Or Testaments.

HEre is the third Argument to proue *Pauls* griefe, and to manifest his loue towards the Iewes, and it is a confession of diuers singular priuiledges, as their due. These he reckoneth, not that it cannot bee that God should abdicate such a people; but that he might shew his loue. For he doth not extenuate their worth, which is the effect of hatred; but largely confesseth it, which is a token of his loue: And therefore his griefe must needs be so much the more, that a people so endowed (the attractiue of his loue) should for their hardnesse and stubbornenesse be reiected.

Who are the Israelites? that is, because they are the Israelites: the Relatiue being here put for the Coniunction causal, which is ordinary in the Scripture. So Psal. 7. 10. *God is my defence, who keepes the true in heart*: that is, because he keepes. So I expound that controuerted place, 1. Tim. 5. 17. *The Elders, &c. especially they who labour*; that is, because they labour.

Genesis 32. *Israelites*: That Nation had this name from *Iacob*, who was so called vpon a speciall occasion mentioned in his story? *Israel* signifies a Prince or Preuailer with God, or (as wee may say) Gods Fauourite. The Name Iewes, was first not so generall, signifying onely them, who, in *Rehoboams* time, at the diuision of the kingdom, cleaued to the house of *Iudah*; but after the Captiuity, it grew to be a generall Name, for all of that Nation of what Tribe soeuer. He saith not, *which are the Iewes*, which was a name of great excellencie; but, *which are the Israelites*: a more ancient Name, and more honorable: beside, the name Iew was then in much contempt, as it is at this day.

To whom pertaines the Adoption: not Eternall in Christ, proper to the Elect, of which Ephe. 1. 5. but temporall: God passing by other Nations, and chusing them to be his Church & people. Thus are they called his first-borne, his white sonne, and darling.

Exod. 4. 22. Ier. 31. 20. Psalm. 26. 8. 1. Sam. 4. 11. *The glory*: that is, the Temple and the Arke, which are so called else-where, because tokens of Gods presence among them.

And the Couenants: not the two Tables of the morall law, as *Beza*: but rather, the couenant made with *Abraham*, and often renewed.

The giuing of the Law: which is to be referred both to the law it selfe, which was a great priuiledge, to haue a rule to teach them the true worship of God, all other Nations wandring in the vanity of their owne inuentions: And to the circumstances also with the which the law was giuen.

And the seruice of God: The ceremoniall worship, which was most beautifull. Other Nations knew there was a God to be serued; but how, they knew not; and therefore they fell into most horrible Idolatry.

The

The promises: scattered through the Bible, entailed to the Iewes and their children; so that whosoeuer vvould come to God, must come by the meanes of the Iewes. *Acts* 2. 39.

Whose (not of whom) *are the Fathers.* This also is a great priuiledge, to descend of honourable Ancestors: as of *Abraham*, *Isaac*, and *Iacob*, of the which the Iewes oft boasted: and indeed they are in regard of their births, the honorablest Nation vnder the Sunne.

Of whom came Christ: He tooke his humane nature of their stock. It is a great honour to all mankind that hee tooke not the Nature of Angels, but of Man. But much more to that Nation, that he tooke the seed of *Abraham*.

And making mention of Christ, he doth 2. things, 1. Describeth him. 2. Praiseth him.

His description is, that he is *God ouer all*: where wee haue great mysteries. He came of the Iewes, therefore he is very Man. He is God also, which the Iewes deny, &c. Hee also that came of the Fathers is God. Where we haue his two Natures; God, and Man, and their Personall vnion.

Blessed for euer. Amen. This addition of praise shewes, that so often as wee haue occasion to thinke on, or mention our blessed Sauiour, we should confesse his praise. All these priuiledges are great, yet not so much the praises of the Iewes, as the gifts of God.

The Iewes were a most honourable people, Rom. 30. 1. Psal. 19. 20. *Doct.*

Be equall toward all men, either Friends or Enemies: If friends, flatter them not: Though *Paul* loues the Iewes, yet hee tels them of their faults: If Enemies: Enuy them not, their priuiledges. The Iewes are *Pauls* mortall enemies, and wicked men; yet hee maketh them not worse then they are; he conceales not their honour, but freely acknowledgeth it. *Vse.* 1.

So if Magistrates be wicked, yet they are Magistrates, and so to be honoured: If Ministers be negligent and profane; yet till the authority of God and the Magistrate displace them, they are to bee reuerenced as Ministers, and to haue their Titles and Duties, that thereby they may be put in minde of their duty. *Gualt. hom. in locum.*

Vse 2. The Iewes are not to be hated, but to bee beloued vpon these Reasons, by *Pauls* example.

Vse 3. *Paul* grieues that so worthy a people should be reiected; so it cannot but be a griefe to a godly minde; to see men and women of excellent beauty, comelinesse, wit, learning, place, &c. to liue to the dishonour of GOD, and to goe to hell.

Vse 4. Notwithstanding all these priuiledges, the Iewes are cast off: It was much to haue such priuiledges, but they profited them not, because they adorned them not, with beleeuing hearts, and a godly life.

Let England thinke of this, who are no lesse priuiledged, though many lesse godly.

They are Israelites, we are more; for we are Christians, a more honourable Title. Art thou a Christian? For shame dishonour not that Title by liuing like a Heathen.

They were the people of God, so are we: Let vs obey him vvhich they did not: and then wee shall neuer suffer as they doe.

They had the Glory, the Couenants, the seruice, the Promises: So haue we, let vs be warned by their harms to amendment of our liues, lest these things be taken from vs, as they were from them.

The Fathers are theirs: so are they ours by a better right: Theirs by the right of the flesh, ours by the right of Faith.

Hast thou honourable and religious Parents? Imitate their vertues: If they haue made thee honourable, so liue thou, that thy children also may account it their honour, not their shame to name thee, when thou art raked vp in the dust.

Christ came of them: so came he of vs also in the Generall, and for vs, which is a greater glory, else to come of vs is not availeable. It is probable, that many of Christs kindred may be in hell. Had not *Mary* her selfe carried him in her heart by Faith; her conceiuing and carrying him in her wombe, had little auailed her soule.

Pectore Maria periperiendo fide Christum, quam concipiendo carne, Aug.

No outward priuiledges can stop the Anger of God, if we be wicked: they doe rather make way for the same: as a man is more offended with the ill behauiour of a seruant aduanced by

by him. Remember, at the day of Iudgement thou ſhalt bee ſtript of all thy priuiledges, of Birth, Honour, &c. and ſhalt ſtand naked before God.

As it helped not the Iewes, becauſe they were Idolaters, to haue *Abraham* to their Father: ſo neither the Biſhops of Rome, becauſe they are vile Idolaters, to haue *Peter* for their Predeceſſor. *Vſe* 5.

VERSE 6. *Not as though the Word of God hath taken none effect, &c.*

NOw *Paul* enters the liſts with the Iew, who obiected againſt Iuſtification by Faith on this manner:

If Iuſtification be by Faith, then the Iewes not beleeuing in Chriſt, cannot be iuſtified.

But the Iewes muſt be iuſtified, though not beleeuing.

Therefore.

The Minor is denied; which they proue thus:

If they be not Iuſtified, but Reprobated, then the Word of God takes no effect but failes: Therefore.

In this part of the ſixt verſe which we haue in hand, *Paul* denies the Maior, affirming the plaine contrary, that though they bee reprobated, yet the Word of God is not of no effect.

This concluſion *Paul* proues in the verſes next following, taking away the ground on the which the Iewes built their Conſequence, as we ſhall ſee by and by.

The ſumme of that which in theſe words is propounded is, That though the multitude of the Iewiſh Nation be reiected, yet the word (of promiſe) failes not.

The promiſes of God are ſure, Ro.4.16.2.Cor.1.20. Tit.1.2. Heb.6.17. *Doctr.*

God is full of compaſſion, and hath made many mercifull promiſes: this is comfortable: yet this were nothing, if God were changeable as we are, to day a friend, to morrow a foe; making a promiſe to day, and repealing and reuerſing it to morrow. *Laban* changeth often with *Iacob*, but God neuer changeth with vs, but keepeth his promiſe for euer, and his truth *Vſe* 1.

truth endureth from generation to generation.

We promise, and many times faile either by the mutability of our will, or the Imbecilitie of our power, or the scantnesse of our knowledge, not beeing able to foresee impediments. But God is not mutable, nor weake, nor ignorant: When he promiseth, he foresees what can be against it; he is the same; he neuer repents; and hee is able to bring it to passe. Therefore if we be sure of the promise, wee are as sure of the performance.

This stabilitie and truth of God, vpholds vs in trouble. Which if it could faile, Satan had a thousand times ere this ouerthrowne vs. God promised *Dauid* he should be a King: But *Saul* was aliue, and his enemy, and went about by open force, and secret practices to kill *Dauid*: so that in the eye of flesh and bloud, it is a thousand to one but *Dauid* shall dye before *Saul*. For all this *Dauid* lookes to be King. Why? Because God had promised, which promise comforted him in all his troubles. If thou wouldst not be swallowed vp in the surges of tentation, cast anchor on the truth and promises of God.

Psal. 119. 41, 42, 49, 50.

Vse 2. As are the promises, so are the threatnings: It cannot bee proued from *Adam* to this day, that God did euer in any tittle fayle of his promise to the godly. Neither can it, or euer shall bee found, that God euer hath or will faile of one iot of his threatnings, but that hee will make them good vpon the hayry scalpe of such as goe on in their wickednesse without repentance.

Art thou a blasphemer or a drunkard, &c. and repentest not? If thou beleeuest God to be true, and his Word, thou mayst reade thine owne sentence and doome: Remember that God can as soone deny himselfe, as not performe his word, to penitent, and impenitent. For hee is true and constant, and requireth such Worshippers.

For they are not all Israel, which are of Israel.

Verse

VERSE 7. *Neither becauſe they are the ſeed of* Abraham, *are they all children: but in* Iſaac *ſhall thy ſeed bee called.* Gen. 21. 12.

8. *That is, they which are the Children of the fleſh, theſe are not the children of God: but the children of the Promiſe are counted for the ſeed.*

9. *For this is the word of Promiſe; At this time will I come, and* Sara *ſhall haue a ſonne.* Gen. 18. 10.

THe Iewes did thus argue (as we haue ſeene) that if they be Reprobated: then the word of Promiſe takes no effect. The contrary whereof *Paul* auouched in the firſt part of the ſixt verſe.

Here *Paul* proues that which hee auouched; In which proofe hee takes away the ground on which the Iewes did inſiſt.

Their ground was this: that the Promiſe was made to *Abraham* and his ſeede, and to *Iſaac* and his ſeed: which ſeede they affirmed themſelues to be, and from hence argued thus.

To *Abrahams* ſeede is the Promiſe made.

But wee are *Abrahams* ſeed: therefore the promiſe of Remiſſion of ſinne, and Eternall life, muſt be performed to vs, and if it be not, then doth God faile of his promiſe.

Paul anſweres to this Argument, by a diſtinction of the ſubiect to whom the promiſe was made; which ſubiect is the ſeed of *Abraham*.

The ſeed of *Abraham* is of two ſorts. Carnall, to which the promiſe is not made: and Spirituall, to which it was made. The errour of the Iewes was, that they made the Promiſe too generall; counting all that deſcended of *Abraham*, *Iſaac* and *Iacob* by a carnall generation, to bee that ſeed to which the promiſes ſhould belong. But *Paul* ſhewes, that the promiſe was neuer meant to all that come of *Abraham* by the fleſh, but to the ſpirituall ſeed, which were the children of the promiſe.

So that there are two parts of *Pauls* anſwer. In the firſt part he ſheweth, that the promiſe is not meant to all them which

are

are Israelites according to the flesh. In these verses, and so to the 24. The second, that it is meant to the elect of all Nations, from the 24. verse to the end of the Chapter.

In this first part of *Pauls* answere, hee shewes, that though many of the Iewes be cast away, yet the promise is not made void; because the promise was neuer meant to all the Iewes, thus:

If all were the Israelites to whom the promise is made, then if all that descend of Israel, were not saued, the promise failed: But all that descend of Israel, are not that Israel, to whom the promises were made, verse 6. Therefore.

The Minor is proued by a double instance: the first, of *Abrahams* children; the second, of *Isaac* and *Rebeccaes* children.

The first instance is in the 7, 8, 9, verses. The second, in the 10, 11, 12, 13, verses. In the first instance are two things: the Proposition, verse 7. the summe whereof is, that though the tenor of the promise be to *Abraham*, and his seed, yet that seed is determined in *Isaac*: so that all that are the carnall seed of *Abraham*, are not children: that is, of God, or of the promises. For *Ismael* and his posteritie were excluded.

2. The exposition, v. 8. confirmed, by a testimony, verse 9. *They which are the children of the flesh*: that is, of the flesh of *Abraham* onely, according to the course of nature, are not thereby the children of God, but those which are the children of the promise, according to the word of promise, are accounted for the seed to whom the promises are made. Plainely, it is thus to be conceiued. *Abraham* hath diuers sonnes, *Ismael*, *Isaac*, *Zimram*, *Iockan*, *Medan*, &c. The promise is made to *Abraham* and his seed: As if you should say, to *Abraham* and his heires; not meaning euery sonne, but the heires being nominated by God, namely *Isaac*, and all such which are after the manner of *Isaac*: the seed being to be expounded and restrained to the children of promise, and extended no farther.

Q. What is meant by the children of promise, and who are they?

A. *Isaac* was a child of promise, in this regard, because hee was begotten not by the force of Nature, but by the force of the

the promiſe, *Abraham* and *Sara* being then ſo old, that it was as poſſible for *Abraham* to haue a child by *Sara*, in nature, as for a ſtone to flie. So that all thoſe which are after the manner of *Iſaac*, are children of promiſe, as is plaine, *Gal.* 4. 18.

Abraham is the Father of the faithfull, not onely becauſe he is an enſample to the faithful, but by beleeuing the promiſe of the birth of *Iſaac*. For by that faith, he not onely begat the promiſed *Iſaac*, but all other Beleeuers, which were comprehended in the promiſe which *Abraham* beleeued; *Iſaac* being a type of all Beleeuers both Iewes and Gentiles.

The ſumme then is, that all they which are after the manner of *Iſaac*, are the ſeed or children of *Abraham*, that ſhall bee bleſſed with him.

All Beleeuers are the children and ſeed to which belong the promiſes, Iohn 1. 12. Rom. 4. 11. Gal. 3. 7. 9. and 4. 28. *Doctr.*

All are not true Iſraelites, which are of Iſrael, nor all true Chriſtians, who are named of Chriſt. As there were many in *Abrahams* houſe, who were not his ſeed: ſo there are many in Gods houſe, which is the Church, which are not the children of God. *Vſe.* 1.

See how thou canſt proue thy deſcent from *Abraham*: it requires more then to make an outward profeſſion. It requires Faith, which is the Correlatiue of the Promiſe. As *Abraham* by beleeuing became the Father of the faithfull, ſo thou by beleeuing becommeſt the ſonne or daughter of faithfull *Abraham*.

Children for the moſt part beare the face and countenance of their Parents, and looke like them. Examine thy ſelfe. *Abraham* beleeued in God; was religious. If hee came where there was no Altar, he built one. If hee came where was an Altar, he worſhipped God. He was alſo obedient, euen to the offering vp of his ſonne at Gods commandement. Doeſt thou beleeue, and religiouſly worſhippeſt God publiquely, priuately, doing cheerefully what God commands thee? Surely thou haſt *Abrahams* face; thou art his child.

Zacheus, by his faith and obedience became the child of *Abraham*. He was no Iew, as *Chryſoſtome* and others hold, though ſome ſay he was. If hee were none, hee becomes an Iſraelite. If he were, yet not a childe of *Abraham* by his fleſh,

but

but by his faith. In like manner *Peter* tels women, (whether Iewes or Gentiles, it matters not) that by well-doing, they are the daughters of *Sara*.

Art thou an vncleane person, a drunkard, a Sabbath-breaker, proud, &c? All the wit in the world cannot proue thee a child of *Abraham*. Was *Abraham* such a one? No, no, thou
Ioh.8.44. hast another manner of Father, as our Sauiour tels thee. Thou sweareſt, lyeſt, ſtealeſt, &c. This did not *Abraham*. Thou art of thy father the Diuell; for in this are the children of God,
Ioh.3.10. and the children of the Diuell knowne aſunder: They that are of God, will doe righteouſnes; and they which are of the Diuel, delight in the contrary. Therfore I aduiſe thee to walke in the ſteps of *Abraham*, if thou wouldeſt be his child.

VERSE 10. *And not onely this, but when* Rebecca *alſo had conceiued by one, euen by our Father* Iſaac,

11. (*For the children being not yet borne, neither having done any good or euill, that the purpoſe of God, according to Election, might ſtand, not of workes, but of him that calleth*)

Gen.25.23. 12. *It was ſaid vnto her*, [b] *The Elder ſhall ſerue the* [c] *Yonger*;

b Or Greater. *c* Or Younger. *Mal.1.2.* 13. *As it is written*, Iacob *haue I loued, but* Eſau *haue I hated.*

HEre is another Inſtance, to proue, that the promiſes belong not to all them who come of Parents to whom and to their ſeed the promiſes are made.

This Inſtance is of the children of *Iſaac* and *Rebecca*, which doth more ſtrongly proue it then the former of *Abraham* and *Sara*. For againſt that diuers obiections might bee framed, which haue no place here. As, that *Iſaac* was borne of the free-woman, and when *Abraham* was circumciſed; but *Iſmael* of the bond-woman, and in *Abrahams* vncircumciſion: and therefore no maruell if *Iſmael* be excluded.

Here is no difference. One *Iſaac*, one *Rebecca*, one Copulation, one Conception, one Birth. No difference of Circumciſion and Vncircumciſion, and nothing in *Iacob* which *Eſau* had

had not. The Argument from hence is thus framed.

If the promiſe bee made good to all *Iſaacs* ſeed, then to *Eſau*:

But not to *Eſau*.

Therefore it is not meant by God to all, but onely to the Elect that come of *Iſaac*.

Here are two parts. Firſt, the Inſtance, *verſe* 10, 12, 13. Secondly, the Amplification, *verſe* 11. included in a Parentheſis, which I will handle by it ſelfe.

In the Inſtance are two things; Firſt, the Affirmation of the matter, *verſe* 10. Secondly, the Confirmation, *verſe* 12. Expounded, *verſe* 13.

And not onely this: The reading of this verſe is diuers; ſome, Neither he onely, referring it to *Abraham*; ſome, Neither ſhe onely, referring it to *Sara*; and then they ſupply, felt this, or receiued the promiſe: but as the words are now tranſlated, are feweſt ſupplies; and that which is ſupplyed, referring vs to the whole matter precedent, maketh better for the ſenſe, which is, that it plainely appeares in *Rebeccaes* children, which were Twinnes, in nature euery way alike, that the promiſe belongs not to all of *Iſaac* or *Abraham*.

This is proued, *verſe* 12. (which is to be read with the 10. verſe) by the Oracle of God to *Rebecca*, when ſhe reſorted to the Lord for counſell about the ſtriuing of the Children in her wombe, before they were borne. Of which, *Gen.* 25. 23. the ſumme whereof was, that the elder ſhould ſerue the yonger, that is, ſhould be depriued of the birth-right; and ſo of the bleſſing, and of the Inheritance of *Canaan*, a type of the heauenly inheritance. For theſe words are not Hiſtorically to be vnderſtood of earthly honour and bondage, but myſtically of ſpirituall. For, as concerning earthly, it was contrary, *Iacob* calling *Eſau* Lord, and ſo behauing himſelfe towards him.

This Oracle is expounded, *Verſe* 13. by another out of *Malachy*: Iacob *haue I loued*, that is, elected, proceeding from Gods loue; Eſau *haue I hated*, that is, reprobated, proceeding from Gods hatred: which is not a paſſion in God; as in vs; but his Iuſtice, ſo called, becauſe it ſeemes hatred to them which ſuffer it.

God

God hated not *Esau* as a man, but as a sinner.

Ob. But *Iacob* was a sinner also: How came hee then to loue him?

Aug. ad Simpl. lib. 1. q. 2.

A. He loued in *Iacob*, not the fault which he tooke away, but the grace which he bestowed.

Doctr.

Where Nature is common and alike, there grace makes a difference: we are all by nature the Children of wrath, Ephes. 2. 3. *yet some are elected, some reprobated*, Iohn 13. 8. *and* 15. 19. *&* 17. 9. 1. Thes. 5. 9. 2. Tim. 2. 20.

Vse 1.

As in *Rebeccaes* wombe, there was a striuing betweene *Esau* and *Iacob*; so in euery true Christian, there is a combating betweene corruption and grace: and as *Esau* is the elder, so is corruption.

Vse 2.

As in *Isaacs* family there was a profane *Esau*, as well as a godly *Iacob*; so is the visible Church a mixt company, as our Sauiour teaches by diuers parables. Examine how thou standest in the Church, whether as an *Esau*, or as a *Iacob*.

Mat. 13.

Vse. 3.

Esau is *Isaacs* eldest sonne, yet reiected: Birth, degrees, and bloud, are to be regarded, and are especiall fauours of God, yet they further not Election. As it was rather a disgrace for *Esau* to come of vertuous Parents, because he was no better: so doe thou account of thy selfe: then is the bloud of thy famous Ancestors thy credit, when thou art like them in vertue. Better the honour of our Families should begin, then end in vs.

Vse 4.

Esau is dis-herited, and yet God gaue a Law that the first-borne should not be depriued of his birth-right, namely, without iust and weighty cause. Hence *Peter Martyr* makes a question whether God can dispense with his owne Lawes. With the Iudiciall and Ceremoniall no doubt he may. Concerning the Morall: It is by some answered that he may, and that the Commandements are to be vnderstood with this prouiso, vnlesse God command otherwise, for the Law is for vs, not for God. But this answere seemes to be defectiue: because the Law being the copy of Gods Will, must needs bee an vnchangeable, and vnvarying rule of righteousnes. God is a law to himselfe by the perfection of his nature, which he hath expressed in his Law: and therefore to command any thing

contrary

contrary to his law, or to diſpenſe with it, ſo that the things here forbidden, as theft, whoredome, &c. ſhould be no ſinnes, in the ſence they are forbidden, ſeemes to be as though God ſhould depart from his owne nature, which is impoſſible.

Pareus a very learned man anſwers otherwiſe, namely, that the Law indeed is an immooueable rule euen in regard of God, not ſimply in regard of the whole Decalogue, but onely according to ſome part of it. And therefore hee diſtinguiſheth of the Commandements: holding ſome abſolutely to proceed from the Nature of God, which he doth freely & neceſſarily will, as *Command.* 1. 2, 3, 7, 9. The reſt as 4, 5, 6, 8. 10. to proceed from the will of God, but not neceſſarily. The things in theſe laſt to be iuſt or vniuſt, becauſe commanded or forbidden, and that in theſe lyes that Prouiſo, Till God command otherwiſe. *In orat. paræn. de legum dignitate, uſu, & obedientia, ex 1. Tim. 1. 8. 9.*

But with reuerence of that Worthy man, I cannot vnderſtand, how at any time it ſhould be no ſinne to ſteale or to murder, in the ſenſe it is forbidden in the law. My opinion is, the the Iuſtice in theſe Lawes proceeds from the pure nature of God, and are neceſſarily therefore willed by him, as well as that Iuſtice in the other precepts. My reaſon is, becauſe the equity of theſe lawes is imprinted in our nature: and that which is imprinted thus in our nature, is a remnant of the Image of God, which was according to the natural and neceſſary Iuſtice of God.

The Schoolemen therefore (as I take it) more ſafely reſolue this doubt, who hold that God (ſauing his Iuſtice) cannot command that vvhich is contrary to his Law, as that a man ſhould ſteale, &c. and yet not ſinne. And therefore whereſoeuer it ſeemes that God hath commanded the contrary, vvee are to know, that the matter of the precept is varied. As the Iſraelites rob the Egyptians, yet not guilty of theft, becauſe when the Iſraelites tooke thoſe goods, they vvere not the Egyptians, but their owne, giuen to them by God, who hath right and authority to beſtow thoſe things, vvhere and to whom he pleaſeth. All things forbidden in the morall Law, are ſinnes, not onely becauſe they are there forbidden, but principally, becauſe they are contrary to the moſt iuſt nature

and will of God, of which the Law is a Copie.

Vse 5. The Elect are beloued, the Reprobates are hated. The loue of God includes all his fauors, his hatred, all plagues and curses: The Elect are happy, the Reprobate miserable; miserable indeed, for it were better to be in hell, then to be hated of God.

VERSE 11. *(For the children being not yet born, neither hauing done any good or euill, that the purpose of God according to election might stand, not of works, but of him that calleth.)*

IN this Verse is the Amplification of the second Instance. The summe of the Instance was, that though *Esau* & *Iacob* were Twins, and *Esau* the first borne, yet the promise made to *Isaac* and his seed, was not to be vnderstood of *Esau*, but of *Iacob*, being so determined by God. So that there is a great difference betweene these two Twinnes.

Of which difference here are two things declared: First, the Time. Secondly, the Cause. The time, in these words, *The Children being not yet borne, neyther hauing done any good or ill.*

Here the time hath a double relation: first, to their birth. Secondly, to their actions, or conuersation. When they had done neither good nor euill, that is, actually, for when the Oracle came to *Rebecca*, they were originally guilty before God.

Doctr. *The Election or Reprobation of men is before they are borne, or haue done good or euill,* Ephes. 1.4. 2.Tim.1.9. Iude 4. *As it was with* Esau *and* Iacob, *so is it with vs all.*

Vse 1. There is a predestination of men, and because reuealed, it is lawfull, yea, necessary to be taught (but soberly and discreetly) rather soundly to be explaned in the Schooles, then daily to be inculcated in euery Pulpit. It is hard (I confesse) to corrupt reason and sense: but let the light of the Scripture be the rule, and not thy blinde reason, and it will be in some degree intelligible.

Vse 2. Here the monstrous opinion of *Arminius* is confuted plainly, who affirmeth that man dying in the faith, is the obiect of particular

particular Election. Against which wee reason from hence; *Iacob* is elected before he was borne, saith *Paul* here.

But *Iacob* is a type of all the Elect, saith *Arminius*.

Therefore (say I) whosoeuer are elected, are elected before they were borne. *In Anal. cap. 9. ad Rom. scripsi ad Gel. Sucanum.*

Hence also is notably confuted the vanity of Astrologers, who vpon the calculation of mens Natiuities, foretell of their dispositions, fortune (as they call it) and ends, by the Constellation of the heauens at their Byrth. Some of them haue said, that there is a Constellation for obtaining our prayers, another also for saluation. *Vse 3.* *Albumazar & Maternus sicut refert Pererius lib. 2. in Gen. cap. 1. num. 59.*

But these are toyes and Impostures, and confuted by this example. For a man is appointed of GOD before hee is borne: Therefore his estate depends not on his Natiuity. There could bee no greater diuersitie in any, then betweene *Iacob* and *Esau*, and yet Twinnes, and borne at the same time, and in the same place, and therefore why not vnder the same Constellation? For *Iacob* held *Esau* by the heele, and both were but as a long child. If they say that the Motion of the heauens is so swift, that notwithstanding they might be borne vnder diuers Ascendents: I would aske, If so swift? How can they discerne it? And (with *Gregory*) then euery one is borne vnder diuers Constellations, as his head vnder one, his shoulders vnder another, his belly vnder a third, his legges vnder a fourth. Againe (as *Gellius* asketh) if the same constellation portend the same things, Why then were there not many *Alexanders*, many *Aristotles*, and as wee may say, many *Dauids*, many *Salomons*, &c? Was there no one borne at the same time with these, or before, or since, vnder the like Constellation? *Noct. Att. l. 14. c. 1.*

Now followes the Cause of such difference betweene *Esau* and *Iacob*; that one should be loued, and the other hated.

The Cause is the stability of the purpose of Gods Election, *That the purpose of God according to Election, &c.*

In the words is a Traiection of the Verbe, which if it bee right placed, maketh the sense plaine, which otherwise is obscure. For the sense they would be thus placed: That the purpose of God concerning Election, which is not of workes, but of him that calleth, might stand, that is, might bee

firme. This purpose heere mentioned, to bee vnderstood about Reprobation, as well as about Election, as included in the contrary.

The meaning then is, that God manifested to *Rebecca* before her children were borne, their different estates, caused by the stable Decree of God, which depends not vpon the workes of man, but vpon the Will of God.

Here wee haue three things. First, the cause of the different estates of *Iacob* and *Esau*: (*viz.*) The purpose of God *according to*, that is, about, or concerning Election. Secondly, the cause of this Election two waies set downe. First, Negatiuely, *Not of workes*. Secondly, Affirmatiuely, but *of him that calleth*. Thirdly, the property of this Purpose of God: That it is *Firme*.

Doct. *The Doctrine out of the first part. The purpose of Gods election, specifieth & determineth the indefinite promises of the Word. The promise is made to* Isaac *and his seed: This promise is made good, not to* Esau, *but to* Iacob, *because it was purposed to* Iacob, *not to* Esau. *Which appeareth also by the examination of* Rom.11.7. Tit.1.1. Acts 13.48.

Vse. 1. Here parents are taught the meaning of the Promise; *I am thy God, and the God of thy seede*. What? That all thy children shall be saued? No: It stands if any, if but One. God promiseth to *Dauid* and his seed the Kingdome. Shall all his sonnes be Kings? No. But he, to whom God purposeth it. So among our many children, those onely shall haue grace to beleeue the promises, to whom they are purposed.

Parents are bound to giue good Education to their children; but Parents cannot change their harts which are corrupt from the beginning. That which decayes in Nature, is to be restored onely by the Author of Nature. Let Parents arise in these things, to acknowledge the counsell and purpose of GOD: which is secret many times, but neuer vniust, and let them comfort themselues in those who haue the signes and markes of election shining in them.

Vse 2. Here also wee are taught the Reason why all profit not by the preaching of the Gospell. The promises are the same propounded to all: but they are in the counsell of Gods good pleasure

pleaſure and purpoſe made effectuall onely to the Elect. Thus our Sauiour teacheth, ſaying, Into what houſe ſoeuer you enter, ſay, *Peace be to this houſe.* If the ſonne of peace be there, it ſhall remaine vpon him, but if not, it ſhall returne. *Luk.* 10 5,6.

S. *Auguſtine* obſerues, that Chriſt ſayes not, Vpon whom your peace ſhall reſt, he ſhall be the ſonne of Peace. But where there ſhall be a ſonne of Peace, your peace ſhall reſt vpon him. The like reaſon is for Corrections, and Education, and other meanes of goodnes. They are profitable onely to the Elect.

Ob. If God offer mee the promiſe, and meane not that I ſhall receiue it, he mockes mee: and why am I puniſhed for not receiuing it?

A. Some thinke to enſnare God with their ſubtilties: but it is to be vnderſtood, that preaching was ordained by God, not for euery mans ſaluation, but onely for the gathering and ſaluation of the Saints which are mingled here together with the Reprobates. It is of vſe alſo concerning the Reprobates, to conuince them, and to make them inexcuſable. Whereby the Elect are ſtirred vp the more to humility and thankefulneſſe, vvhen they ſee their owne Nature condemned in the Reprobates.

The Doctrine out of the ſecond. The purpoſe of Gods Election, and Reprobation, is not of workes, but of the will of God, Epheſ. 1. 4. 11. Tit. 3. 5. Doct.

The Rule of Gods choiſe is not the goodneſſe which hee ſeeth in the thing to be choſen, though we chooſe things for their goodneſſe: The cauſe of Gods chuſing is his will. It is the gift of the Diuine will, not the deſert of humane fragilitie. *Vſe* 1. *Diuinæ voluntatis donum, non humanæ fragilitatis meritum.* Aug. *Hyp.* 6.

This confuteth the Ieſuites, among whom this is the moſt receiued opinion, that the præſcience of the co-operation of our Free-will with Grace, and of our finall perſeuerance, is the cauſe of Election. This co-operation, they ſay, is reſpected, not by the way of ſimple vnderſtanding, as poſſible, but by the way of viſion, as abſolutely and actually to be. Which viſion or fore-ſight of our actuall co-operation with grace, is the cauſe of Election, and in order of reaſon (as they affirme) goes before it; which is nothing elſe, but that the goodnes of *Greg. de Valentia Diſp. tom.* 1. *Diſp.* 1. *q.* 23. *de Præd. p.* 4.

our owne wils, is the cause why God elects vs. This opinion comes neere to *Pelagius*, but is farre from *Paul*, who affirmeth the purpose of God concerning Election, to bee of him that calleth.

This also confuteth those, who hold that Faith foreseene is a condition prae-requisite, or a motiue cause to Election: most contrary to this of the Apostle here, who affirmeth that *Iacob* was elected, before hee had done any workes; that Election might be not of Workes, but of him that calleth. *Arminius* expounds these words (of him that calleth) thus: that the purpose of Gods election might bee not of workes, but of Faith, whereby it is obeyed to him that calleth. This Glosse corrupteth the Text; and is like an old piece, sowne to a new garment: For first, this quite crosseth the meaning of the words, and in effect it should be thus, not of workes, but of him that is called; for they also absurdly hold that Faith is of our selues. Secondly, when there is an opposition betweene Faith and Workes, it is in the point of Iustification: and Faith not opposed in regard of it selfe, but of the righteousnesse of Christ by it apprehended: as it is a vertue, it comes vnder the account of vvorkes, which in as much as they hold, there must needs follow a confusion in the sense.

Armin. in enaliſ. ca. 9. ad prim. ſcript. ad Gellii Smecanum.

Gods Election is without Faith, as the cause of it: not without it, as the meanes appointed to Iustification and saluation. *So also Reprobation is without sin, as the cause discretiue impelling*: not without it, as a condition, without the which God reprobateth not: as for instance: God considers *Esau* & *Iacob* saine in *Adam*. His authority and power is this: Hee may saue both: and he may damne both, and that iustly if he will. Or he may elect *Esau* if hee will, and reprobate *Iacob*. But what hath he done? Hee hath chosen *Iacob*. Why? Because hee would. He hath passed by *Esau*, and reprobated him. Why? Because he would. And this will is iust, because *Esau* hath deserued it. But so hath *Iacob* also. True: but it pleased God to forgiue *Iacob* in Christ, and not *Esau*; as a man hauing two debtors, may forgiue the one, and require the debt of the other, without any iniustice.

Vse 2. This Doctrine affords comfort in tentation: Thy vnworthinesse

thineſſe may diſmay thee: but remember that thy Election depends not vpon thy worthineſſe, but vpon the wil of God. Let this Doctrine alſo prouoke thee to thankefulneſſe and due praiſes. Which two Vſes S^t. *Auguſtine* makes of his preaching this Doctrine.

There is a great cauſe thou ſhouldſt praiſe God if thou be elect; for it is of his mercy, not of thy deſeruing. In regard of thy ſelfe there was no difference betweene thee and a Reprobate. If now there be, God found it not in thee, but put it into thee. Conſider *Eſau* and *Iudas*: in vvhat art thou better then they? Thou art of the ſame Nature; hewne out of the ſame Rocke: of the ſame wooll (as I may ſay) and making; Nothing hath parted thee, but the knife of Gods Election. Nothing in thee more then in *Iudas*, to make him Elect thee. Thou ſeeſt many commit lewd things; ſome, whoredome; ſome, drunkenneſſe; ſome, murder; Thou hateſt theſe ſins: vvhat is the cauſe? The grace of Gods Election. If God ſhould haue left thee to thy ſelfe, thou vvouldeſt haue proued a *Iudas* or a *Iezabel*. Giue glory to God which hath diſcerned thee: and ſeeing he hath put a difference betweene thee and the Reprobate, manifeſt thou this difference by thy godly life.

The Doctrine out of the third part. The Predeſtination of God is ſure, Ioh. 13.1. 2. Tim. 2.19. *as this is affirmed of election; ſo holds it alſo of Reprobation.* *Doctr.*

Great comfort followes the Elect: Their ſtate is as ſure as God is ſure. As none can be ſaued, but they which are predeſtinated to it, ſo they moſt certainly: for God neither can deceiue, nor be deceiued. So certaine (ſaith one) is the number of them which are predeſtinated, that it can neither be increaſed, nor by any detriment be diminiſhed! Indeede if we conſider an Elect by himſelfe without the Decree of God, he may dye in ſinne: but if we conſider him with the Decree of God, he cannot. *Vſe* 1. *Nullo detrimento minui poteſt ſumma præcognita l. de voc. Gent. 1. c. vlt. inter opera* Amb. *In ſenſu diuiſo, non in ſenſu compoſito Tho. Sum. 1. p. q. 23. art. 23*

If our Saluation did not for the certainety of it depend on God, but on our ſelues, it were hazardable, and vvee muſt needs deſpaire and runne madde in trouble, becauſe vve are mutable.

The foundation is in God: The markes in vs. God hath not reuealed to men whether they bee Elect or Reprobate. 'Tis not written in euery ones forehead: but this is written in the Word, that we must make our election sure, not in it selfe, but in our assured knowledge of it: which may be done *à posteriori*, as they say, that is, by certain effects of election, which are infallible markes of the same.

2. *Pet.* 1. 10.

There are two speciall markes of the election noted by S^t. *Paul.* 2. *Tim.* 2. 19. Faith: and Repentance. If thou hast Faith, thou art Elect: for onely such beleeue which are ordained to life. Repentance also approues thy election. For we are elected that we should be holy, and God hath ordained vs to walke in good workes, and to be clothed with righteousnesse, and the obedience of a new life.

If thou sayest, Alas, what shall I doe? I finde not these markes in me: but the contrary: as Ignorance, Contempt of the Word, Profanenesse, Whoredome, Pride, Drunkennesse, &c. I answere thee, Yet despaire not: but vse the meanes, and submit thy selfe to them: and if thou beest elect, they shall become effectuall to worke in thee all such graces vnto life.

Some, as Spiders, gather poyson out of this hony. Either of malice, or (as I would rather iudge) of Ignorance, blaspheming this Doctrine, and saying: If there be Predestination, and so certaine; then let vs neuer trouble our selues about Faith and Repentance: For if I be predestinated to be saued, my sinnes cannot damne mee, if to bee damned, my care cannot saue mee.

To affirm this, is horrible blasphemy, for it is in effect to say, that God, who hath giuen vs his word, to teach vs to liue wel, hath therein opened to vs a Doctrine of carelessenesse, and dissoluteneſſe. Which is to deny the wisedome and purity of God.

Also they consider not, that by the same act, God both predestinates a man to life, and to the meanes of obtaining it, which are Faith and Repentance, without which he hath predestinated to saue none.

A man hath a grieuous wound: will he say, If God hath appointed it shall heale, it will heale, though I vse no playster? Will

Will a man neglect to eat, becauſe God hath appointed how long he ſhall liue? Did *Hezekiah* ſo for the terme of thoſe fifteene yeeres, becauſe of Gods appointment? Will a man on the top of an houſe refuſe the ordinary meanes of ſafety, and leape down vpon theſe termes? Will hee not on theſe termes truſt our bodies, and ſhall we our ſoules? In bodily things wil wee ioyne the meanes and end together, whatſoeuer Gods predeſtination be, and ſhall wee not in ſpirituall, which are of much more weight?

A child is ſure of the inheritance, by vertue of ſome entayle, neither can his father put him by it. Will hee therefore contemne his father, and ſpit in his face? Surely the children of God will not, becauſe of their aſſurance, bee deſperate and diſſolute, but ſo much the more carefull to pleaſe God.

Abraham, Dauid, Samuel, &c. neuer argued thus: neuer any godly man reaſoned after this manner: this is the Logike of irreligious and profane wretches. It muſt needs be an euill way, wherein none but lewd beaſts walke.

Whereas ſome thinke that this doctrine alſo annihilates preaching: I anſwer, that the end of preaching is not to make of Reprobates, Elect; but that the Elect thereby ſhould attaine the fore-purpoſed, and promiſed ſaluation.

VERSE 14. *What ſhall wee ſay then? Is there vnrighteouſneſſe with God? God forbid.*

15. *For hee ſaith to* Moſes[b]: *I will haue mercy, on whom I will haue mercy, and I will haue compaſſion, on whom I will haue compaſſion.* [b] *Exod.* 33. 19.

16. *So then, it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.*

IN theſe Verſes, and ſo to the end of the 18. *Paul* anſweres an obiection, which fleſh and bloud make againſt the dealing of God with *Iacob* and *Eſau*, and with the Elect and Reprobates, which hath before beene auouched.

Here are two parts. Firſt, the obiection, verſe 14. Secondly, the anſwere, in the end of the 14 verſe, and in the 15. and 16.

The obiection challengeth God of iniuſtice; after this manner;

manner. If it bee so, that men are elected or reprobated before they are borne, and when they haue done neither good or euill, onely according to the will of God: Then God is vniust. But God is not vniust: *Ergo.*

The full meaning of this obiection will the better appeare, if wee hit aright, against what the obiection is laid. Master *Beza* thinketh that God is by flesh and bloud challenged of iniustice, if hee proceed to election or reprobation, before men liue in the world, and manifest their deserts: Conceiuing that God in Iustice should stay his decreeing of men, till they be borne, and by their life haue manifested their goodnes or illnesse.

Others, and the most are of minde, that the obiection ariseth from Gods vnequall dealing with equals: *Iacob* and *Esau* are equall in birth, in corruption, &c. neither hauing deserued better or worse then other, yet God loueth the one, and hateth the other. At this flesh and bloud stumbleth, complaining of iniustice, and acception of persons. For a iust Iudge dealeth iustly, when he dealeth alike, with like Malefactors: either then let them be both elected, or both reprobated, both saued, or both damned.

The first opinion raiseth the obiection from the time of the Decree. This from the Persons about whom the Decree is. I approue this to be the best, vpon a reason taken out of *Pauls* answere, verse 15. the which is applyed to the Persons, not to the Time. For if the obiection lay from the time, *Paul* would and should haue answered, I will haue mercy; when I will haue mercy, and not vpon whom.

The answere vnto this Obiection is two-fold: 1. Generall. 2. Speciall. The Generall in the latter end of the 14. *verse*. God *forbid*: strongly denying the Proposition: as if hee should say: This is to bee holden of all, that God is iust in his wayes, and the contrary not to bee so much as thought. For euen to thinke that God is vniust, is blasphemy deseruing execration rather then answere. The Syriake Translator readeth it, God forgiue, noting thereby the hainousnesse of such thoughts. μὴ γένοιτο.

The speciall answere is *verse* 15, 16, 17, 18. and hath two parts.

parts. The firſt, prouing God is not vniuſt in electing, *verſe* 15, 16. The ſecond, that he is not vniuſt in reprobating, *verſe* 17, 18.

In the firſt, are two parts. The firſt, an Authoritie prouing that GOD is not vniuſt in electing, *verſe* 15. The ſecond, a Determination of the point, *verſe* 16. according to the truth of *verſe* 11. The Authoritie which *Paul* voucheth, is taken out of *Exodus* 33. 19. and is the ſpeech of God to *Moſes*, either of the people rendring the reaſon why all that were guiltie of the Calfe were not handled alike, but ſome punished, other ſpared: or of *Moſes* ſelfe, when he ſhewed him his glory, declaring it to bee not for *Moſes* his merit, but of his owne mercy: which way ſoeuer you take it, the Queſtion is, wherein the force of the reaſon ſhould be, to proue that God is not vniuſt in Election and Reprobation.

Interpreters ſay generally thus: It is mercy to bee elected, not Iuſtice: therefore God is not vniuſt, becauſe mercy violates no Iuſtice, but iniuſtice, as contrary vnto it. The force of the argument is put in Mercy: but I take it, that it is better, and more plainely to be vnderſtood, if it be put in Iuſtice, or rather the authoritie of God.

For the vnderſtanding whereof, obſerue, that Iuſtice is taken two wayes. Either generally for the whole company of vertues, and ſo it is the Rectitude and Perfection of the Diuine Nature, or ſpecially for that which giues *Suum Cuiq;* euery man that which is his: and this is either Commutatiue or Diſtributiue: in both is equalitie. In the firſt; Arithmeticall, of Quantitie. In the ſecond; Geometricall; of Proportion.

Commutatiue Iuſtice is not in God, in as much as it conſiſts in equalitie of giuing and taking. But none giue to God equall things, according to that they take; as a penny for a peny worth.

Neither is Diſtributiue Iuſtice properly in God, but according to ſimilitude. For he giueth to his creatures what he thinketh good, not according to their merit, but according to his owne pleaſure.

Now

Now this giuing, according to this iuſtice, is to be conſidered in God, either as he is God, or a Iudge, or a Lord.

Pſal. 51.1. As God; and ſo it is his goodnes, making and preſeruing all things: ſo communicating his goodnes, that thoſe things ſhould be which are not; and thoſe things be well which are. This is that goodnes and iuſtice which the Saints implore, being preſſed with their ſinnes, or with the croſſe.

As a Iudge of all; and ſo he puniſheth the wicked, and deliuereth the godly.

As a Lord; and ſo he will haue this to liue, and that to dye: among men corrupt alike; this man to be choſen, that man to be reprobated; and in this laſt acception it is to be taken here. And ſo the force of the Argument lyeth in theſe words: *On whom hee will.* As if he ſhould ſay, I will haue mercy vpon *Iacob*, and not vpon *Eſau*, becauſe it ſo pleaſeth mee. I haue a meere authoritie ouer all, and it is in my power, to giue to one, and to deny to another, without iniury of either, which am bound to neither. I may doe with mine owne what I will.

The Obiection conceiues God to proceed in this buſineſſe as a Iudge; but *Paul* ſhewes that he proceeds as a Lord, who manumits of his bond-ſeruants whom he pleaſeth.

Aug. ad Simplicianum. l. 1. q. 2. Saint *Auguſtine* compares God to a Creditor, and vs to Debtors. We are all indebted to God: If thou payeſt not thy debt, thou haſt whereof to reioyce; if thou doeſt pay it, yet haſt thou not whereof to complaine.

I will haue mercy and compaſſion. This mercy and compaſſion, which in man is with a paſſion of the minde, grieuing for the harme of another, is in God a will without griefe or perturbation to help the miſerable. The firſt word ſignifieth freely to loue, the other to put on motherly bowels, as the true mother did toward her child before *Salomon.*

So then, &c. verſe 16. This is the concluſion; the ſumme whereof is as if he ſhould ſay, That which God aſcribeth to himſelfe, is not to bee aſcribed to the will or power of any Creature: but God aſcribeth wholly to himſelfe our Election and ſaluation: therefore, *It is not in him that willeth or runneth, but in God that ſheweth mercy.*

It is not in him that willeth or runneth. Some apply this to *E-*

ſaus

ſaus running, but it ſerues not his turne, for *Iacob* by the mercie of God obtained the bleſſing. Some apply it to *Iacobs:* but it was not that, but Gods mercy which holp him. But the beſt is to vnderſtand it of Election: That Election is not of *Iacobs*, or of any mans willing, that is, free-will, or good deſires: or running, that is, good works; but of Gods will and mercy, is which was auerred before, ver. 11. The cauſe of Gods mercy, his mercy.

The Doctrine out of theſe three verſes. Though God ſaue ſome, and condemne others, yet is he iuſt, Gen. 18. 25. Rom. 3. 5, 6. Math. 20. *Doctr.*

Imitate *Pauls* zeale when God is challenged by vniuſt perſons: God forbid, ſaith hee, hauing indignation. Alas our coldnes! If it be a matter touching our owne Reputation, we are red-hot: but though God be a thouſand wayes dis-honoured, we are key-cold. *Vſe* 1.

In all things acknowledge God to be iuſt, though thou vnderſtand not the reaſon of things done by him. Search not into the reaſon of his will, but ſubmit thy ſelfe. For he wil haue mercy, on whom he will haue mercy. He iuſtifieth the Thiefe vpon the Croſſe, and condemneth ſome Infant. Here chamber thy tongue, remembring that God is the chiefe Lord. *Stat pro ratione voluntas* is good in God: hee willeth it ſo to bee, therefore it is iuſt. For a thing is not Iuſt, and then God willeth it: but God willeth it, and then it is Iuſt, his will being the cauſe of things, and the rule of all right. *Vſe* 2.

Say not, Why will he elect this? and reprobate this? The thing is manifeſt, but not the reaſon. The manner of Gods dealing may ſometimes be hidden, but it can neuer bee vniuſt. If hee reprobate ſinners, it is iuſt, becauſe it agrees with their deſeruings. If he elect the ſinfull, it is iuſt, becauſe it agrees with his goodnes.

A Carpenter hauing diuers trees before him of like bignes, marks one to be ſawne into boord, another into ſparrs, &c. If we aske him, why he lines out one tree thus, & another thus, hee will anſwere, that hee meanes to imploy one of them for timber for the roofe, another for other vſes in the building: But if you aske why he choſe this tree for ſuch vſe, rather then another,

another, all being of like goodnes; he will iudge the question vnreasonable, and alledge his will: so beyond the wil of God, no inquiry must be made of the cause of the Election and Reprobation of men.

Si non vis errare, noli velle iudicare. Aug. tract. 26. in Iohn.

To this wee may apply that of *Augustine*, in a matter not much vnlike. God chuseth this man, refuseth that, both being alike guilty before him. If thou wouldest not erre, inquire not the reason. Let whoso will search this deepe, but let him take heed he breake not his necke.

Thou seest some are rich, some are poore: some Englishmen, some Spanyards: some Noble, some base. Thou seest this, and accusest it not: why then accusest thou God to bee more vniust in willing this man to be an elect, that man to be a reprobate? Let vs praise that which is done, because it is safe to be ignorant why it is done, God hauing hidden the reason from vs.

Vse 3. Mercy presupposeth misery: therefore, when we were elected, we were considered as miserable.

Vse 4. The state of the Elect is certaine, noted in this phrase; *I will haue mercy, vpon whom I will haue mercy.* Euen as *Pilate* by the like manner of speaking, denied to change that which he had written: *That which I haue written, I haue written.* Which maner of speech we vse, both when we will not haue the reasons of our doings inquired after, nor that which we haue done to be altered. *Iohn 9. 22.*

Vse 5. *Arminius*, who holdeth that it is in mans power to bee saued if he will, and that grace is effectuall by the euent, is here confuted plainely; when all is attributed to the will and mercy of God, and nothing to the will of man. Grace is not effectuall because free-will willeth: but free-will willeth because grace is effectuall.

Exod. 9. 16. VERSE 17. *For the Scripture saith vnto* Pharaoh: *Euen for this same purpose haue I raised thee vp: that I might shew my power in thee, and that my Name might be declared throughout all the earth.*

THat God is not vniust in electing, appeared verse 15, 16. That hee is not vniust in reprobating others of equall condi-

condition with the Elect, is shewed in this Verse; and in the next verse both are concluded.

This Verse is to bee referred to these words, ver. 14. *God forbid. For the Scripture saith, &c.*

The proofe is from a testimonie of Scripture; where wee haue first, The Quality of the testimony: and secondly, The Substance.

The Quality is, that it is written. Hence is to be obserued, that *Paul* plainely proues these darke points by the Word of God.

Pauls practice is for the imitation of Ministers. *Vse. 1.*

Hearers are to receiue nothing, but that which is signed with the hand and seale of God, as we receiue no money, but that which hath the armes and seale of the King. *Vse 2.*

The Scripture is a competent Iudge of controuersies of faith, because it saith to *Pharaoh*; it speakes to vs: it is no mute letter, as the Papists affirme. For indeed it speaketh not onely of things contained in it, but to vs: As the Statutes of the Land, not onely containe the will of the King, but call to vs for obedience. *Vse. 3.*

The substance of this testimony, is taken out of Exo. 9. 16. where is declared how God deales with *Pharaoh: For this purpose I haue stirred thee vp, &c.*

I haue stirred thee vp. That is, I haue raised thee vp[a], or I haue created thee[b], or I haue raised thee vp to bee King[c], or I haue reserued thee aliue, that thou shouldest not die of those plagues[d], or I haue made thee remaine[e], or I haue stirred vp the euilnesse of thy heart, not made thee euil[f], or I haue stirred vp thy sinne, that thou shouldest be worse, not giuing thee repentance[g], or I haue stirred vp thy mind to resist[h], or rebell[i], or I haue continued thee aliue, to make thee an example of my iustice[k], or as *Pareus*, referring it to the whole story of *Pharaoh*, I haue created thee, left thee to thy selfe, made thee King, stirred vp thy rebellious minde, &c. for this purpose, that all the earth might ring of my glory and power.

[a] *Beza.* [b] *Calu. super Exod.* [c] *Rupertus.* [d] *Chald. para. & Septuag.* [e] *Iun. & Trem.* [f] *Anselm.* [g] *Aquinas.* [h] *Piscator.* [i] *Martyr.* [k] *Ambrose.*

In this we consider two things. 1. The Action of God (implying his purpose[l],) *I haue stirred thee vp &c.* 2. The End of it: the glory of God.

[l] *Martyr.*

The

The Argument to proue that God is not vniuſt in reprobating equals, is this: No man euer challenged God to be vniuſt in his dealing with *Pharaoh*: but as he dealt with *Pharaoh*, ſo is his dealing with reprobates. Therefore. The very force of the reaſon is contained in the end of Gods dealing with *Pharaoh*; which alſo is the end of Reprobation. Which end is not the deſtruction of the creature, but the glory of the Creator, and is thus concluded.

That which properly tends to the glory of God, is not vniuſt, but good, by the nature of contraries; for that is euill which dis-honoureth God, that good, which glorifieth him. But to reprobate equals, properly tends to the glory of God. For hereby his power is declared. Therefore it is not vniuſt. For al creatures were made to ſet forth Gods glory, according to his, not their will.

The Turke commands his Vaſſals to deſtroy themſelues, to ſhew his power. Is this iuſt? No. Yet is God iuſt in reprobating for this end: Becauſe thoſe which he reprobateth, deſerue it by their guiltineſſe.

Doctr. *God is not vniuſt in reprobating ſinfull men, to ſhew his power.*
2.Sam.16.10. Iob 34.17,18, 19. Prou.16.4. Hab.1.12. *For there are three things here to be conſidered. 1. The right of God: to whom no man may ſay, Why dooſt thou ſo? 2. The end: not the damnation of men, but his owne glory. 3. The euilnes of the reprobate: in whom God alwayes findes inſt cauſe, not onely to damne them, but alſo to deſtinate them thereunto.*

Vſe.1. Pharaoh & Tyrants do nothing in perſecuting the Church, but what God appoints: therefore be patient.

Vſe 2. Looke to thy end. As *Pharaohs* wickednes brought him to the bottome of the Sea; ſo will thine bring thee to the bottome of hell, if thou repenteſt not.

Vſe. 3. Say not, nor thinke, that the doctrine of Predeſtination is hard or vniuſt. Is it hard that the excellent properties of God ſhould be made known? We complaine not that the creatures ſhould manifeſt their nature by their actions: why ſhould we complaine of this in the Creator? The chiefeſt knowledge we haue of the creatures, is by their effects: and though it be not the chiefe way whereby we know God, yet it is an excellent way: we haue a more excellent way, which is the Word.

It

It is good therefore, that among them which are equally guilty, as ſome are elected, ſo ſome ſhould be reprobated; for ſo is Gods power knowne, and that is good. His authority alſo; and that is good: His vindicatiue iuſtice, & that is good: His mercy and truth, and that is good: So the Elect are ſtirred vp to praiſe him, and that is good: and to make ſure their election by a holy care, and that is good: and all are made to tremble and ſtand in awe, and that is good.

As of old (and ſo is it now alſo lawfull) Phyſicions begged the body of a condemned perſon, to anatomize it, that the puniſhment of the dead might further the good of the liuing; and as Apothecaries of dead mens fleſh make an expedient Triacle: ſo God makes Triacle of the Reprobate, to doe the Elect good, by ſtirring them vp to praiſe him for their mercy, and to repentance, to the purging out of the venimouſneſſe of their corrupt nature.

God will glorifie himſelfe vpon Reprobates, though it be nothing to their eaſe: they will not glorifie God in the manner hee will, but they ſhall glorifie him in the manner they would not.

Thou diſ-honoureſt God in thy life, ſaying with *Pharaoh*, *Who is the Lord?* and trampling vnder thy feet his holy Commandements; ſhall God loſe his glory? No, hee will haue it ſpite on thy heart: he wil get himſelfe glory in condemning thee: He will make thy ſins bring forth glory to his Name, as ſometimes he brought light out of darkneſſe, and as the Phyſicion drawes preſeruatiues out of ranke poyſons.

But for all this, let none ſinne, becauſe God ſhall thereby be glorified: as no man who hath his wits, will wound himſelfe that the Surgeon may be commended for his skill in healing him. For ſin turnes to Gods glory, not of its own nature, but by accident through the power of God. No thanke to the ſinner for it; the praiſe of it is Gods.

O that our grieuous ſinners, old Adulterers, horrible Blaſphemers, grinding Vſurers, monſtrous proud perſons, &c. would repent; what glory would come to God thereby and praiſe! what reioicing and thankeſgiuing would there bee in the Church! what melody in our Fathers houſe, at the com-

ming home of these lewd Prodigals! How should themselues feele the sweet of it! But if thou repentest not, thou shalt haue euerlasting smart, and God euerlasting glory, in thy condemnation.

VERSE 18. *Therefore he hath mercy on whom he will haue mercy, and whom he will he hardeneth.*

THis Verse is not a new obiection, as some haue thought: but a Conclusion of the two branches of the reason from Scripture, brought to proue that God is not vniust in electing and reprobating according to his will. Wherein is a short repetition of the Argument; and may thus Syllogistically bee concluded.

All the effects of the Diuine will are good.
But Election and Reprobation are effects of the Diuine will. Therefore.

Or thus. He that by an absolute right doth what hee will, dealeth not vniustly.

But God by an absolute right electeth some, and ouerpasseth others. Therefore.

Here are two Enuntiations. The first of the Elect: *He hath mercy on whom he will.* The second of the Reprobate. *Whom he will he hardeneth.* The summe of these is before deliuered, we will now consider of them so, as we shall note some things not before spoken of.

He hath mercy on whom hee will haue mercy. See of this before, *verse* 15.

Whom he will he hardeneth. This is very difficult, and to be made plaine. All consent, that here the Apostle treateth of Election & Reprobation, and that this verse cōprises that which is before spoken, *verse* 15. 16, 17. Therefore as that before is to be vnderstood, so is this. And as large a sense as Hauing mercy hath: so large must hardening haue. Then not onely of Actuall hardening, but of the purpose it must be vnderstood.

He should haue said, He stirres vp to destruction whom he will: but he saith, he hardneth, that he may shew how he stirreth vp, namely, by hardening.

Hard-

Hardneſſe is an eſtate of a corrupt heart, whereby it is diſpoſed to all euill, yeelding no obedience to God: and it is threefold. First, Naturall, which is the eſtate of all men. Secondly, that which is contracted by a cuſtome of ſinning, as a path is hardned by continuall trampling of paſſengers. Thirdly, Iudiciarie, which GOD inflicteth vpon men as a Iudgement. This is here meant: for finding all in their naturall hardneſſe, hee hardneth, that is, reprobates whom hee pleaſeth.

Q. But all hardneſſe is ſinne. How then can God be ſaid to harden.

A. There is a difference betweene hardneſs & hardning. Hardneſſe is ſinne, but to harden is not alwaies ſo: and this is from God not as ſinne, but as his iuſt Iudgement. For it is not poſſible that by him we ſhould ſinne, by whom wee repent, and riſe from ſinne: euen as bitter water and ſweet iſſue not from the ſame fountaine. It is from God that we ſtand, from our ſelues that we fall.

God is ſaid to harden properly (not by making ſoft hearts to become hard, for *Pharaohs* heart was neuer but hard; nor by putting hardneſſe into the heart, as the Papiſts vniuſtly charge vs to affirme; nor by only ſuffering vs to be hardened, which is the opinion of the Papiſts, dreaming idlely of an idle permiſſion in God: making him like the Poets *Iupiter*, vvho was feaſting in Æthiopia, while things went out of order; but) three waies.

1. By forſaking: not making it hard: but not taking the hardnes away. He hardneth, that is, he ſoftneth not. He hardneth, not by putting in hardnes, but by not putting in the ſoftning oyle of his mercy, as the Sunne cauſes darkenes, by withdrawing his light.

2. By puniſhing: for finding the heart hard (if hee pleaſe not to pardon it, and to ſoften the heart) hee inflicteth a new hardnes, as a puniſhment of the former. And this he inſtilleth not, but effecteth three wayes. 1. Either by Satan, to whoſe power hee deliuereth ſuch a heart for him to worke vpon. 2. Or by themſelues, giuing them ouer to their owne hearts luſts. 3. Or by the preaching of the Word. For as the middle

region of the Ayre, is more cold by the Anteperistasis, so the heart of a Reprobate more hard by the Word; not properly, but accidentally, as a resty horse, the more he is spurred forward, the more goes backeward.

3. By actuating and exciting the present euill inclination of the Creatures, by propounding an occasion to manifest it: as the Sunne, being in it selfe most cleane, by the force of his beames, draweth out of a dunghill stinking and vnpleasant vapours.

Hardnes then is caused by the Commandement, Occasionally, by our owne malice Meritoriously. By Satan, Efficiently. By God, Iudicially. So Satan is the Tormentor, a sinfull man, the guilty person. God the Iudge, and that a Iust one, who knowes how to vse euill meanes well; being no wayes the cause of sinne, as sinne; but alwaies ordering it for his glory, and the good of his Elect. For sinne is like a Ship, Man the Mariner, Satan the spirit or winde, God the Pilot at the sterne, directing all things to his glory.

Doctr. *The will of God is the cause of Election and Reprobation, as hath beene showed before.*

Vse 1. Our goodnesse or illnesse is not the cause of Predestination.

Prædestinatio quantum ad principium sine nobis, non sine nobis quantum ad finem. Paulus de Pala. Gran. in ca. 25. Matth.

In election, is excluded the merit of man, and the debt of God: and yet it is to bee confessed, that some way the goodnesse of man is the cause of election: that is, not of the Action of God, Electing: but of our Cognition and knowledge, that we are elected. Consider election Compositiuely: there is no cause, but Gods will. Consider it resolutely: and our Vocation is the cause, whereby we know it.

Aliud est principium Actionis, aliud cognitionis

In Reprobation our ilnesse is excluded, as a speciall personall discretiue cause: but not as a necessary condition, or generall meritorious cause, without the which God vvill not reprobate any.

Vse 2. Here also appeareth, that man falne, is the subiect of Predestination. Of election it is, because it is called mercy, which presupposeth misery, and faultinesse.

It is of Reprobation, because it is called hardning. Now this is a Rule, that God hardens none, but such as are hard

before. Neither can it be auoyded, by an interpretation of Actuall Hardnes: For here is to be remembred, that *Paul* ſpeakes of Gods purpoſe, as hath beene obſerued before out of *Martyr*. And, if he actually harden none, but them which are hard, neither did he euer purpoſe to harden but ſuch.

Alſo if it be not heere to be vnderſtood of the Decree of Reprobation, there is more in the Antecedent, then in the Conſequent. This verſe being the determination of the point, according to the meaning of that which is before deliuered: and thus doe moſt Interpreters vnderſtand this ſecret. *Auguſtine* often calleth the ſubiect of Gods Decree, The Damned Maſſe. That Maſſe (ſaith *Anſelme*) to which death is due. Heereby is perſpicuous both the Mercy and Iuſtice of God. Becauſe there is a free Indulgence, where there might haue beene a iuſt reuenge. He loued *Iacob* by a free Mercy; he hated *Eſau*, by a due and deſerued Iudgement.

Lege doctiſſimam Aug. Epiſt. quæ eſt ad Sixt preſb. num. 105. Ibi gratuita eſt. indulgentia, vbi iuſta poterit eſſe vindicta. Anſel.

They that againſt this pretend the abſolute right of God, obſerue not, how this way that Abſolute right is more excellently manifeſted, when Authority is attributed to him, among all mankinde being guilty, to ſaue or to damne all, or none, or ſome at his owne pleaſure.

An abſolute Monarch, who hath power of life and death; if his ſubiects ſhould rebell, hath by his abſolute power, iuſt right to pardon them all if he will, or ſome, and not others; whereof hee needeth giue no other reaſon then his pleaſure: But ſure he could not be counted a iuſt Lord and Gouernour, if out of a plea of abſolute command, hee ſhould deuoid from his protection, and caſt off any his ſubiects without relation to any Rebellion, or other crime.

If you aske whether God can annihilate all things? I anſwere, Yes. If whether hee can reprobate good Angels, or Men (for Angels and men to bee neither good nor bad, is an idle fiction) I ſay he cannot, by the perfection of his nature, which can not but loue goodneſſe: as *Auguſtine* excellently: He rendreth good for good, becauſe hee is good. Euill for euill, becauſe he is iuſt. Good for euill, becauſe hee is good and iuſt. Onely hee rendreth not euill for good, becauſe he cannot be vniuſt.

He that is elected, cannot boast of his merits, and hee that is reprobated, cannot complaine but of his merits.

Vse 3. A hardened heart is a most heauy Iudgement, which the more it is vpon a man, the lesse he feeles it: and further he is from the possibility of Repentance and Saluation. When God gaue the Diuell leaue ouer *Iob*, hee made hauocke: so when the heart is giuen ouer to the Diuell, he rages in it. Hee must needs runne headlong into all euill, whom the Deuill driues, as those Swine of the Gergesens into the Sea. Of all Iudgements, God deliuer me from this: Hell onely is worse then it. But thou wilt say, that this is spoken of *Pharaoh*, and that thou art an Elect. Shew then thy Election by thy works.

Vse 4. The property of hardnes is not to yeeld either to the stroke of a hammer, or to the dint of a sword: That which neither can be bruised or broken with any strokes, nor pierced with any sharpenesse, nor softned with any moistning, is hard. Hereby know thy hart. If no Threatnings & Monitions of the Word, (which is a hammer) breaking the rockes, and a sword piercing thorow can preuaile with thee; nor any exhortations or intreaties of the Word (which is as raine) can perswade or soften thee; nor any Afflictions mooue thee: but all these things are as an Arrow shot against a brazen wall, thy heart being as the scales of Leuiathan, who laughs at the shaking of the speare: Surely thou hast a heart hardned, which if it continue to the end, is a most certaine signe of Reprobation.

Ier. 23. 29. *Heb. 4. 12.* *Esa. 55, 10, 11.*

Seeke therefore a soft heart, which is a most singular blessing of God. The way to haue it, is 1. with reuerence to heare the Word. 2. to meditate of Gods mercy. The remembrance of his fathers house, made the heart of the Prodigall to relent. 3. To pray for a soft heart, for it is the gift of God.

VERSE 19. *Thou shalt say vnto me, Why doth he yet finde fault? for who hath resisted his will? and so to the end of the 23. verse.*

THe Apostle in the 18. *verse* said, that GOD hardeneth whom he will: against this, wicked men cauill, and *Paul* answeres, *verse* 19, 20, 21, 22, 23.

There

There are two parts. 1. The Cauillers obiection, *verſ.*19. 2. The Apoſtles anſwere, *verſ.*20,21,22,23.

Why doth he yet finde fault? That is, ſo as he puniſheth.

Who hath reſiſted his will? The will of God is diſtinguiſhed to be his ſecret or reuealed will.

His ſecret will, is the will of his good pleaſure, whereby he determineth of things which himſelfe will doe. His reuealed, is that which is manifeſted in his Word; commanding things to bee done by vs. His reuealed will is refuſed of the wicked; his ſecret cannot be reſiſted of any.

The Interrogations imply Negatiues: as thus: If his Will be the Cauſe of Reprobation, then he hath no reaſon to complaine, Becauſe his Will cannot be reſiſted.

Heere are two parts. Firſt, the obiection. Secondly, the proofe.

The obiection in theſe words: Why doth hee yet finde fault? It is formed thus;

If Gods will be the cauſe of our hardning: hee hath no cauſe to finde fault.

But the laſt is denyed. Therefore the firſt.

The Propoſition is proued, thus.

Whoſe will bringeth a neceſſity of ſinning, hee hath no cauſe to finde fault with thoſe ſinners.

But Gods vvill brings a neceſſity, and cannot be reſiſted.

Therefore.

Concerning this Obiection, before we come to *Pauls* anſwere, wee will propound two Queſtions: in the anſwering of which, the force and infirmity of this cauill will appeare.

*Queſt.*1. Whether a Reprobate be in ſuch an eſtate, that he cannot but ſinne?

*Queſt.*2. If hee be in ſuch an eſtate: Whether it doth excuſe him?

*Anſw.*1. To the firſt, I anſwere affirmatiuely, prooued, *Gen.*6.5. *Ier.*12.23. *Iam.*2.12. *Mat.*18. So that a Neceſſitie of ſinning lyes vpon Reprobates: which is double. 1. Of Nature. 2. Of the Decree.

The firſt is Inward, comming from an inward beginning,

which being corrupt, of necessity that which proceeds from it, must be corrupt also. As fire, heat, the sunne, light: so corruption bringeth forth euill necessarily. *That which is borne of the flesh, is flesh.* So that, though the act it selfe of *volition* be alwaies most free, yet now, through corruption of nature, all mens wills are necessarily, both weake to attaine the good, and peruersly inclined to that which is euill.

Ioh. 3. 6.

The other necessity is that which followeth the decree. For things are necessarily vpon supposition that God hath decreed them. Yet the decree is not the cause of sinne, nor compelleth thereunto: but God finding the nature corrupt, decrees of it as he findes it.

Principiatum sequitur natura principij.

Vse 1.

The Philosophers erred, who thought none were euill by nature, but by imitation; and that vice is not borne vvith vs, but comes afterward.

Erras, si existimes nobiscū nasci vitia, superuenerunt, ingesta sunt. Sen. ep. 9. 6.

Also the opinion of the Papists, and *Arminius*, is heereby confuted; who hold a power in the will, of it selfe not to sin.

Vse 2.

For the vnderstanding of the truth herein, we will first note what Free-will is. Secondly, what necessity is to be meant in this question. Thirdly, the difference of actions. Free-will is a faculty in an intelligent nature, freely chusing or refusing the obiect, as it appeareth vnder the shew of good or euill. The forme of this freedome is, that by an inward beginning, it freely, without any violence, affects or reiects the obiect.

This freedom is distinguished, to be a liberty of contrariety or contradiction. The first is, when we chuse one of two opposites, as good or euill. The latter is, when one thing being propounded, we freely chuse it, or refuse it. The first was in *Adam*, and (being of moralls) is not in vs. In the second, the obiect is to be distinguished: for it may eyther generally be considered, or particularly. If generally as euill, then we haue not this liberty: If particularly as this euill, then we may haue such liberty.

Necessity is two fold; of coaction, of immutability. The first is contrary to the nature of the will; the second is not.

Actions are either naturall, as to eat, drinke, speake, &c. or ciuill, as to buy and sell, &c. or morall, as with or against the Law: or supernaturall, as to beliue and repent.

In

In ſome naturall actions there is a liberty of contrarietie and contradiction. So alſo in ciuill. In Morall, there is no liberty of contradiction in the generall, but in particular.

In good actions, as they are rightly performed, there is no libertie at all in a reprobate, or vnregenerate man, *qua talis*.

The Queſtion betweene the Aduerſaries and vs, is about the libertie of Contrariety in good and euill in the generall. The liberty of the will is not taken away: the liberty of the perſon is. For *Adams* liberty is taken away, but the liberty of the will is not, neither can be, but that whatſoeuer it chuſeth, or refuſeth, it chuſeth or refuſeth freely.

The liberty of contrarietie, is rather a liberty of the ſtate of a perſon, then of the will: and ſo a neceſſitie of ſinning and free-will may ſtand together. A neceſſity, I ſay, not of coaction, but of immutability, both by an inward beginning, and alſo by the Decree, and a freedome I ſay of contradiction, but not of contrarietie.

Arminius thinketh, that if the will be determined to one part, it loſeth the freedome, which is manifeſtly falſe. For God is the moſt free Agent, yet is his will, by a moſt abſolute neceſſity, tyed vnto that which is good: he being both moſt freely and moſt neceſſarily good.

The Diuell is now by a double neceſsitie euill, and yet freely euill: ſo our wils are free, though determined, becauſe they are not compelled. And whereas the *Arminians* auouch, that God cannot determine the will to one part, without deſtroying it, it is neere vnto blaſphemy. If Orators can perſwade by their eloquence, cannot God, by the ſweet power of his Spirit ſo perſwade the heart, and determine it, that it cannot actually reſiſt, whatſoeuer the poſſibility bee in regard of nature vncorrected? If they ſay that ſuch poſſibilitie ſtill remaines in the will to come into act; I would faine know what good they will ſay the Spirit hath done in vs, when the nature of our wils is as euill diſpoſed as before grace receiued? If God cannot determine our wils infallibly to one part, then it ſhall bee poſſible for the holy Angels and glorified Saints to fall from their happineſſe, which is horrible to affirme. For they hold that the will of man loſt nothing of its inward vertue by

Vide Aug. tract. 26 in Ioh.

Adams

Adams sinne: nor receiues any vertue or strength from grace in the way to conuersion.

But to returne, wee thus conclude; that the vnregenerate sinne freely, and yet necessarily: yea, by how much the more necessarily, by so much the more freely, because their wil hath brought vpon them this necessity. Our vvill is alwaies free, though it be not alwaies good.

Ob. If there be no other freedome, why are we exhorted to chuse the good, and to refuse the euill?

Ideo datur præceptũ, & præcipienti quæratur auxiliũ, Leo ser. 11. de Quadra. *Voluntas quæ libera est in malis, quia delectatur malis, ideo non est libera in bonis quia non est liberata.* Aug. contra 2. Epist. Pelag. l. 1. c. 2.

An. The reason is set downe by *Leo*; Therefore (saith he) is the precept giuen, that perceiuing our weaknes, wee might seeke for helpe from him that gaue it. And indeed hence we should be admonished, to seeke the setting free of our wills from euill vnto good; which is onely by the power of God: that as in the state of corruption we haue a free necessity vnto euill; so in the state of regeneration (perfect) we may haue a free necessity vnto that which is good.

To the second question, the answere is negatiue: though a man that is borne lame, is to be excused before men for his halting, because he was so borne: yet wicked men and reprobates are not excusable before God for their sinning, either by the necessity of nature, or of the Decree.

Not by necessity of nature. For it's the nature of the diuell to doe euill, yet none excuse him: It's the nature of an Adder to sting deadly, yet we spare them not: so we are born in sin, yet the Saints excuse not themselues by it, but rather condemn themselues for it, as *Dauid* and *Paul*. Besides, not God, but our selues, hath layd this necessity vpon vs. *Adam* willingly obeyed the voyce of his wife, and brought vpon vs this condition which I call necessity. Indeed, if God had created vs vnder such a necessity, or now did compell vs, wee desiring to doe good, there might be some excuse: but it is not so; nor so.

Psalm. 51. *Rom.* 7.

Neither doth the necessity of the Decree excuse. For God doth not by his decree force vs to euill, but finding vs euill, & prone onely vnto it of our selues, hee decrees wee shall be so: and knowes that so wee would be, though hee should neuer decree. And thus hee leaues vs to our selues, who haue no more

more power to leaue ſinning, then a ſtone hath, not to goe downeward if it haue no impediment.

God forceth not the drunkard, or ſwearer, but they voluntarily, and with deſire commit theſe ſinnes, as their own conſciences teſtifie. *Judas* did nothing but by the Decree of God, yet he was not forced, but did that which he did, of his owne accord moſt freely, his heart being ſet vpon couetouſneſſe.

God gouernes the wils of the wicked, but hee takes not away either the will from man, or freedome from the will, but he moues their wils according to their owne Natures, as hee moues the heauens with a circular motion, fit for the nature of it. And when God mooues, then the will freely deliberates, and willingly of it ſelfe conſents. So that wee may conclude this, with that of *Bernard*: The will bringeth a Neceſſity vpon it ſelfe, ſo that neyther the Neceſſity can excuſe the Will, nor the Will exclude the Neceſſity. *Bernard ſer. 8. ſuper cant.*

When *Adam* ſinned, he blamed his Wife: and ſhe blamed God himſelfe, and we haue ſuckt the ſame milke. But remember thou, that God is not the cauſe of thy ſinne, but thy ſelfe. If thou ſmarteſt for thy faults, thanke thy abominable and wicked life, of which thou art the Cauſe: GOD the Auenger.

VERSE 20. *Nay, but O man who art thou that* replyeſt againſt God? Shall the thing formed, ſay to him that formed it* [b], *Why haſt thou made me thus?*

21. *Hath not the Potter* [c] *power ouer the Clay, of the ſame lumpe to make one veſſell vnto honor, and another vnto diſhonour.*

* Or anſwereſt againe, or diſputeſt with God.

[b] *Eſa. 45. 9.*

[c] *Jer. 8. 6. Wiſd. 15. 7.*

NOw followes the Anſwere to the Cauill, which is either perſonall to the Cauiller in theſe two Verſes, or reall to the Cauill, in the two next Verſes following.

In theſe two verſes, the ſawcineſſe of Cauillers is reproued, which appeared in that they ſubmit not themſelues as they ought to haue done, but out of their pride petulantly word it with their Creator, going about to bring the Decree of Gods

Gods Predeſtination, vnder the Rule of their blind and Carnall Reaſon, which is as poſſible as to gather vp all the Sea into a Nut-ſhell.

Here are two things. Firſt, a Reprehenſion. Secondly, an Amplification.

The Reprehenſion is in theſe words: *But, O man, what art thou that replyeſt againſt God?* Where wee haue 1. The fault. 2. The perſon reprehended. The fault is diſputing with, or replying againſt God. The perſon noted, in theſe words: *Thou, O Man.* Where is alſo couched a reaſon of the Reprehenſion, from the Nothingnes, and baſe condition of man, in reſpect of God. As if hee ſhould ſay; Thou, O Man, Thou piece of Clay; Thou Dirt of the ſtreet: What art thou, baſe vile wretch? Doeſt thou reply againſt God? *Paul* ſeemes to ſpeake in ſome heate, his affections and holy zeale being ſtirred, at the malapertnes of the Cauiller, as the words & Interrogations ſhew.

What art thou, O Man? Theſe words haue great weight, as *Anſelme* obſerues, and call man to the conſideration of himſelfe. A greater Abaſing could not be (ſaith *Chryſoſtome*) this making him of leſſe account, then if *Paul* had ſaid in plaine termes, that man had beene nothing, as *Dauid* ſaith, *What is man?* Compare a worme to vs, and vs to God, and there is more difference betweene vs and God, then betweene the baſeſt worme and vs.

This Reprehenſion is amplified by a ſimilitude; where we haue the ſimilitude, and the confirmation of it.

The Similitude is in the reſt of the 20. verſe. The Confirmation in the 21.

Shall the thing formed, ſay to him that formed it, Why haſt thou made me thus?

Shall the wood quarrell with the Carpenter? The Iron with the Smith? The Clay with the Potter? This laſt is *Pauls* Similitude, taken out of *Eſay* 45. 9. and by proportion teacheth, that Man is not to quarrell with God about his Predeſtination. *Shall the Pot ſay to the Potter, Why haſt thou made mee of this faſhion?* It is the worſt faſhion; A man without hands might haue made as good a one. Much leſſe may man which

is

is but a pot-ſheard, argue the caſe with God, complaining of his Decree. For there is more difference betweene vs and God, then betweene the Pot and the Potter, though an Emperour were the Potter, and the Pot neuer ſo baſe.

The force of this ſimilitude is confirmed, verſe 21. from the Right and Authoritie of the Potter ouer his Clay. Hath not the Potter power, that is, authoritie ouer the Clay, &c? ἐξουσία.

The reaſon is from the leſſe. The Clay may not expoſtulate with the Potter, hauing power of the ſame lumpe, to make one veſſel to Honour, and another to dis-honour. Much more hath GOD authoritie of the ſame damned and Apoſtaticall lumpe, to harden ſome, and to haue mercy on other ſome.

As therefore the Potter is not to bee reprehended in his doing; ſo neither GOD in his: who hath more authoritie and power ouer man, then the Potter ouer his Clay. The Potter made not his Clay, but both Clay and Potter are made by God. But God made man, and therefore his right is more.

In this Confirmation God is the Potter, Corrupt man the Clay. The veſſels of Honour the Elect, the veſſels to dis-honour, the Reprobate.

Here are two things ſoundly taught. Firſt, that as the Potter hath power ouer his Clay, ſo God hath more oue Man. Secondly, that as the Potter makes veſſels of honour and dishonour out of the ſame lump at his pleaſure, and is not bound to render a reaſon of his ſo doing to his Pots: So God is not vniuſt, though from among men of equall Corruption, hee chooſe ſome, and reprobate others. In thoſe he chooſeth, hee is exceeding good; and in thoſe he refuſeth, no way culpable, neither taking away any goodneſſe, nor adding any euill to the Reprobate; but of baſe ſtuffe (ſuch is man corrupted) he makes baſe veſſels, ſuch are the Reprobate.

Ob. Though the Pot may not plead againſt the Potter, yet the Potter hath no reaſon to be angry with his Pot, if it remaine no otherwiſe then he hath made it.

A. The Potter is not angry with his Pot for the faſhion in which he made it, but for the ſoyle which it hath gathered

ſince

since he made it. So if wee had remained as wee were at first created, God would not haue beene angry with vs: but wee are corrupted, and therefore he may iustly be offended.

Doctr. *Corrupt man, is not to dispute against God, about his Iudgements,* Iob 9.1,2,3. *So* Iob *acknowledgeth while he was himselfe; but being tyred with affliction, he forgate himselfe,* Chap. 23.3,4. *For which God sharply reproues him, though otherwaies a iust man.* Chap. 39.35. *Is this to learne to striue with the Almighty? He that reproues God, let him answere to it. Then* Iob *cryes* peccaui, *acknowledgeth his vilenes, craues pardon, and promiseth amendment,* verse 37,38.

Vse 1. If thou beest a Preacher, put on *Pauls* spirit: bee godly-bold, to reproue gain-sayers, and eat not the Word thou hast spoken from God, for the Calumniations of Cauillers, or to please any mortall wight.

Vse 2. Reuerence the secrets of God. Inquire not a reason of his doings, which thou canst not vnderstand; if thou couldst vnderstand it, thou shouldst much more vnderstand that thou hast no reason to complaine. Acknowledge that to bee iust which God doth.

There are many things which he hath not reuealed, search them not, much lesse censure them: Shall base subiects censure the doings of their Prince? or call Princes wicked and vniust? If wee dare not doe thus to mortall men, much lesse ought wee to the Immortall God.

God suffered the Gentiles about 2000. yeeres to walke in darknesse, and then he reueales to them the Gospell. What is the reason? Is there more merit in vs, then was in our Elders? No: Our Impiety is alike. Who is able to comprehend the reason? We see the thing, we vnderstand not the Cause.

Vide de hisce c.5. l.2. de voc. Gent. inter op. ra. Amb. tom.2. Againe, among the multitude of Infants which dye, some are elected, some reprobated. What is the Reason? If you say, Originall sinne: The whole number is guilty. If you consider personall Innocency: the whole Summe is without fault. Humane wisedome and righteousnesse findes not what to say, but diuine Grace findes whom to elect. The reason is hid, but the gift is manifest.

Some man liues ciuilly, yet for want of Christs righteousnes

is

is damned: some liue wickedly, euen almost to their very end, and then through Faith and short repentance are saued. This is not vnequall, because a secret, but therefore equall, because it is certaine that it is Gods iudgement. That which is by him decreed, we know not till it come to passe, & when it is come to passe, wee may not complaine of the Issue, because it is certaine that God ought not to haue done, otherwise then hee hath done. The hous-holder in the Gospel opposeth his power and authoritie to the complaint of the Cauiller: so the Power and Authoritie of God freeth him from all attaint of iniustice, specially in reprobating and electing corrupt men.

In these therefore, and the like secrets, say with *Dauid*; *I should haue beene dumbe, and not opened my mouth, because thou didst it.* Thou maist bee reproued for curious searching into things not reuealed, but for a sober study of things reuealed thou shalt neuer bee reproued: Things secret are for God, things reuealed for vs and our children for euer. Though thou attain not the reason of many things: yet labour to know whatsoeuer God hath reuealed, and giue not ouer such study, as a man which is graffing, giueth not ouer, because he vnderstandeth not the reason why the fruit followeth the Nature of the Impe, not of the Stocke. *Psal.* 39. 9. *Deut.* 29. 29.

God is compared to a Potter, we to Clay. God commanded *Ieremy* to goe to the house of the Potter, there must hee study a Sermon. The Potters Clay and wheele must bee his bookes. If wee will with *Ieremy* goe downe to the Potters house, we may learne many excellent things. *Vse.* 3. *Ier.* 18. 2.

1. Contentation. Some are poore, some deformed, some base, &c. These when they look vpon others which are, wise, Noble, comely, beautifull: They vsually say with discontent, God might haue made me as they are. But goe then to the Potters house, who makes Pots of all fashions, & for all vses, and they complaine not. Hath not the Potter power ouer the Clay? and hath not God much more ouer vs? Labour for Faith and Repentance; these graces will make amends for all other defects. In vnseasonable weather, in violence of fire, and other calamities, many say, O what a hard case is this! But thou, O man, goe to the Potters house, and learne to let

God

God alone with gouerning the earth: and howsoeuer things
1.Sam.3.18. fall crosse, with *Ely, say, It is the Lord, let him doe what seemeth him good.* And with *Mauritius*, remember that of *Dauid*: *Righteous art thou, O Lord, and iust are thy Iudgements.*

2. Consolation. God is as the Potter, and wee are the clay in fashioning vpon the wheele: as the Potter doth not roughly handle his clay: so God hath a tender care ouer vs: as the Potter knowes his Pot can endure but a little knocke, and handles it thereafter; so God knowes whereof wee be made,
Psal.103.14. he remembers we are but dust, and pities vs.

3. Humilitie. Dust and Ashes, and Clay, why art thou proud? Why spendest thou so much time in painting, powdring, pranking thy body? Thou deckest but a piece of Dyrt. But it may be thou excellest other in fashion or vse. Yet thou art not of the same metall, thou art clay. Remember that a Potsheard ouerlaid with siluer, is a potsheard; and gilded clay is clay: be not proud, If any extraordinary thing bee in thee aboue others, it is not of thee which art but clay, but of the Grace of the Potter.

4. The feare of God. For he can make or marre vs at his
Psal.2. pleasure. He hath a Rod of Iron, wherewith he breaketh the wicked, as a Potters vessell. O that our profane wretches, who wallow in whoredomes, drunkennesse, vomiting, blasphemies, and poysoning the very earth with their abominations! O that they would consider, that they are in the hands of God, as the pot in the hand of the Potter! How easily can hee breake them in pieces, and stampe them to powder? Bee wise now therefore, yee wicked. Can the earthen Pot abide the stroke of an Iron Rod? or a mortall sinfull man, the vengeance of an Angry God? The Potter dasheth against the wall the Clay that will not bee fashioned: So what should God doe with thee, if thou wilt not bee fashioned by the ministerie of the Word, but throw thee into the bottome of hell?

As therefore thou seest the Clay to follow the Potters hand, and to receiue a fashion, according to the guiding of his hand: so be thou flexible and pliant vnder the meanes appointed for thy fashioning, that thou maist be a vessell of honour.

Verse

VERSE 22. *What if God, willing to ſhew his wrath, and to make his power known, indured with long ſuffering the veſſels of wrath* [a] *fitted to deſtruction,*

23. *And that he might make knowne the riches of his glory, on the veſſels of glory, which he had afore prepared vnto glory?*

[a] Or made vp.

IN theſe Verſes is a reall anſwere to the obiection, which was this. If Gods Will bee the cauſe of hardening, then (ſaith the Cauiller) I would ſee, how God can iuſtly puniſh me, if in proceſſe of time I obey him not.

Pauls anſwere is from the manner of Gods dealing, namely, that he may iuſtly puniſh, becauſe he ſuffers them with long patience, not only giuing them ſpace to repent, if they can or will, but alſo affording them many outward helps which he is not bound to doe.

And becauſe they might obiect, that if God would giue them grace, they alſo would obey; and vvhy did not God deſtroy man, hauing ſinned, and create him anew without ſinne?

Paul tels them that God could giue them grace, or haue created man anew, but it is his pleaſure to ſuffer wicked men with much patience, that hee may make known his power and wrath vpon the wicked, and ſo declare the riches of his mercy on the Elect. And what hath any to doe with it, if God would haue it ſo, who doth all things?

Here is a *Reticentia*, whereby ſomething is to be ſupplyed. If God will, what is that to thee? or what canſt thou ſay againſt it?

For the meaning, this is to be remembred, that principally theſe two verſes ſpeake of Reprobates, and what is ſpoken of the Elect, is ſpoken by occaſion.

Here are two things. 1. A deſcription of the Reprobates and the Elect. 2. That which is ſpoken of Reprobates.

Reprobates are Veſſels of wrath prepared to deſtruction. The Elect are Veſſels of mercy, which God hath prepared to Glory.

In theſe deſcriptions are two things. 1. The Parts. 2. The Amplification. The Parts are two. 1. The *Genus*. 2. The Difference.

The *Genus* in both: They are Veſſels. The forme on the part of the Reprobates, they are Veſſels of wrath: On the part of the Elect. They are Veſſels of Mercy.

The Amplification on the part of the Reprobates: *They are veſſels prepared to deſtruction.* Of the other: *They are veſſels which God hath prepared to Glory.*

Veſſels: The word in the Originall, ſignifieth not onely a Veſſell by the hollowneſſe capable to receiue and containe things, but an Inſtrument or any Vtenſil, as all the miniſtring veſſels in the Tabernacle, as Fire-pans, Tongs, Beſomes, &c. are called in the Hebrewes by the word here vſed: ſo alſo are called the furniture of a horſe and warlike munitions: and the tackling of a Ship is called by a word like vnto it. Now it may be tranſlated an Inſtrument; but more fitly and fully a Veſſell, ſuch as we vſe to containe things liquid or dry. So that the Reprobates and Elect, are veſſels, vpon whom God powreth Wrath and Mercy, as we powre Water into a Veſſell.

Heb.9.21. σκευη τῆ λατρ. *Act.27.10.*

A Veſſell in Scripture is applied two wayes. To the body alone; or to the whole Man: and ſo in three reſpects. 1. Of Sexe, of Office, of Eſtate, and ſo in this place.

1.Theſ.4.4. 1.Pet.3.7. Act.9.15.

There are two things in which the Elect and Reprobate are alike. Firſt, they are both Veſſels of the ſame lumpe. Secondly, they ſerue both for one generall vſe, that is, for Gods glory.

Their mayne difference is, that the Reprobates are Veſſels of Wrath vnto Damnation: The Elect, veſſels of Mercy vnto Saluation, and both for the glory of God.

A veſſell of Wrath is ſuch a one vpon whom God will ſhew no mercy, but will bee angry with him for his ſinne, leaue him in it, and at laſt take vengeance on him for it. A veſſell of Mercy, ſuch a one vpon whom God purpoſeth to ſhew mercy, in forgiuing his ſinne, bringing him out of it, and vnto ſaluation.

Here care muſt be had of diſtinguiſhing ſome like phraſes, as a Veſſell of Wrath, and a child of Wrath. Theſe differ. A child

child of wrath may bee a veſſell of Mercy, but a veſſell of Wrath cannot. As *Paul* and the Elect Epheſians are by Nature the children of Wrath, as well as others. A child of wrath notes our corrupt eſtate. A veſſell of wrath the Deſtination of ſuch a one to damnation. But a child of Diſobedience and a veſſel of Wrath, are all one. *Epheſ.* 2. 3.

Prepare to deſtruction: and which God hath prepared to glory.

In both theſe are two things. Firſt, the Action, Secondly, the End. The End both of the Reprobate and Elect, not the end of election, and reprobation. For the end of Gods Decree in both, is Gods glory, but the end of the veſſels decreed, is their honour or dishonour.

The Reprobate are prepared: but God hath prepared the Elect. This diuerſity of ſpeaking is not without great weight. The Reprobate are prepared or fitted. By whom? Doubtleſſe by God: but yet the Participle Paſſiue, here vſed, and not of the Elect, notes that all the preparation of the Elect vnto glory, is of God: of the Reprobate to deſtruction, is both of God and of themſelues. Of themſelues being *apta*, fit, of God, being *aptata*, fitted to deſtruction, for that prauity in them, whereby they are fit to be deſtroyed.

To deſtruction: Not as it is the miſery of the Creature, but the way to glorifie the Creator.

Both the Elect and Reprobate are Gods Veſſels. The Elect prepared to glory, the Reprobate to deſtruction: That they are veſſels is proued, 2. Tim. 2. 20. *that they are prepared as aforeſaid,* 1. Theſ. 5 9. *Doctr.*

There is great difference betweene the Elect and Reprobate; both in their vſe and end; and hereby appeares the happineſſe of the Elect, and the miſery of the Reprobate. *Vſe* 1.

1. For vſe: The Elect are for Mercy, the Reprobate for Wrath. When God pleaſeth to ſhew mercy, the Elect are brought forth. When Wrath, then the Reprobate, who are the proper ſubiect of Wrath, as the Elect are of Mercy.

As the houſe-holder hath diuers veſſels, ſome for baſe vſes, and ſome for the vſe of his Table, and he vſeth not the baſe veſſels at his Table: ſo God will for nothing but for venge-

ance vse the Reprobate. And as the Apothecarie hath diuers boxes and pots, in some of which hee putteth nothing but Cordials, in other nothing but poysons, and things of the like dangerous nature, and carefully distinguisheth them: So doth God with the Elect and Reprobate. Also as a Carpenter hath some coorse tooles which he vseth about stones and grauell, about which he vseth not his choyse tooles: so if God hath a base worke to effect, he hath a Reprobate, if a more honourable, he vsually hath one of his Elect at hand. If Christ bee to bee crucified, hee will not vse the Virgin *Mary* or such choise pieces; but a *Iudas*, a *Pilate*, a *Caiphas*, and such like.

We preach Mercy: if thou be a Reprobate, it is not meant to thee. We preach Wrath: if thou be an Elect, this is not meant to thee, but to the Reprobate. It may bee, that when mercy is preaching and powring downe, the Reprobate lookes after it, and thinkes to haue it; but hee deceiues himselfe. When a Father is cutting bread among his Children, their little eyes are vpon euery piece that is cut: It may be also the dogge stands by (Reprobates may not grudge the comparison, whose state is worse then the dogs.) The dogge it may be stands by, and gapes for the bread: but the Father giues the bread to the children: he giues to the dogge also, but it is a cudgell or whip, and spurnes him from him. So Mercy is the childrens bread, it hangs not for the Reprobates tooth.

2. There is great difference also betweene the Elect and Reprobate in regard of their end. The Elect shall bee saued, the Reprobate assuredly damned. Sometimes he vseth the Reprobates as a rodde, to chastise his children, but when hee hath serued his pleasure by them, he deales with them as he did with the King of *Assur*, he throwes them into the fire. *Esay* 10.5.12.

God vseth them, who cannot but vse them well, and they doe no more but what he hath appointed; and when they haue done according to his secret appointment, they shall be damned, for not obeying his reuealed appointment. Yea, he will make that which they doe against his will, to serue his owne will and our good.

Iudas

Iudas is sicke of Couetousnesse, so that he will do any thing for lucre: God will make the couetousnesse of *Iudas* serue for his glory, and the eternall safety of his Elect.

The Reprobates are prepared and fitted for destruction: not simply onely for Gods pleasure, but also for their own desert; for if they deserued it not, it would be his pleasure to saue them. *Vse 2.*

God prepares the Elect for glory. He saues none, but hee prepares them by sanctification, and so makes them fit to bee saued. The Elect doe not by and by from a corrupt estate goe to a glorified: but a fitting and holy preparation comes betweene. If a man haue a garment, he will haue it fit before he weare it, so God will haue vs cast into new mould, that we may be fit for heauen before we come there. If thou liuest in drunkennesse, whoredome, pride, &c. These things make thee fit for hell, but as for heauen, being such, thou art sure neuer to come there. *Vse. 3.*

An Elect and Reprobate are discerned, not by their matter; for they are both vessels of the same lumpe; but by their vse. Looke therefore what is within: what doth God put into thee? Is there any of the heauenly liquor in thee, as Faith, Repentance, loue to the Word? Is Christ there with his merits? Those which haue these rich graces in them, are vessels of honour. But if there be nothing in thee but Infidelity, Pride, Hypocrisie, Couetousnesse, &c. and they continue, without questioning, thou art a vessel of dishonour. *Vse 4.*

It may easily bee knowne what we haue within: for as a Pomander if you chafe it, yeelds a comfortable smell; and *Assafetida*, or the like strong thing if it be rubbed offends; so deale with one truely godly, and thou shalt heare nothing but sauory and gracious speeches; the opening of his mouth will be as the opening of a Box of sweet Ointment: thou shalt also haue none but conscionable dealing at his hands. But deale with a wicked man, vncalled, and he will some way or other, by euill words or deedes, discouer the carrion-like corruption of his heart.

Now followes the second part of these two verses, which is the consideration of that which is spoken of the Repro-

bates; which is, that he suffereth them with long patience, &c. Where we haue the Act: He suffers them. He doth not make an end of them at once, but suffers them. Secondly, the end: Which is to be conceiued in a double respect. First, of the Reprobates, to shew his power and wrath vpon them. Secondly, of the Elect: that so the riches of his mercy and glory toward the Elect, might more famously appeare.

VERSE 22. *Indured with long-suffering the vessels of Wrath.*

IN these words is contained the Act we spake of: which is induring: amplified two wayes. First, by the manner, with *long-suffering*. Secondly, by the obiect, *The vessels of Wrath.*

Long-suffering is a dilation of reuenge, though we be prouoked. Though the Greeke word be here translated long-suffering, yet properly God cannot suffer: for all things are actiue in God: and whatsoeuer suffers, or is patient, failes either in the essence, faculty, or Energie. The word here vsed, is hard to be translated into our Tongue, we borrow from the Latines to expresse it in one word, by Longanimity. Between which Longanimity, and patience, *Chrysostome* obserues this difference: Longanimity is towards them of whom we can, Patience toward them of whom we cannot be reuenged. So also *Augustine*: Patience is said of God, not that he suffers any euill, but because he expects sinners to conuersion.

Chrysost. hom. 2. in Epist. Ad Colos.

Aug. l. de Pati.

Doctr. *God is patient towards sinners, euen Reprobates,* Ioel 2. 13. Romans 2. 4. 2. Pet. 3. 9. *He endured* Cain *a long time, suffred him to liue to build Cities, to beget Children. So he suffered* Saul, Iudas, &c.

Vse. 1. Be thou patient after the example of thy heauenly Father; whose child how art thou, if thou sufferest not, but repayest iniuries? *Socrates*, a Heathen Philosopher, would willingly neither suffer, nor doe no wrong: but if he must chuse one, he would rather chuse to suffer, then to doe. But what speake we of Heathen, when we haue God himselfe patient toward Reprobates?

Say not, I will recompence euill. God himselfe yet beares with

with a number of hell-hounds, Reprobates. Christ is not yet reuenged, nor the blood of the Saints. Wilt thou be moued at a crosse-word, and thirst after Reuenge? It may be sweet to the flesh, but it is hatefull to God. If thou hast put vp wrong once or twice, thou thinkest thy selfe worthy to be chronicled, as a rare example of Patience. How many thousand times hast thou prouoked God, and yet he forbeares thee? Doe thou likewise toward thy neighbour. Remember the Parable of the mercilesse Debter. Giue the Pardon thou asketst: Forgiue, that thou mayst be forgiuen. When thou canst so bridle thy affections, that being prouoked, and in thy power to reuenge; and yet for conscience towards God thou forbearest, thinke thou hast profited. That argues true Noblenesse. *Mat.18.* *Posse & nolle, Nobile.*

For God to beare with his children which prouoke him, is much: but to suffer his enemies, who seeke not his fauour, and are the worse because they are forborne; to suffer a drunkard, whoremonger, &c. to liue long, and to haue great meanes, and to hold his hands, must argue an Infinite perfection. *Vse.2.*

Alas, what had become of the best of vs, if there were not such Longanimity [a] in God? VVe had not liued to reade these things. God might haue taken vs away in our sinnes; if hee had called vs out of the world, some ten or twenty yeeres agoe, before we had repented, how should we haue done? If he had vsed Martiall law to *Manasses*, *Paul*, *Mary Magdalen*, they had not shined now to the comfort of sinners: He suffered the ill manners (the word is significant [b]) of the Israelites forty yeeres in the Wildernesse. Consider thou which readest, how long he hath suffered thee: let it moue thee to repentance, and to praise his patience. *μακροθυμία.* *ἐπεφόρησεν.* *Act.13.18.*

Here is comfort for poore sinners: God is patient toward Reprobates, much more will he be toward the Elect. Hee which long forbeares Tyrants, Drunkards, Enemies: will he be hasty & inexorable toward his children? If he spare them which neuer grieue for their sinnes, neuer regard his Word, will he not much more spare them which repent that they haue offended him, which tremble at his Word, and seeke *Vse.3.*

his fauour? If the Reprobate fare so well, much more will hee abound to vs, in all riches of Grace and Consolation.

VERSE 22. *To shew his wrath, and make his power knowne.*

THe end of Gods Longanimity in regard of the Reprobates, is (according to these words) to declare his powerfull wrath in their condemnation.

In these words we will first consider certaine things here attributed to God, and then the matter it selfe in them contained.

There are two things attributed to God here, 1. Anger or Wrath: and 2. Power. For the first, Anger or Wrath is defined by Philosophers, to be a desire of reuenge with griefe and perturbation, through the boyling of the bloud about the heart. It is called of the Hebrues, *Aph*, because it discouers it selfe in the dilating and contracting of the nosethrills. Thus is it in vs. Such a thing is in God, but not with perturbation; for God is not subiect to passion. As God doth not repent as man doth, yet repentance is attributed vnto him: so also may it be said of Anger. As repentance is in GOD without griefe or error: so vvrath, without passion or perturbation.

God is said to repent, when he changeth that which is done, and to be angry, when he punisheth that which is ill done; not being indeede angry, but seeming so to them which suffer. For as a man in his angry moode, woundeth and killeth; so when God punisheth, he is said to be angry: Anger noting in God, not an affection, but an effect of some diuine perfection: namely, his vindicatiue iustice.

ἀνθρωποπαθῶς. Θεοπρεπῶς.

Anger is attributed to God after the manner of men [a], but it must be conceiued after the manner of God [b]. For God doth that in his holy and quiet iudgement, which we doe in fury and rage. As there is difference between an Enemies cutting off a limbe, and a Surgeons: So God as a Surgeon, without any passion, cuts off, that is, punisheth euill men. As when we speake to children, we lisp as children [c], so the Spirit speakes to vs of God, in termes sutable to our capacity: calling his iustice,

Quotiens barbaros alloquimur illorum lingua vtimur & cum pueris. liquid dicere volumus eo.

iustice, wrath, to make vs afraid to sinne.

The Scriptures describe God angry with sinners, Exod. 32. 12. Numb. 11. 1. Psal. 7. 6.

Feare to offend God, for hee can be angry; and when angry, who knowes the power of his wrath [b]? As his grace is incomprehensible toward his children: so is his anger toward his enemies. Wee desire his Grace, let vs eschew his Anger. *Lord rebuke me not in thy wrath*, saith *Dauid* [c]: praying more against that, then against bodily sicknes. Gods frown is worse then any punishment, yea, then hell torments. *If his wrath be kindled, yea but a very little, blessed are all they that trust in him* [d]. *Do they prouoke me to anger, and not themselues to their owne confusion*, saith the Lord [e]? For if the frowne of a Prince bee the death of the subiect [f], much more the frowne of God: who in very deed cannot frowne as man: but if any thing could make him frowne, sinne would doe it, it is so hatefull to him.

vii more ballast: mus, &c. Euthy. in Psal. 6.

Doctr.

Vse 1.

[b] *Psal. 90. 1.*

[c] *Psal. 6. 1.*

[d] *Psal. 2. vlt.*

[e] *Iere. 7. 19.*

[f] *Prou. 20. 2.*

As Anger, so Power is attributed to God: but Anger improperly, this properly. It is alwayes actiue in God. In him is *principium agendi*, not *patiendi*, to doe, but not to suffer: for this argues defect, as was said before.

This power is Almightinesse; and it is absolute or ordinate. By the first he is able to doe all he will, and more then he actually doth will: for as there is in God a knowledge of things which neuer were or shall bee, so is there Ability to do that, which hee neuer will shall be done. Hee can raise vp of stones children to *Abraham*, and giue Christ more then 12. legions of Angels: but we neuer reade he did so.

By the second, he can do all he will, notwithstanding all opposition, and that in an instant.

Q. Can God doe all things?

A. It is a shamefull question for the Creature to mooue of the Creator. Some things are impossible to God, because he is God: of which a pious [g] obseruer of Gods Maiestie would haue vs not to say, God cannot do them, but, they cannot be done.

[g] *Aquin.*

Those things are impossible, which any wayes imply a contradiction: as a thing to bee, and not to be at the same time: for this is to make those things which are true, in the same re-

spect

spect that they are true, to be false g. So God cannot ly, or dy, not for want of strength, but because he wants no strength; for these are works of weakenes, not of power. In these, the affirmation hath the force of a Negation, according to the thing.

g *Audēter loquar Cū omnia possit Deus, suscitare virginē non potest, post ruinam. Hieron in ep. ad Eusta. de verg Quisquis dicit, Si omnipotens est Deus, faciat vt quæ facta sunt, facta nō fuerint: non videt hoc se dicere, faciat vt quæ vera sunt, eo ipso quo vera sunt, falsa sint. Aug. lib. 26. cont. Faust. ca. 5.*

Doct. *There is in God an infinite power to doe what hee will.* Luke 1.31. Math. 19. 28. He is called Almighty, 2. Corin. 6.18.

Vse. This Doctrine is like the cloud, which was light to *Israel*, but darkenesse to *Pharaoh* and his host.

If thou belongest to the Israel of God, remember God is Almighty. Many promise more then they can performe: God can giue being to all his promises. Pray with boldnesse, trust on him with boldnesse, what soeuer thy owne reason, or the world obiect. He is able to giue and to maintaine his gifts, that thou mayst persеuere.

2. *Tim.* 1.12. I know in whom I haue beleeued, saith *Paul*; In whom, *Paul*? in him who is able to keepe my soule, saith he. With

Iohn. 10.29. this Christ comforts his sheepe: My Father is stronger then all, and none can take them out of my Fathers hand. If thou beest profane, remember that God is able to make good all his Threatnings. Doth it not affright thee to consider? Doth

Vana sine viribus ira. it not make thy heart to shake? Anger without power is in vaine; but God hath anger and power. O humble thy selfe to this Almighty Iudge of the world, who infinitely hates and is offended with sinne, and hath infinite power to execute his vengeance and displeasure vpon sinners. Let all the ends of the earth feare him; so doth our blessed Sauiour admonish;

Math. 10.28. *Feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in Hell.*

The matter it selfe in this end, is, that God lets wicked men alone, and suffers them to haue a being here, which are not worthy to tread vpon the earth, that all the world may take knowledge of his anger against sinne, and of his power to execute the same.

Doctr. *God suffers Reprobates for the manifestation of his wrath and power: for this he suffered the Amorites many hundred yeeres,* Gen. 15.13.

15.13,16. *To this purpose also is there a speech vttered by our Sauior to the Scribes and Pharises, & the rest of the Iewes, me thinks it is a fearefull one,* Mat. 23.32. *Fulfill yee the measure of your fathers iniquity. They were monstrously wicked, yet he bids them go on to fulfill their measure. Why? that they may be made examples, and that the world may ring of his iudgements which he will bring vpon them, for all the blond which was shed vpon the earth, from the blond of* Abel, *to the blond of* Zachary, *verse* 35.

There is no Iniustice in the Reprobation of men; because they deserue it, and it serues to the setting forth of Gods glory, and for the getting himselfe a name. It is most necessary that the Iustice and Power of God should bee knowne: but without the Decree of Reprobation, and Execution thereof we could not so well know them. A man may know the sweetnesse of honey, by reading and by report: but a fuller knowledge is attained by taste. So wee may know the Iustice and power of GOD by his Word: but when we see examples of these, this experimentall knowledge is farre more excellent. *Vse* 1.

Many times we see a wicked notorious wretch to bee aduanced, to liue long, to prosper, and to enioy an ouerflowing cup of outward blessings: while Gods children (a great deale better men,) are poore, despised, and crossed on euery hand. This is a sore tentation. This is the Atheists Argument: If there be a God, or a prouidence: Why doe his enemies prosper? Why doth he not blesse his owne? This posed *Dauid*, and troubled *Ieremy*. But they and wee are taught that God heapes good things on wicked men, not that hee likes their courses, or had giuen ouer the gouerning of the world, but to make them the more pregnant examples of his wrath and power: and that his children are afflicted here, that they may be prepared for the glory to come. *Vse* 2. *Psal.* 73. *Ier.* 12.

Grieue not then, nor grudge at bad mens thrift: it is conuenient: nay, it must be so. These things are but preparatiues to their greater iudgement. But alas, wicked men thinke not so: they say, Let the Preacher say his minde: I am sure, whatsoeuer I am, I thriue, I prosper, I haue good crops, &c. O, they know not, that they are as Oxen fatted for the slaughter. If

thou

thou beest rich, thou thinkest thy selfe happy, though a wicked man: but thou shalt pay deare for allone Day, when *Dines* will wish he had beene *Lazarus*: Nay, for the hope of that Day, the poorest man that feareth God, will not euen Now change states with the richest vpon earth: For *Mary* hath chosen the better part.

Luke 10.42.

Further, if thou maruellest at the great power and pompe of the Turk, who wastes Gods inheritance, filling the places of the Apostles chiefest labours with detestable doctrines; or at the pride of the Pope, who playes the Diuell, in burning and raging against the Saints: Remember there is a Day comming, wherein they shall be made examples; and that God will get himselfe a name, glorious and magnificent in their destruction, fore-prophesied in the Reuelation.

Rev. 17.

Vse 3.

Sinne not in hope of Impunity, which if it bee long, is a strong inticement to offend: For GOD is patient, not that thou shalt quite escape, but that thou maist bee made an example. Because sentence is not speedily executed, vngodly men take courage to offend: But though a sinner doe euill, and liue long, yet it shall not bee well with him in the end. The Drunkard or vncleane person, &c. offend once, and feele no Iudgement, yea, a second and a third time, and God takes them not in hand: Now they thinke God sees not, hath forgotten, and will neuer marke. Ah, Fooles, which consider not that the more they sinne, and are not punished, the more their reckoning increaseth.

Eccles. 8.11, 12, 13.

They deale with God, as the Birds with a Scar-crow, at first it makes them afrayd, but seeing it not to stirre, at length they come neere it, and light and sit vpon it. So at first, the wickedest man is afrayd to offend, but through impunity he hardens himselfe to commit iniquity. But though God hath woollen feet, yet he hath Iron hands. He spares them, to haue the greater stroke at them. All this while, hee is whetting his sword, and euery sinne makes it the sharper: he is preparing deadly Arrowes, and is long in drawing his Bow, because he means to haue a speeding shoote.

The old World is an example, so is Sodome, yea Ierusalem, famous Ierusalem is an example of this. There was neuer any place

place ſo abounded with bleſſings as Ieruſalem; (our vnthankfull England excepted.) How long did God ſpare! How often did he forwarne? and when nothing would ſerue, how was his patience turned to fury! and her mercy into iudgement! Not a ſtone vpon a ſtone! Her riuers flowing with milke and honey, turned into bloud! The ſuruiuing Inhabitants and their poſterity, vagabonds, diſperſed this 1600. yeere, ouer the face of the earth. Let England, ſo long ſpared, ſo greatly bleſſed, looke to it; yea, let euery one looke to it. This is a time of patience, without wrath. There is a day comming of wrath without patience: Let the patience of God moue thee to Repentance.

VERSE 23. *And that hee might make knowne the riches of his glory, on the veſſels of mercy.*

HEre is the end of Gods ſhewing his wrath and power on the Reprobates, after his long enduring them; namely, that he might ſhew the riches of his glory on the Elect. Contraries illuſtrate each other, being laid together: So theſe things by comparing: not that Gods Iuſtice and Mercy are contrary one to the other: but that their effects in contrary ſubiects, are after a contrary manner. *Contraria iuxta ſe poſita magis illuceſcunt.*

There is no difference between the diuine attributes, but only rationall, in regard of our conceit; which difference alſo ceaſeth, when the operation of our vnderſtanding ceaſeth. For as it is the ſame Sunne which hardeneth the Clay, and ſoftneth the Waxe: So it is the ſame will in GOD, which ſheweth mercy on the Elect, and Iuſtice on the Reprobate.

God maketh the Reprobate drinke off the very dregges of his wrath, that the reliſh of his immeaſurable goodneſſe might by compariſon be the ſweeter to the Elect.

And that: this Particle (*And*) is not in ſome Copies, and the Ancient read it not, and indeed without it, the ſence appeares the more plainely: but being in very approued Copies, it would be here taken (as often it is) for, Euen.

The riches of his glory. Glory is that wherby God appeares to

to be glorious, and is to be glorified.

Now he appeares glorious by the effects of his goodnesse and power, whereby he is willing and able to saue. The Interpreters for the most part, here interpret it, of his mercy: but I thinke, Gods power also to be vnderstood: and so the opposition is notable. His mercy to his wrath, and his power in shewing mercy, to his power in executing wrath. As Glory is sometimes put for Mercy: so sometimes for power.

Rom.3.23. *Rom.6.4.*

The riches of his glory. This is an Hebraisme, where Glory is not the addition, but riches, noting (as vsually) abundance. So we say a man rich in plate, land, &c. which hath store of these things. That he might shew his most rich and abundant glory.

Doctr. *The wrath shewed on the Reprobates, doth amplifie and commend the mercy to the Elect. Gods saving* Noah, *and drowning the world, made his mercy to* Noah *the more conspicuous. The plaguing of Ægypt, and sparing the Israelites, by comparison, the more setteth forth the goodnesse of God to the Israelites. So also the drowning of* Pharaoh *and his hoast: and their deliverance noted,* Exod. 14. 30, 31.

Vse.1. Here are two comforts.

First, the riches of glory laid vp for the Elect, comforteth against our present baseneſſe, and disgrace put vpon vs by the world.

Secondly, we haue friends here: but many times we faile of their helpe: either for want of loue in them, or for want of power: But God wants neither: nay, hee is infinite in both. He hath riches of glory. Whatsoeuer thou wanteſt, as Faith, Repentance, &c. Aske, and thou shalt haue. That Fountaine can neuer be drawne dry.

Learne Humility. For thou didſt neuer earne or purchase the happineſſe thou haſt and shalt haue: and that there should be such difference between thee and a Reprobate, it comes from the riches of Gods glory.

It is not a little thing or ordinary, which God giues his Elect, but riches of Glory: the pledge of it here in Faith and Sanctification, the perfection of it hereafter. To bring vs to this estate, and to make vs capable of such glory, cost the treasure

treaſure euen of heauen: the richeſt Iewell there, euen Chriſt Ieſus was pawned for it. Forget not to be thankefull: And that thou maiſt ſo much the more doe it: Compare thy eſtate with the eſtate of a Reprobate, thou wert in the ſame condemnation. Conſider the torments to which the Reprobate, and the riches of Glory to which thou art reſerued.

How doth God deale with vs, as though we were Princes children, who indeed are beggers brats! Hee takes a Reprobate, and ſcourgeth him with Scorpions, to fray thee from ſin, and to ſhew thee his loue. When thou feeleſt thy ſelfe dull to praiſe God; conſider how God hath diſcerned thee from the Reprobates, then whom, in thy ſelfe thou art not better ſo much as a hayre.

If God had ſaued all, it had beene an Infinite mercy, and an Infinite cauſe to praiſe him: but Now ſeeing many are damned, to them which are ſaued, it is the more cauſe of thanksgiuing. The Sunne is glorious and beautifull: but if the Moone and euery Starre had as much brightnes, it would not be ſo admired. So this makes the mercy of GOD to the Elect ſo much the more admirable, by compariſon of his wrath on the Reprobate. On the contrary, it is augmentation of torment to the Reprobate; to ſee how God vſeth his Elect, to heare how graciouſly Chriſt ſpeakes to them: Come ye bleſſed: to behold Them going triumphing to heauen, and themſelues thruſt downe with the Diuell to hell. To ſee what they loſe ſhall more torment them, then that which they feele. This ſhall euen cut them to the heart, as may by proportion be gathered out of the Goſpell: *There ſhall bee weeping and gnaſhing of teeth* (ſaith Chriſt to the Reprobate Iewes) when yee ſhall ſee the Elect in the Kingdome of heauen, and your ſelues thruſt out. Luke 13.28.

Apply this to all occaſions of mercy to thy ſelfe, which thou obſerueſt others to want. Wouldſt thou be ſtirred vp to praiſe God for our long peace? Compare England with France, & the Low-Countryes; this will doe it. Wouldſt thou for the Goſpell be prouoked to thankefulnes? Conſider their miſery that liue in Turky, or vnder the darkneſſe of Popery.

Thou haſt riches, vnderſtanding, health, the vſe of thy limbs,

limbs,&c. When thou ſeeſt a man Lunatique, or a poore lame cripple begging a penny of thee; Remember that God offereth him to thee, not onely that thou ſhouldeſt be compaſſionate to relieue him: but alſo to make him thy glaſſe to behold the mercy of God to thy ſelfe; who could haue put him into thy eſtate, and thee into his. Be from hence thankefull, leſt God caſt thee into ſuch an eſtate (for he can doe it) that ſo by a hard compariſon thou maiſt learne to be more ſenſible of his goodnes, which thou haſt receiued. Thus did God declare to Ieruſalem by his Prophet, that they ſhould ſerue
2. *Chron.* 12. 1. *Shiſhak*, that they might ſee the difference of his ſeruice, and of the Kingdomes of the earth. Conſider wiſely, and be thankfull.

VERSE 24. *Euen vs whom he hath called, not of the Iewes only, but alſo of the Gentiles.*

HItherto hath been ſhewed, that the promiſe was neuer made nor meant to the only carnall ſeede of *Abraham*: Now followes the other part of *Pauls* Anſwer, that it is made to the Elect of all Nations. And he falls into it from the occaſion of that which is *verſe* 23. deliuered of the veſſels of mercy and glory. For in this verſe he ſhewes who they be, and by conſequence who are *Abrahams* ſeede, to whom belong the promiſes; and that by an effect of election, which is Calling. This calling is enlarged by a diſtribution of the Subiect, *viz.* Iewes and Gentiles.

The Argument or ſumme of the words is: That the ſeede to whome the promiſes pertaine, are the Elect, which are not the Iewes only; but the Gentiles alſo: nor all the Iewes, but only the Elect. The firſt is approued, *verſe* 25, 26. The laſt, *verſe* 27, 28, 29. Then followes a collection from theſe things, *verſe* 30, to the end of the Chapter. Euen vs whom he hath called: Calling is an action of Gods loue, wherby he calleth men to ſaluation. It is two-fold.

1. Outward, when we heare the Word preached with the eare of the body.

2. Inward, when God bends the heart to beleeue the promiſe

miſe offered, and ſwayeth the whole man to obedience. This is here meant; not of the Iewes only, but alſo of the Gentiles: Not all the Iewes, nor all the Gentiles; but of the Iewes and Gentiles: the Præpoſition being partitiue: ſome ſingulars of both. *Pareus.*

They which are effectually called, are elect veſſels of glory: for the execution of the decree of election begins in Calling, Rom. 8.30 Tit. 1. 1. Ioh. 10. 16. Acts 13. 48. *Doctr.*

In time paſt they ſang: *God is knowne in Iewry, his name is great in Iſrael; at Salem is his Tabernacle, and his dwelling a Sion.* Then were the Prophets bold to ſay: Powre out thy wrath vpon the Gentiles: Yea, wee were as dogges: But now he that is the glory of Iſrael, is the light alſo of the Gentiles. *Peter* could not vnderſtand this without a viſion. The Iew, the elder brother, could not endure his younger bretheren to be entertained: but they had no reaſon for it; for neither did we grutch their glory, neither doth our admittance, but their owne infidelity exclude them from God. Truth it is, that in all times of the Iewes excellency, ſome few of the Gentiles were receiued into the fellowſhip of the promiſes, as *Iob, Iethro, Ruth*, &c. for the ſaluation of ſome, and for a witneſſe vnto all: but now, the multitude of the Gentiles receiue the Goſpell. *Vſe 1.* *Pſal. 76. 1. 2.* *Pſal. 79. 6.* *Ieremi. 10. 25.* *Luke 2. 32.* *Acts 10.* *Vt quibuſdam eſſet in remedium, omnibus in teſtimonium. Amb. de vec. Gen.*

Whether Iew or Gentile, ſuch as are called are the elect of God. It is not the hauing, or wanting of the prerogatiue of Nation, Sexe, Condition, &c. that makes or mars. In Chriſt, ſaith *Paul*, (not in a Chriſtian Common-wealth) is neyther Iewe nor Gentile, &c. But all, rich, poore, maſters, ſeruants, Iewes, Gentiles, haue an equall right in Chriſt: vvhich I thinke was ſhadowed, Exod. 30. 15. Where the rich ſhall not paſſe, nor the poore diminiſh. *Galat. 3. 28.*

Art thou rich? if thou beeſt not effectually called, thou ſhalt bee damned: Art thou poore? If thou beeſt effectually called, thou art rich. A poore man wanting grace, is twice miſerable: and a rich man beleeuing, hath a double portion. *Nero dicat ideo vocauit me deus, quia colui eum. Quomodo, coles, ſi non vocaris. Aug.*

There is nothing in vs which is the cauſe of effectuall calling: He calleth vs. Good deſires and thoughts, &c. follow

calling, as calling followes Election, and Election the mercy of God.

Wee are the ſubiect of Calling; but power to obey the Calling of God we haue not, till God hath created it in vs. As water, being by nature cold, may be made hot, and yet it hath no naturall inclination to heat: ſo the Fleſh hath no eares to heare, nor eyes to ſee, but as God createth them. Neither doth God giue vs a power, and wee educe it into act, but both power and act as from God.

The preaching of the Word is Gods ordinary voyce to call. Firſt, be thankfull that this voyce ſoundeth among vs, for it ſoundeth not in all places of the world. Secondly, that thou haſt eares to heare: without hearing, a voyce profits not. Hearing is the ſenſe of learning. Faith comes by hearing: how miſerable then wert thou, if thou wert deafe! for deafe men muſt needs be miſerable, being depriued of the ordinarie means of faith: howſoeuer, ſuch deafe which are elected ſhall be ſaued. For God is not tyed to eyes and eares, hee can ſaue without theſe; yet great is the comfort of hearing. Hee that hath eares to heare, let him praiſe God, and heare. Thirdly, that thou haſt a minde to vnderſtand that which is taught, for euery one cannot, as fooles, and frantikes: and ſuch a one might God haue made thee. Fourthly, that thou haſt a heart to obey: for many haue the Word, and heare it, and vnderſtand it, being witty and apprehenſiue, and can diſcourſe of it, yet are moſt profane in their liues; they know euill, but haue no power to auoid it: when thou ſeeſt ſuch, take occaſion to acknowledge the mercy thou haſt receiued.

Vſe 4. Wee may know our Election by that which followes it; The foundation of our Election is in God; The tokens of it are in vs. That is immoueable; Theſe are infallible. A principall token is Effectuall vocation. By this (not by extraordinary reuelation) *Paul* knew hee was a veſſell of honour, as he ſaith, *Euen vs whom he hath called, &c.*

Examine thy Election by thy inward calling: God hath often outwardly called thee by his Word, but thy hart knoweth that thou haſt not obeyed: but if thy heart anſwere as an Eccho in obedience, then art thou elected. Shew thy election by

by thy reformation, and by thy good fruites.

Many are like that ſonne, who ſaid to his father he would goe, but went not. They haue ſome fleeting motions & purpoſes of Repentance while they are at the Sermon; but afterward returne to their vomit. Euen as a melancholike man is cheered with Muſike while the Inſtrument ſoundeth, as in the example of *Saul*, but after are vexed with the euill ſpirit. So many are moued, it may be, to teares for the preſent, who afterwards reioyce in euill. While *Felix* heard *Paul*, he trembled: ſo a man may haue ſome ſodaine motions and glances of ſorrow, while *Paul* preacheth; but the continuance of theſe things, being powerfull to a daily increaſe of godlineſſe, is a comfortable marke of our election. *Math.* 21. 30. *Acts* 24. 26.

The word is the inſtrument of Calling: vvait vpon it, and remember, the time of calling is called a Day. Some dayes are very ſhort, and the longeſt haue an end. It may be thou haſt ſpent thy day, euen to the laſt houre, in vanity and rebellion: looke to it, the time is ſhort; if thou dyeſt vncalled, thou dieſt damned.

VERSE 25. *As he ſaith alſo in* Oſee, *I will call them My people, which were not my people, and her Beloued, which was not beloued.* *Oſe* 2. 23. 1. *Pet.* 2. 10.

26. *And it ſhall come to paſſe, that in the place where it was ſaid vnto them, Yee are not my people, there they ſhall be called the children of the liuing* GOD. *Oſe.* 1. 10.

IN theſe two verſes, the Apoſtle proueth, that to the Gentiles belong the promiſes as well as to the Iewes: and that they haue an intereſt alſo in Chriſt, by Calling and Election. And becauſe the Iewes could not endure this, he brings two Teſtimonies out of *Oſee*, as if hee ſhould ſay; This that I write, and this that daily is fulfilled, concerning the calling of the Gentiles to Grace, is nothing elſe but that vvhich God long agoe cauſed the Prophets to preach vnto our Fathers: for the Prophet *Oſee* brings in GOD himſelfe calling the Gentiles, his beloued, his people and children.

The firſt of theſe Teſtimonies is out of *Oſee* 2. 23. The

second, Osee 1. 10.

These words are not spoken of the Israelites, and applyed to the Gentiles by similitude, as some haue thought. For these termes, *A Nation not beloued, Not the people of God*, are constantly in the Prophets taken for the Gentiles.

Consule Pareum super Oseam.

The matter then is thus to be conceiued. God commands *Osee* to rebuke the Israelites by a Parable, wherein hee is commanded to take to wife *Gomer*, and to beget children, which he doth. He takes *Gomer*, that is, hee preacheth *Gomer*, which signifieth Consumption, Desolation, and vtter Vastation to the Israelites. The effect of this Sermon, is said to be a sonne, begotten by the Prophet: at whose Sermon, the Israelites grew worse and worse, for the which they are called by God, *Iidsreel*: that is, Dispersion. Hee preacheth *Gomer* againe, and begets a daughter, whose name is, *Lo-Ruchama*, No mercy: that is, the people persist in their sinnes, and therefore God threatneth to shew them no mercy. Hee preacheth *Gomer* the third time, and *Lo-Ammi* is borne; that is, Not my people. By which name, for their incureable peruersnesse, the Lord threatens them with extreme abiection. And, that they should not complaine, that if they be cast off, then the promise to *Abraham*, that his seed should be as the sand, should faile: God in the 10. verse of the first Chapter, tells them, that That promise should be made good, though they all perish. Yea, that when he hath destroyed them, that promise should chiefly be fulfilled: a greater company of all Nations becomming the children of *Abraham*, then euer the Israelites were. For as all the sand is not on the shore of Canaan; so not of the Iewes onely, but of the Gentiles in all the world, is a posterity to be borne vnto *Abraham*.

In these verses is a double descriptiō of the Gentiles; The 1. of their estate before their calling; expressed by Negatiues: Not beloued; Not receiuing mercy; Not my people. The 2. of their estate after their calling, expressed by Affirmatiues: My people, and Beloued, The children of the liuing God.

This second estate is amplyfied three waies; First, from the place: In the place, not in stead, but in the place; as in Eng'and, France, Denmarke, in any place. Not onely the Riuers

Riuers of Canaan, but All Riuers shall flow with Milke and Honey. Yea, the Hony and Milke of Canaan shall flow into all Countreys: As a Riuer being stopt, ouerflowes the banks, and drownes all; euen so the streame of Gods mercies being stopt in Canaan by their sinnes, flowes ouer into all parts of the world.

2. From the meanes or Instrument of conueying this grace to all Nations, which is the preaching of the Word, notified in this word, *They shall be Called.*

3. From the excellencie of their state vnto which they are called. The *Iewes were called the people of God.* The *Gentiles shall be called his children.* It is more to be the sonne of a King then his Subiect.

This is amplified by a Title giuen to God, whose children they are: The Children of the liuing God, so called in oppo- sition to their Idols which they serued: or because of his bounty and goodnesse, giuing life and all happinesse to such as worship him: as the Heathens called their chiefe god by a Title so signifying, as the Cause of life. Ζάς, vel Ζὰν, quia τὸ ζῆν dat. Laert. in Zen.

The Calling of the Gentiles to the state of Grace & Saluation, Doct. was long agoe foretold by the Prophets, Osee 1. 10. & 2. 23. *So also,* Gen. 9. 27. Psal. 2. 8. Esay 49. 6. Haggai 2. 8. Micah. 4. 1. Mal. 1. 11. &c.

In all scruples haue recourse to the Scriptures for satisfacti- on, by the example of *Paul.* The Iewes were offended that the Gentiles were preached vnto. *Paul* tels them that it vvas so foretold by the Prophets. It should not therefore haue bred in them scandall, but rather confirmation of their Faith, seeing the euent to hold correspondence with the Word. *Vse 1.*

Let vs apply it thus. Many are troubled and puzzeled, because of heresies, and erroneous opinions, and because such as feare God, are mocked and hated. This should rather con- firme vs in the Faith, because such things are foretold. *These things* (saith our Sauiour) *I haue said vnto you, that when they come to passe, you should not be troubled.* Many also stagger, be- cause some after long profession fall away. But this is no o- ther but that which was by our Sauiour foretold; *Many which are first shall be last, and the last shall be first.* As therefore in the *Iohn 16. 4.* *Mat. 19. 30.*

darke thou lookest not about, but to the Lanthorne, that thou mightest not stumble: so in these euill dayes attend to the Word, and thou shalt be satisfied.

Vse 2. We are Gentiles; we ought to consider what wee were, that we may be stirred vp to thankefulnesse, for the grace wee are come vnto. *We were without Christ, alients from the commonwealth of Israel, Strangers from the Couenants of Promise, without hope, yea, without God in the world, and walked abominably. But now we are beloued, and the sonnes of the liuing God.*

Ephes. 2.11.12.

To be the people of God, was not alwayes the estate of England: but time was, when we were like the Indians and Americans: O, the darkenesse that was ouer the face of our land, about 80. or 90. yeeres agoe! What grace and light haue we about our Forefathers! Be thankefull, England, and shew forth his vertues, who hath called thee both out of the darknesse of Heathenisme, and Papisme, into his maruellous light. Yea, let euery one in particular apply it. What wert thou before thy effectuall Calling? It may be, a drunkard, an vncleane person, prophane, vnconscionable, &c. but now a Sonne or Daughter of the liuing G O D. Praise thy God, who hath loued thee, and deliuered thee out of the power of darknesse, translating thee into the Kingdome of his deare Sonne. *I was* (saith *Paul*) *a Blasphemer, &c.* but God hath shewed grace. Therfore to the King euerlasting, &c. be praise and honour for euer.

1.*Tim.*1.13.*&c*

Vse 3. Highly esteeme of the Word, by which so much grace is conueyed vnto thee. Many are like proud Seruing-men, which are ashamed to bee seene in their Masters liuery. If thou beest not ashamed of thy Master Christ, bee not ashamed daily to wait vpon him in thy liuery, vvhich is the hearing of his Word, and the receiuing of the Sacraments.

Vse 4. Examine whether thou bee beloued, and the sonne of God indeed, or Titular onely. The Iewes gloried, that they were the people of God, when he would not acknowledge them. And the Diuell can transforme himselfe into an Angell of light, and seeme to be one. Wilt thou for his faire shew say hee is a good Angell, perceiuing the blacke drifts of his Ten-

Tentations? So, many ſeeme to be the children of God, who in their conuerſation expreſſe the affection, not of children, but of enemies.

Thy Conſcience tels thee, thou Drunkard, thou Strumpet, thou painted Sepulchre, that thou art a Pagan, though thou haſt the outward badge of a ſon, of one beloued. Nay, thou art ſo much the leſſe beloued, becauſe bearing the badge of God, thou ſerueſt the Diuell. If thou beeſt Gods Spouſe, keepe thy ſelfe chaſte to him: if his Sonne or Daughter, honour him. If of his people; learne his Statutes, and obey them. It is a grieuous thing, to bee caſt out, to bee diuorced from God, to bee dis-herited of heauen. Hee is the euerliuing God, to ſaue his children, and to confound them which are his enemies.

VERSE 27. * Eſay *alſo cryeth concerning Iſrael, Though the* *Eſay 10.23.22. *Number of the children of Iſrael be as the ſand of the Sea, a Remnant ſhall be ſaued.*

28. *For he will finiſh the* [c] *worke, and cut it ſhort in righteouſneſſe, becauſe a ſhort worke will the Lord make vpon the earth.* [c] Or account.

29. *And as* Eſaias *ſaid before,* [d] *Except the Lord of Sabbath had left vs a ſeede, wee had beene as Sodoma, and beene made like vnto Gomorrah.* [d] *Eſay 1.9.*

IN theſe verſes *Paul* proueth, that not all the Iewes, yea, not many, but a very few ſhall be ſaued: by two Teſtimonies out of *Eſay*, both which are to the ſame effect.

The firſt, is verſe 27, 28. out of *Eſay* 10. 21, 22.

The ſecond, verſe 29. out of *Eſay* 1.9.

In the firſt Teſtimony are two things. Firſt, the thing witneſſed. Secondly, the Amplification.

The thing witneſſed, is, that but a Remnant of the children of Iſrael ſhall be ſaued. A Remnant notes a ſmall Number in compariſon of the whole.

Saued: The Prophet *Eſay* ſaith, ſhall returne: not onely from the captiuitie of Babylon, but from ſinne, as appeares, verſe 21. They ſhall returne vnto God. Hence one ob- *Gualter.*

serues, that none can be saued, but they which returne, that is, which repent.

The Amplification is foure-fold. First, from the Person bearing witnesse, which is *Esay*. *Paul* deliuers not this in his own Name, which he knew was odious to them, but in *Esayes*, a Prophet of chiefe account. *Paul* was not inferiour to *Esay*, nor his Testimony of lesser Authority: for they wrote by the same Spirit: but hee knew they would except against him: therefore he takes one, against whom lay no Exception.

Obseruation. It was a great corruption in the Iewes, to examine truth by the person: and a foule fault in many among vs, who haue the Word in respect of persons. If the Preacher bee of their Cut, they will heare him, and admire him, how sillily soeuer he speakes; but if he be not, they esteeme not the Word, though neuer so soundly deliuered.

2. From the Maner of the Testimony: *He cryed*: wherein, some note the Prophets zeale, which also should be in all Ministers, but others vnderstand it of plainenesse and boldnesse also: as if *Paul* should say to a Iew, What? Art thou angry, because I speake so plainely and boldly of thy reiection? Is not *Esay* as plaine and bold?

3. By a Concession. Indeed their number is as the sand of the sea, and therefore much to be pitied, that of so many, so few should be saued. *Anselme* notes the Iewes to be as the sand, in regard of their barrennesse of Faith, vvhich is true; but heere it signifies their great multitude and Number.

Anth. Hieron. Anselm. Aquin.

4. The 4th Amplification, is vers. 28. which the Ancients haue expounded of the manner, how the Remnant should be saued; namely; by a short word: that is, say they, by the Gospell which teacheth Faith: wherein the Law also is by Christ abbreuiated into the loue of God, and of our Neighbour. And this word is abbreuiated in Righteousnes; because the Righteousnesse which the Law could not giue, is giuen by the Gospell. Or, because the Word of Faith bringeth a Consumption of sinne. Or because another Gospell succeedes not this, as this did the Law. Or this Word is Christ, The Word Incarnate, so abbreuiated to the Nature of man, that

Chrysost. Ambros. Plat. Cyprian. l. 2. ep. 1. Iud. c. 3.

Hee

Hee whom the heauens cannot containe, ſhould be contained in a Manger. *Hier. ad Alg. q. 10*

The later Writers expound it as a reaſon why but a Remnant ſhould be ſaued: namely, becauſe God hath purpoſed to make a ſhort word, that is, buſineſſe or work, as it is well tranſlated in his Maieſties Bible. The Hebrue terme ſignifying both. And thus it notes, either the greatneſſe of the Deſtruction of the Iewes by *Titus*, and then the Remnant ſhould teach and publiſh Righteouſneſſe in all the world. Or the ſpeedineſſe: as if the Prophet ſhould ſay, As I haue ſoone ſaid it, ſo ſhall the Lord in a trice bring it to paſſe. Or the certaintie from the Decree of God, which he ſhall fully execute, ſo that no ſtrength ſhall reſiſt: euen as the courſe of a Riuer cannot be ſtopt. *Cornel. Com. A Lapide.* *Coment. Hierom. aſcripti.*

In the other Teſtimony, verſe 29. we haue alſo two parts. Firſt, the Poſition. Secondly, the Amplification. *Tremellius in Eſay 1.9.*

The Poſition: *A ſeede ſhall be ſaued.* By ſeede is not meant The Goſpell, or the Apoſtles, or Chriſt: but the ſame that is meant by Remnant: that is, a few: That as but a few were preſerued at the Captiuitie of Babylon: So but a few ſhall obtaine the Promiſes. This Remnant is called a Seede, not onely becauſe the life of things is preſerued in the Seede, but alſo becauſe that, of a mans whole crop, the moſt is ſold and eaten, and the leaſt part reſerued to ſeede the land for another harueſt. *Beza.* *Piſcator.*

This is amplified two wayes.

Firſt, from the Author of this Reſeruation, *God*, here called the Lord of Hoſts. All creatures are his Hoſts, in regard of their multitude, as an Armie conſiſts of many troupes. Secondly, in regard of their order, which is admirable, as order makes an Armie beautifull. Thirdly, in regard of obedience: for no Souldier is ſo ready and preſt, at the command of his Centurion, as all creatures are ready to fulfill the will of God: Euen Flyes and Lice, if God muſter them together. God can arme all the creatures againſt ſinfull man, the leaſt whereof, euen a Flye, is able to make an end of vs, if God giue Commiſſion.

Secondly, it is amplified from the grieuouſneſſe and totalitie

talitie (as I may say) of the Deletion of the Iewes, *if God had not beene mercifull.* Expressed by a Similitude of the destruction of Sodom and Gomorrah, where all perished saue *Lot* and his two Daughters.

The summe is, that as many thousands of the Iewes perished by the sword of *Hazael, Ioash, Sennacherib, Nebuchadnezzar, &c.* and had all, if God had not preserued some few: so but a few onely of them shall bee saued from euerlasting destruction, of which those destructions before named were types.

Doctr. *But a Remnant of the multitude of the Iewes shall be saued,* Esay 8.18.& 24.13. Amos 3.12.

Vse.1. Dignitie and multitude moue not GOD to haue mercie, but hee delighteth in them that feare him though but a few. Though the wicked bee ten times so many as are the good, yet they shall bee damned, these shall bee saued.

2. *Esd.8.2.*

Vse.2. As there is much Pot-earth to a little gold Ore; so the Reprobates are many more then the Elect. These are a little flocke [a] in comparison, though in themselues an innumerable company. Yea, in the Church, *Many are called, but few are chosen* [b]: And of foure sorts of grounds, there is one onely good [c]. Many haue stony hearts, many haue thorny, but they which haue good hearts, are the lesser Number.

[a] *Luke* 12.32.

[b] *Mat.*20.16.

[c] *Luke* 8.

If we should suruey Town-ships, alas, how many Ignorant should we finde, to one that hath sound knowledge! How many Swearers, to one who feares an Oath! How many Drunkards, Vncleane Persons, Couetous, Proud, Hypocrites, to one godly and true-hearted Professor!

Bee not offended then at the paucitie of Beleeuers and godly persons, neither follow the multitude. For the greatest part is commonly the worst part. There were many that cryed Crucifie, to one *Nicodemus* or *Ioseph* of Arimathea, that spake in the defence of Christ. It is a common Argument: Doth not euery body thus, or thus? Shall I follow a few singular persons? Better it is to follow a few to Heauen, then a multitude to Hell, and to bee damned for company.

Why

Why are the multitude of the Iewes reiected? Had they not the Law? Offered they not sacrifice? They offred, but to Idols. They had the Law, but obeyed it not. They acknowledged not God [a]. Were the worse for corrections [b]. Despised the Prophets, till there was no remedy [c]. Profaned the Sabbath [d]. Transgressed and turned backe [e], &c. These were the causes.

[a] *Esay* 1.2,3.
[b] *Ibid. verse* 5.
[c] 2.*Chr.*36.15, 16.
[d] *Neh.*13.17, 18.
[e] *Dan.*9.6.10.

O let England lay it to heart, and repent: for what corner of it is free from all these grieuous abominations? as Ierusalem iustified Sodom, so we may well iustifie Ierusalem; abounding in all damnable transgressions, & contempt of the Word. Let vs be wise by the example of the Iewes, lest others become wise by our example.

Seest thou any to feare God, and take a good course in these perilous times, wherein sinne so abounds, and so many occasions, and prouocations to euill offer themselues? Surely, it is the great Mercy of God. Wee say it's strange to see men so vile: but indeed it is not strange, that our corrupt nature should bring forth abominable fruits: but this is strange, that any, hauing such a corrupt nature as wee haue all, and liuing in such sinfull dayes, should feare God, and make conscience of his wayes. Let euery one say, If the Lord had not beene mercifull, and sowne in my heart the seed of Grace, I had beene as a Sodomite; yea, as the vilest that can bee named.

VERSE 30. *What shall we say then? That the Gentiles, which followed not after Righteousnesse, haue attained to Righteousnesse, euen the Righteousnesse which is of faith.*

31. *But Israel which followed after the law of Righteousnesse, hath not attained to the law of Righteousnesse.*

32. *Wherefore? because they sought it not by faith, but as it were by the workes of the law.*

IN these verses is a collection, wherein *Paul* answers an obiection which might be made against that, which hee deliuered

uered out of *Osee* and *Esay*; and so prepares way for the matter of the tenth Chapter.

The summe of the Obiection is this: If the Gentiles bee accepted, and the Iewes reiected, then Is the righteousnesse of the Law condemned. To this *Paul* answers in part here, more fully in the next Chapter.

Here are two parts; 1. A Question, *What shall we say then?* 2. The Answere, in all the rest of the words.

Q. If the Gentiles bee receiued, and the Iewes cast out, what shall we say then?

A. This will we say, quoth *Paul*, That the Gentiles which followed not the Righteousnesse of the Law, haue attained Righteousnes: and the Iewes which followed the Righteousnes of the Law, haue not attained to it.

The first part of this Answere is in the 30. verse, with a Reason annexed; Because they sought the Righteousnes of the Law by faith.

The second part of the Answere is in the 31. verse, with a reason also thereof in the first part of verse 32. Because they sought it not by faith, but by their owne workes.

That these may the better be vnderstood, let vs see what a Gentile is, and what a Iew. A Gentile is described, Ephes. 2. 11, 12. and 4. 17, 18, 19. A Iew, is one lineally descended of *Abraham*, *Isaac*, and *Iacob*, who is circumcised, and strict in keeping the Ceremoniall Law, and also of the Letter of the Morall Law, as appeareth by the Yong man in the Gospell. *Luke* 18. 21.

Now this makes the matter the more strange; that such deuout people, so eagerly pursuing the righteousnes of the Law, should not be iustified, when we can haue no agreement with God, without such a righteousnes performed which the Law requireth: and that the Gentile should obtaine Righteousnes, hauing no care of the Law.

The reason shewes how this came to passe. The Gentiles sought Righteousnes, not in themselues, but in Christ, which they apprehending by faith, were by it iustified in the light of God: and the Iewes seeking it in themselues, and thinking by the goodnes of their owne workes, to attaine to the righteousnes of the Law, missed of it, it beeing in no mans power

power perfectly to fulfill the same: onely Christ hath fulfilled it. Hence was it, that our Sauiour so sharply reprehended the Scribes and Pharises, zealous followers of the Law, keeping company with Publicans and sinners, at which those Iewes were greatly offended.

As *Peter* fished all night and caught nothing; so they lost all their labour, because they cast not out their net on the right side, where Christ was to be found.

None can bee iustified in the sight of God by a righteousnesse of their owne making: but whosoeuer will be iustified, must be iustified by the Righteousnes of Christ through faith, Rom. 3. 20, 28. Rom. 10. 3. Gal. 2. 16. Tit. 3. 5. *Doctr.*

The Gentiles by faith attaine the Righteousnesse of the Law; Therefore the righteousnes of the Law, and of faith, are all one; *viz.* in respect of matter and forme: The difference is onely in the worker. The Law requires it to be done by our selues; The Gospel mitigates the rigour of the Law, and offers such righteousnes done by another, euen by Christ; who performed the Law euen to a haires bredth. How wee can be iustified by the righteousnesse of another, see largely opened else-where. *Vse.* 1. See grounds of Diuinitie, pag. 213. *Et seq.*

They which seeke iustification by their own righteousnes, find it not: for such practice and doctrine, the Iewes are called Theeues and Robbers. If they are so called, seeking it in things commanded of God, much more the Papists, who seeke it in things forbidden of God; as prayers to Saints, worshipping of Images, and Monkish life, &c. *Vse* 2. *Ioh.* 20. 1.

Nor Iewes, nor Papists, are to be blamed for seeking, but for seeking amisse; neither doe they misse it for want of seeking, but for not seeking it as they should doe. Hee that runnes in a wrong way, the more hast he makes, the farther he is from his iourneyes end. The right way to Righteousnes for Iustification, is by Christ; who is the way and the doore.

Seeke in Christ, and thou shalt finde, so shalt thou if thou seeke in thy selfe, not life, but death; for how should ought else be found there, where sinne cannot be wanting[a]? Because we want a righteousnes of our owne, God hath assigned[b] vs the righteousnes of Christ, which is better then our owne; yea,

a *Quomodo ibi iusta esset iustitia, vbi non potest culpa deesse? Bern. Serm. 5. de verb. Esai.*

b *Assignata est ei aliena qui carnit, sua. Bern. Epist.* 190.

πλέον τῆς ζωῆς ἡ δικαιοσύνη ἐπιθυμία δὲ ζωῆς. *Chrys. Hom. 10. in Epist. ad Rom.*

yea, better then our liues, being the very root of our liues *.

This doctrine is to be holden, 1. That we may haue peace in our Consciences, which by our owne righteousnes cannot be attained, by reason of the defect of it; which must needes bring the curse: but being iustified by faith, vvee haue peace with God f. 2. That we may giue God his due glory; which they doe not, who seeke righteousnesse by their owne indeuours; for all boasting is excluded by the law of faith g, but established by our workes.

3.27. *Rom.* 5.1.

Rom. 3.27.

2. May not a Beleeuer boast, because he beleeueth?

A. No more then a begger, because hee hath a hand to receiue a reward: nay, a begger may more boast then wee; for he that giueth, giueth onely the reward, but God giues both the righteousnes whereby wee are iustified, and the hand to receiue the same, which is our faith.

Ciuill righteousnes, which consists in a quiet, courteous, sociable life, in good house-keeping, &c. is a vaine thing to Iustification. I finde no fault with any for liuing ciuilly, neither doe I speake against it, but against the dangerous deceiueable conceit of it, which hath so possessed the minds of many, that they thinke it sufficient to bring them to heauen.

A good Christian is not without it, but without the opinion of it. If it be ioyned to faith, it is a Sea-marke, but without faith it is a dangerous Rock.

The example of the Iewes confounds the confidence of all our Ciuill men: They gaue almes, they fasted, they payed tithes of their garden-herbes, &c. yet Christ saith, *Except your righteousnesse exceed the righteousnesse of the Pharises*, (the preciset Iewes) *ye cannot enter into the Kingdome of Heauen.*

Math. 5.20.

Paul accounted it all doung and dogges meat, in regard of confidence in it. A true Beleeuers life cannot iustifie, much lesse a Ciuill mans life, for there is great difference.

Phil. 3.8.

1. A Ciuill life consists in outward obseruances of the Law, but a Christian life goes farther, and hath griefe for inward corruptions.

2. A Ciuill man makes some conscience of publike and greater offences, as murther, treason, &c. but secret sinnes, and those of lesser account, as idlenes, continuall gaming, &c. hee

hee swallowes without checke, so also common swearing by Faith and Troth; and by your leaue, your ciuill man can sweare in the most odious manner if he be angred. But a true beleeuer makes conscience to be idle, and in the least manner to offend God.

3. A ciuill man regards onely to haue reputation in the world: The true Christian to haue it with God.

4. A ciuill man regards something the duties of the second Table: but nothing of the first. Indeede hee will come to Church: but for a fashion and ciuilitie, if he haue no other businesse; to meete and speake with a friend; if no bargaine, or merry meeting bee in his way: but a true Christian makes regard of both Tables, specially of the first.

Now alas! this righteousnesse cannot auaile: nay, indeede the opinion of it is one of the greatest impediments to a mans saluation that can be; because it is hard to bee vnpossest of that which attributes so much to our selues. As a horse ill paced at first, is harder to be brought to a good pace, then one which was neuer handled: so a notorious wicked man is sooner brought to repentance, then one righteous inough in his own conceit. As there is more hope of a foole, then of one wise in his owne conceit: So our Ciuill man might haue attained that righteousnesse, if he were not perswaded he had attained it already. Publicanes and Harlots shall goe before such into the Kingdome of Heauen. As therefore when blinde *Bartimeus* came to Christ, he threw away his Cloake: so must we throw off our owne righteousnesse, as a Beggers Cloake, if we would be iustified in the sight of God.

*Pro.*26.12.

*Mat.*21.31.

*Mar.*10.50.

Here is the Necessitie and commendation of Faith: wee dispraise not good workes, but wee affirme they are not the cause for which wee are iustified in the sight of God. From hence the Papists take occasion to slander vs, as if we were enemies to good workes. Am I an enemy to a Noble man, because I will not attribute that to him, which is onely due to the King? We acknowledge good workes to bee necessarie in euery one that will bee saued; but wee ascribe our Iustification, not to our good workes, but to the good workes of Christ, apprehended by Faith: Not that wee would dishonour

*Vse.*4.

honour good workes, but that we would not dishonour our Sauiour Christ.

Ob. But this brings in slothfulnes and liberty, and makes men careleſſe to liue holily.

A. If I say to a common Souldier in an Armie, You cannot lead this Armie against the enemy; Will the Souldier say, Then I may be gone; There is no neede of me? Or if I see a poore man at his day-labour, and say to him, that hee shall neuer purchase 10000. pound land a yeere, by working for a groat a day; Will he therefore giue ouer his worke, and say he is discouraged? So neither doth our denying Iustification to good workes set men off from a care to liue well.

If any are enemies to good Workes, they are the Papists who dispense with Lying, with Whoredome, Murder, &c.

This we teach: That Faith is necessarie to iustifie a mans person: Good workes necessary to iustifie a mans Faith: Yea, that without them we cannot be saued. He that attributes his Iustification to good workes, is a Papist; he that quite denies good workes, is an Atheist. *Beleeue, and thou shalt be saued*: but if thou beest a profane wretch, thou neither beleeuest, nor shalt be saued, if thou repentest not.

Doest thou beleeue in Christ? Doe the workes which Christ commanded thee, that thy Faith may liue, and thou liue by thy Faith. As the Waxe in the Candle makes not the light, but maintaines and cherisheth it. So good workes iustifie not, but yet they maintaine and cherish Faith which doth iustifie: and according as is the degree of our Sanctification and Obedience; so more or lesse doe we feele the sweetnesse of Faith, in our Iustification before God.

Verse

VERSE 32. *For they ſtumbled at the ſtumbling ſtone,*

33. *As it is written,* [b] *Behold, I lay in Sion a ſtumbling ſtone, and Rocke of offence, and whoſoeuer beleeueth on him, ſhall not be* [c] *aſhamed.*

[b] *Eſay* 8 14. & 18.16, 1. *Pet* 2.6.
[c] Or, confounded.

THe Iewes miſſe of Righteouſneſſe to Iuſtification, becauſe they beleeue not in Chriſt. Here is ſhewed the reaſon, why they beleeue not in Chriſt, who came of their fleſh, and preached amongſt them.

The Reaſon is ſet downe in the end of verſe 32. vnder a Metaphor continued by *Paul.*

The Iewes purſue and follow after righteouſneſſe: but as hee that runnes in a race, if hee ſtumble and fall, loſeth the prize, for another gets before him: So they ſtumbled at the meanneſs of Chriſt, in whom onely righteouſneſſe was to be had. *Is not this the Carpenter,* Maries *Sonne,* ſay they? Can he giue vs a righteouſnes better then our owne? So when Chriſt told the woman of Samaria of Water of life, *Art thou* (ſaith ſhe in contempt) *greater then our Father* Iacob *that gaue vs this Well?* Canſt thou giue better water then this? Thou art a like man. *Mar. 6. 3.* *John 4.12.*

In this reaſon, Chriſt, in regard of his outward pouertie, is compared to a ſtumbling ſtone. And the Iewes refuſing to beleeue in him, becauſe of his pouerty, are ſaid to ſtumble, and not to attaine the righteouſneſſe for Iuſtification, which they purſued.

We ſtumble many times at a ſtone, vvhich for the littleneſſe is not marked: ſo the littleneſſe of Chriſt was the occaſion of their ſtumbling: they thinking that the neglect of ſo meane a perſon (as he outwardly ſeemed) could not preiudice them.

Now becauſe ſome might aske, who this ſtone is, and vvho laid it in their way? *Paul* ſhewes theſe things, vvith other, verſe 33. by the Teſtimonie of *Eſay* 8. 14. and 28. 16. where we haue fiue things.

1. Who this Stone is: namely, Chriſt: who is often called by *Dauid* his Rocke: not for offence, but defence: and by *Pſal.* 118.22. *Epheſ.* 2.20.

him and *Paul*, a chiefe Corner Stone: because as the walls of a building are ioyned and holden together by the Corner-Stone, so the Church is vpholden by Christ. But heere he is a stumbling stone. Not in himselfe, properly, in the first place: but by accident, when he is reiected of the builders. He is so Passiuely, not Actiuely: for hee is giuen to saue men, not to destroy them: to keepe them vp, not to make them fall: In his owne Nature he is a Iesus: but when hee is not receiued, he is a Rocke of offence, and becomes a seuere Iudge.

A Stone to stumble at, and a Rocke of offence, are diuersly by Interpreters applyed: The first, to the Gentiles: the second, to the Iewes: and contrarily also by some; a Stone, to the Ignorant: a Rocke, to vnbeleeuers; by some a Stone to his Incarnation, a Rocke to his Passion, &c. but these are too curious, the best is to take them as signifying one and the same thing.

Three things made the Iewes to stumble. First, the meanenesse of his Person, they expected that the Messiah should haue come as another *Alexander*. Secondly, the meanenesse of his followers, his Disciples, Fishermen: his Hearers, the meanest of the people. Thirdly, the quality of his Doctrine, full of reproofe of their Hypocrisie and vile dealing: They sought to bee praised of all men: but hee vncased their Hypocrisie, and laid them open, denouncing woe, woe, woe, against them.

Ioh.7.48,49.

2. Where this stone is laid: in Sion, in Iewry, in the Church.

3. Who put it there? God himselfe: in the first and chiefe end, to build men vp to saluation: but if they refuse and disobey: then to be a Rocke of offence.

4. To whom? To vnbeleeuers, noted by the contrary.

5. The effect: They that stumble, shall be ashamed, noted also by the contrarie. They that beleeue, shall not be ashamed.

Doctr. *Christ is a Rocke of offence to them which beleeue not, nor repent*, Luke 2.34. 1.Cor.1.23. 1.Pet.2.6.

Vse 1. Many speake euill of the Gospell, and of hearing Sermons. Be not offended at it: you see it is no new thing. If any wonder

2.Cor.6.14.

der that the Goſpell hath ſuch enemies as the Diuell and the Pope are, and that it is ſuch a moat in their eyes: Let them remember that light and darkeneſſe are contrary; and they which doe euill, hate the light: and Chriſt himſelfe is ſtumbled at. *Ioh.* 3. 20.

The Reaſon why ſo much preaching brings forth ſo little Faith, is becauſe men thinke not reuerently of it, but account the preaching and profeſſing of the Goſpell a meane thing. *Vſe* 2.

The meane conceit the Iewes had of Chriſt, bred their infidelitie. The meane conceit *Nathaniel* had of *Nazaret*, at firſt hindred his Faith. When the Woman of Samaria began to conceiue more highly of Chriſt, ſhe left ſcoffing; and beleeued. And when *Nicodemus* is perſwaded that Chriſt is a Teacher ſent from God, he reſorteth vnto him for inſtruction. *Ioh.* 1. 46. *Ioh.* 4. 19. *Ioh.* 3. 2.

So when we heare the Word, not as the word of man, but as it is indeed the Word of the liuing God, it will be powerfull; and worke Faith in our hearts.

Nothing more Soueraine then Chriſt, yet an offence to wicked men. No ſauour more ſweet then of the Goſpell; yet a ſauour of death to the wicked. As vvholeſome meat, to a healthfull man, hath a good relliſh: but to one that is agueiſh, euen honey is bitter: and as the light is cheerefull and comfortable to ſound eyes, but an offence to ſore: ſo to good men there is nothing more delightfull then the Word: then the which there is nothing more tedious to the wicked. *Vſe* 3.

There are diuers kindes of them which ſtumble at Chriſt, and his Word.

1. The Iewes, as appeares in this place.

2. The Turkes, who cannot be brought to ſeeke for ſaluation in him, who hath hanged on a Tree.

3. The Papiſts: Tell them that their Maſſes doe no good: that Workes iuſtifie not; that the Virgin *Mary* cannot helpe vs; that Chriſt is our onely Mediator: They cry out, Sedition, Hereſie, &c. Wee are made blocks, good works are ſpoken againſt.

4. The Worldling: Who affecting pleasure and gaine, and perceiuing the Crosse to follow the Gospell, is by and by offended.

5. Ignorant people; who are offended with the paucitie of Professors: If this be the true Religion, why is it so much spoken against? Shall none be saued (say they) but they which follow Sermons, &c?

6. A sort of people among vs called Separatists, or Pharises, whom I much pitie, because I am perswaded there are some amongst them, that are conscionable. These stumble at our mixt assemblies; they will not know that the best field hath Tares, the best Wheate chaffe, the best men faults, and the purest Christians defects. Yea, they vvill not see the beames in their owne company, but in our Church euery moate troubles them.

7. Our ordinarie profane people, who cannot afford a good word either to a Preacher, or conscionable Professor. These say; It was neuer merry world since there was so much Preaching: so much following of Sermons, is to make men Beggers, Fooles, to runne out of their wits. What is the matter with these men? What is that which troubles them? The Truth is: These men which say after this manner, are either Drunkards, Whore-masters, common Swearers, or giuen to some notorious lewdnes, and because the Word findes them out, and diseases them in their euill courses, therefore they are offended at it: If they be not controuled for their faults, they are quiet enough. *Herod* was a wonderfull Gospeller for a while, till *Iohn* told him of his Incest: So the Preacher is a good man, till he tell them of their faults.

Vse 4. Christ and his Word are good to them which walke vp-
Mic. 2. 7. rightly. Beleeue in Christ and obey his Word: then vvill Christ be thy defence, and his Word thy Comfort. But if thou be profane, and thereby an enemy to thy selfe, then is the Word thine enemy, which if thou didst loue and obey, would be thy faithfull friend, euen in the houre of Death.

When *Moses* threw his Rodde out of his hand, it became a Serpent, and hee was afraid of it: but when he laid hold of it, and tooke it to him, it became That Rodde whereby

whereby hee wrought many Miracles. So, caſt the Word from thee, and it is a Serpent; but lay hold of it by Faith, and obey it, and thou ſhalt haue the great Worke of thy ſaluation wrought thereby.

Bleſſed is the man which is not offended at Chriſt and his Word: It is hard to kicke againſt the prickes. If a man ſtrike his hand vpon the point of a ſpeare, hee hurts not the ſpeare, but his hand. If he ſpurne at a ſtone, hee hurts not the ſtone, but his owne feete: ſo whoſoeuer maligne and ſpeake euill of the Word: Alas, they hurt not that, but themſelues, euen to their vtter condemnation, if they repent not. If thou haſt beene a deſpiſer, repent: loue and obey the Word, that thou maiſt be ſaued.

THE TENTH CHAPTER OF THE EPISTLE TO THE ROMANES.

VERSE 1. *Brethren, my hearts deſire and prayer to God for Iſrael is, that they might be ſaued.*

IN the ninth Chapter appeared, that the Reiection of many Iewes doth not preiudice the promiſe of God: and therefore the doctrine of Iuſtification by faith, remaineth firme.

In this Chapter, the Apoſtle anſwereth another Argument, in which the Iewes put wonderfull truſt: *viz.* in their holineſſe and zeale, thus; If none be ſaued but thoſe which beleeue in Chriſt, then vvhat ſhall become of our ſtrict and zealous obſeruation of the Law morall and Ceremoniall? *Paul* tells them, that all this auailes not before God, but faith, vvhich attaines that righteouſneſſe which iuſtifieth in his ſight. Now this muſt needes be wonderfull harſh to them vvhich had ſuch confidence in their owne righteouſnes; as appeareth by that Phariſee, and the Ruler ſpoken of in the Goſpell. To be both bereaued of the promiſes, and alſo to be ſtript of their holineſſe, and to be left naked before the Iudgement ſeat of Chriſt, muſt needs be grieuous. *Luke* 18.11.12 *ibid.* v.21.

This *Paul* knowing, and that they would be not a little

incensed against him; and hauing experience that such preaching caused him great trouble, before hee comes to the matter, hee makes a Preface, whereby hee endeauours to asswage their minds, and to approue his loue to them, that he might take away all preiudicate opinions of him.

So in this Chapter we haue two parts; 1. A Preface, vers. 1. 2. The matter it selfe in the rest.

The Preface, verse 1. is by insinuation, or protestation of his loue, in which are two things; 1. The Thing protested. 2. The Amplification of it.

The thing protested, is his Loue. The Amplification is twofold; 1. From the persons to whom he protests loue: that is, to the Israelites. 2. From the Arguments of his loue, vvhich are three. 1. A friendly compellation, he cals them Brethren, in regard of the same Country and Nation. 2. From a desire of their saluation. The word translated, *hearts desire*, signifieth two things. First, to haue a good opinion. Secondly, to wish well vnto. *Paul* thought well of them, and wished them well, whatsoeuer they thought of him. This desire is amplified from the subiect of it, his heart. It was not a fained glozing loue, as is the friendship of the world, from the teeth outward, but euen from his very heart. Thirdly, from his prayers for their saluation. A singular token of loue. This is amplified, first, from the obiect to whom he prayed, To God. Secondly, from the end, or summe of his prayer, That they might be saued.

Q. Why doth *Paul* pray for the who haue crucified Christ, are enemies to the Gospell, and hated and reiected of God?

A He intends the generall calling of the Iewes; of which, chap. 11. Or with condition of Gods will; or onely of the Elect; or to shew his willingnesse to wish well euen to his enemies.

The obseruations from this verse, are from the consideration of *Paul*, as an Apostle, or as a Christian.

Ob. If we consider him as an Apostle, we obserue; 1. That Ministers are not only to preach against wicked persons, and to exhort their people to obedience, but also to pray for them, as *Samuel* and *Ieremy* did.

1. *Sam.* 12. 23. *Ierem.* 13. 7.

2. When

2. When Ministers are to speak of a matter that may distaste; they must wisely preuent all offence and grudge, by preparing the minds of the Hearers, and shewing that they speake not out of malice, but out of loue, and a desire of their saluation. So *Paul* mitigates his reproofes, with protestations of his loue and gentlenesse, which is no dawbing with vntempered morter. *Paul* dawbed not, but had Gods Spirit when he spake to *Festus* and *Agrippa*; and hauing reproued the Galathians, Chap. 3. He affectionately declares his loue, Chap. 4. As Physicians prepare, and Nurses sometimes still their little ones with singing: So also must Ministers attempt euery way, which may profit their people.

3. *Paul* loues the Iewes, but tels them plainely of their faults: So must Ministers doe. Indeed the way to get peace among men, is, not to reproue; but this is the way to lose the peace of God, and to bring the bloud of our hearers vpon our owne soules.

4. The condition of Ministers is miserable. The labour is great: the care to saue the soules of our hearers (yea our own) that we may giue vp a good account, is infinite; the discontents not to be expressed: as, to spend many sleeplesse nights, many teares, and sighes for their saluation, who raile and reuile vs, accounting vs vnworthy to liue:

But indeed our ioy is in the conscionable discharge of our duty, and that wee are a sweet sauour to God both in them which are saued, and in them which perish. And for such as receiue the Word with reuerence, obeying it; we acknowledge that wee are neuer able sufficiently to praise God for the ioy wherewith we reioyce on their behalfe; who if they continue, then doe we liue. 2. *Cor.* 2. 15. 1. *Thes.* 3. 9.

If we consider *Paul* a Christian: we obserue,

Though the Iewes seeke *Pauls* life in their rage, and nothing would haue giuen them more content then his bloud: yet he carries himselfe louing toward them, his very speeches no way sauouring of Reuenge. *Obs.* 1.

Loue thine enemies. Wee are Pharises by nature, louing our friends, and hating our foes: but wee are Christians by Grace, and therefore must loue our very enemies; and pray for

for them, as our Sauiour both taught and practised. Euery man can loue his friend, but onely a godly man can loue his enemy: and in this doing we doe our selues more good then our Enemies. For Christ gaue vs this commandement not for our enemies sake, but for our owne: not that they are worthy to be beloued; but that malice is too vnworthy and base a thing for vs. This is hard, but wee must beate downe our stomakes, that wee may be the children of our heauenly Father.

Amicos diligere, omnium est: inimicos vero solorum Christianorum. Tertul. ad Scap. cap. 1. Chrysost. hom. 15. operis imperfecti.

If then in cold bloud, and vpon deliberation (though not at the instant of thy passion) thou canst so rule thine affection, as to loue thine enemy, and pray for him, doing him good in stead of euill, it will be a sweet comfort to thy brest; for with our heauenly Father, he is not in the communion of sonnes, that is not in the Charitie of Brethren.

Apud summum Patrem, qui non fuerit in charitate fratrum, non habebitur in numero filiorum. Leo. Mag. Serm. 11. de Quadrag.

2. *Pauls* loue was hearty; so let thine be, bee it friend or foe. Some, after a controuersie is taken vp and ended, will promise friendship, but with a Reseruation of reuenge, though it bee seuen yeere after. *Iudas* kissed Christ, and betrayed him: and *Ioab* saluted *Amasa* courteously and slue him. Remember thou to meane the truth thou makest shew of.

3. Let thy loue appeare in kinde words and salutations, as *Paul* calls the Iewes Brethren; yea, *Lot* the Sodomites: which condemnes the practice of some, who if they bee offended, shew that they are possessed either with a dumbe diuell; they will not speake: or with a rayling Diuell: if they speake, it shall be in bitternesse with taunts and reproches.

Gen. 19. 7.

4 Pray for them thou loueſt. Thou shalt neuer haue any comfort of his friendship, for whom thou doest not pray.

VERSE 2. *For I beare them record, that they haue a zeale of God, but not according to knowledge.*

THis Verse hath not a reason of *Pauls* loue from the procreant cause of it: for the zeale of the Iewes did not make *Paul* loue them: for in this zeale they crucified Christ, persecuted the Gospell: and Saint *Paul* calls this zeale in himselfe,

selfe, blasphemie, and therefore *Paul* would neuer commend it. Indeede if I see a Papist zealous in his way, I pitie him, and wish his zeale were wel directed, but I commend not his zeale. When I read the Story of *Alexander*, *Cicero*, &c. I loue their remembrance for some moralities in them, as Christ loued that Yong man in the Gospell: but this zeale of the Iewes was no moralitie, being considered in the manner in which they were zealous. And therfore though *Paul* grant it, yet as *Chrysostome* obserues, he reproues it vehemently, and takes away all Apology from them.

Here then (I take it) the Apostle comes directly to the point, to shew that Iustification by Faith abolisheth not the Law, though their zeale be cast away; because it was not according to knowledge: *Paul* heere notably in the first place, beating downe (as was fit) the admiration and opinion they had of their zealous obseruations.

In this verse there are two things. First, a Concession, *Paul* grants that they haue the zeale of God. Secondly, an Accusation or Reproofe of their zeale: But not according to knowledge.

The zeale of God. The earnest study of the Iewes about the worship of the true God, and standing for *Moses* Law, *Paul* calls zeale, which is a vehement affection, as a very hote fire is called the zeale of fire, and may thus be described: that it is an exceeding vehement affection or loue to a thing, with an indignation against whatsoeuer doth hurt the thing beloued, and an endeuor to redeeme it from all iniuries and wrongs. *Heb.* 10. 27.

Zeale of God. Not as approued of God; but so called, because God was the end or obiect of it, though they failed in the right way: so as this is to be vnderstood comparatiuely, in respect of the Heathen who are zealous for false gods. So if we compare the Turkes, and Papists; the Turkes are zealous for *Mahomet*. The Papists in comparison for Christ.

Not according to knowledge. It was according to their own conceiued knowledge; but not according to the knowledge they should haue had by the Gospell: and for this doth *Paul* reproue it. The more of such zeale, the worse.

Zeale

Doctr. *Zeale, if it be not according to knowledge, is not acceptable to God: The Iewes are a plaine example hereof. See also* Eccl. 7. 18.

Q. Can a man haue too much zeale?

A. Not of true, but of selfe-conceited: A little of this is too much. For whatsoeuer is without Faith, is sinne: Faith presupposeth knowledge: Errour in knowledge, breeds errour in zeale.

Vse. 1. A good meaning will not iustifie our actions, (if otherwise euill) as appeares in the Iewes, who many of them meant well in persecuting the Gospell; but they are to this day plagued for such zealous meanings. Let vs meane neuer so well; if that which we doe, be not according to Gods meaning, he regards it not, who hath giuen his Law, not our meanings to bee a rule of our obedience.

If a Wife play the Harlot, and say she meant no harme, will this satisfie her Husband? And shall wee thinke, to worship Images, pray to Saints, stay at home on the Sabbath day, when wee may conueniently resort to the Church, vnder the shadow of a good meaning? No. God will not accept of such bald excuses.

And if good meaning will not excuse ill doing; What shall we say to them which doe ill, and meane ill too? What shall become of Drunkards, Blasphemers, Vncleane persons, &c. What good meaning can be in them?

Vse. 2. Here wee haue a rule for the ordering of our zeale, that it may be acceptable to God. For it is such a thing, which if it be well ordered, is most beautifull in a Christian; but if not, a thing of exceeding danger: as Fire in moderation is most comfortable, in extremitie most fearefull.

This Rule is sound knowledge out of Gods Word.

This knowledge must be three-fold. First, of the thing of the which we are zealous, that it be in the Right. For if wee be in the wrong, the more zeale, the worse; as in a wrong way, the more haste the worse speed. Therefore Saint *Paul* tels the Galathians, that it is good to be zealous alwayes in a good thing. *Exo.* 40. 36, 37.

2. Of the wrong which is done to the thing wee are zealous of: that in deed, there be a wrong done, not going vpon

heare-

hearesay and aduenture, but vpon certainty, beeing able out of the Word, ſoundly to conuince the ſame. For here is the indignation; and if there be not ſound knowledge, we may become ſlanderers of our brethren; and (as they ſay) beat them with the ſword, who deſerue not to be touched with the ſcabberd.

3. That wee haue ſome competent knowledge and abilitie, thereby to iudge of the proportion of the wrong, for the which wee haue indignation in our zeale, that ſo our zeale may haue a good temper. For all ſinnes, offences, and wrongs are not of the ſame quantitie, and qualitie. As there is a difference in offences, ſo muſt there bee in our zeale; in greater things to bee more zealous, in leſſer things, leſſe zealous: we muſt remember it is of the Nature of fire: There is not the like fire, for the roaſting of an Egge, and for the roaſting of an Oxe: but it is moderated, according to the neceſſities of the houſhold.

By this three-fold knowledge muſt our zeale be directed, where the Word begins, there muſt our zeale begin, & where the Word ends, there muſt our zeale end, whatſoeuer our opinion be. For as he that trauelleth ouer the Waſhes, or in ſome dangerous paſſage, without a guide, many times periſheth: So is the man that is zealous, not according to knowledge. As therefore in the wilderneſſe when the cloud aſcended, the children of Iſrael ſet forward in their iourneyes: and when that ſtood ſtill, ſo did they: And if the cloud aſcended not, then they iourneyed not till it aſcended. So is our zeale alwaies to follow our knowledge, and to be directed thereby. *Exo.* 40. 36, 37.

There are two ſorts of men, hereby to be reprehended. 1. They which haue a defect not of zeale, but of knowledge, for the ground of their zeale. 2. They which haue a defect not of knowledge, but of zeale anſwerable to their knowledge. Of the 1. of theſe may be verified the Prouerbe: They ſet the Cart before the Horſe. The ſecond may bee likened to *Pharaohs* Chariots, when the wheeles were off: ſo ſlowly doe they expreſſe their knowledge in their liues. The firſt are like a little ſhip without ballaſt & fraught, but with a great many ſailes: which is ſoone either daſht againſt the Rockes, or toppled

ouer;

ouer; The second, are like a goodly great Ship well ballasted, and richly fraughted, but without any sayles, which quickly falleth into the hands of Pyrats, because it can make no speed; sooner making a prey for them, then a good Voyage for the Merchant.

Separate zeale and knowledge, and they become both vnprofitable: but wisely ioyne them, and they perfect a Christian, being like a precious Diamond in a ring of Gold. Let not zeale out-runne knowledge or lagge behinde it; but let it *ad æquale* agree, going hand in hand with the same. For euen as in an Instrument of Musike there is a proportion of sound, wherein is the harmony, beyond which, if any string be strained, it makes a squeaking noyse; and if it bee not strained enough, it yeelds a flagging, dull and vnpleasant sound. So is it in our zeale, if it be either more or lesse then our knowledge.

Among the first sort of these men which haue zeale, not according to knowledge, are to be placed the Iewes, and we may iustly put the Papists, whose zeale for their many groundlesse deuices, hath made them bloudy persecutors of the Gospell: Likewise the Brownists, whose immoderate zeale without warrant, hath made them most vncharitable Censurers of all the famous Churches in Christendome.

Among the other sort which haue knowledge without zeale, are our Dullerds in Religion, who are like a resty horse, that hath metall and strength, but will not goe forward. Bee zealous and amend; the example of *Laodicea* were enough to prouoke vs. It is the end of thy Redemption: and a very pitifull thing, to be a man in knowledge, and a beast in life. Zeale without know'edge, profits not; so knowledge without zeale condemnes. How farre art thou from the zeale of *Phinees*, *Dauid*, *Elias*, &c? Thou canst be zealous and hote in thine own causes: thou canst follow thy pleasures with *Esau*, till thou faint. Thou wilt spend twenty pound, but thou wilt haue thy will of thy neighbour. Alas, what wilt thou answere to God? When notwithstanding all thy knowledge, thou neither hast indignation against sinne: Nor art any way carefull to honour God, according to his Word.

Apoc. 3. 19.

Verse

VERSE 2. *For they being ignorant of Gods righteouſnes, and going about to eſtabliſh their owne righteouſnes, haue not ſubmitted themſelues to the righteouſnes of God.*

THat the zeale of the Iewes is not according to knowledge, is ſhewed in this verſe. The reaſon whereby it is ſhewed, is brought in by an Occupation. Some might ſay, Did not the Iewes abound in knowledge, who counted the very Letters of the Bible?

For anſwere, *Paul* affirmes that they were ignorant of that which they ſhould ſpecially haue knowne; namely, the righteouſnes of God, of which they ought to haue beene zealous.

In this verſe then we haue two things, 1. A Iuſtification, That the Iewes are zealous, but not according to knowledge: They are ignorant of the righteouſnes of God. 2. A declaration of the effects of ſuch ignorance, which are two. 1. Pride, They went about to ſtabliſh their own. 2. Contempt of Gods righteouſneſſe: They haue not ſubmitted themſelues vnto it.

Here is a diſtinction of righteouſnes, it is two-fold; Firſt, Gods. Secondly, Our owne. Gods righteouſnes is not aboliſhed, but eſtabliſhed by faith. Our owne righteouſnes, that is, which we haue wrought, as I may ſay, home-made righteouſnes, of our owne webbing; this is aboliſhed by faith: this was the righteouſnes which the Iewes boaſted of, vnable to abide the tryall of the Law.

For they being ignorant of Gods righteouſnes; not whereby God is righteous in himſelfe, but which hee giues to man, that he may be righteous by God. This is the righteouſneſſe of our Mediator. They are zealous of righteouſnes, but they are ignorant of that righteouſnes which God approues; which is a righteouſnes euery way anſwerable to the Law. This wee ſinfull men cannot performe, but Chriſt hath performed, and we cannot apprehend, when God giues faith.

Going about to ſtabliſh their owne righteouſneſſe. Their owne: that is, which they in their owne perſons performe.

To

To ſtabliſh, or to ſet vp. A Metaphor from the ſtaying vp of an old rotten houſe, which can be ſhored vp no longer [b]. Or from the ſetting vp of a dead man vpon his feet, to make him ſtand [c]. Such is the labour of him that goeth about to be iuſtified by his owne righteouſnes.

[b] *Aretius.*

[c] *Pareus.*

Going about. The *Nimrodians* went about to build a Tower whoſe top might reach to Heauen; they went about it, but brought it not to paſſe, but built a Babel: ſo the Iewes went about to be iuſtified by their owne righteouſnes, but in vaine; working their owne confuſion in the ſight of God.

They did not ſubmit themſelues. This is the iſſue of pride; They will not be beholding to God for a righteouſnes of his appointing: They haue not ſubmitted; as Rebells, which will not be ſubiect to their lawfull Prince.

Doctr. *Ignorance breeds pride and contempt. Thus Chriſt imputes to the Scribes and Phariſes,* Math. 15.14. *So* Paul *thought hee had no Peere while he was a Phariſe; and therefore he was mad againſt the faith: and this was through Ignorance,* 1. Tim. 1.12.

Vſe 1. Zeale without knowledge, is dangerous, as appeared in the Iewes; as appeareth in the Papiſts, and Browniſts. It makes them proud; and hauing drunke in an opinion, they cannot bee remoued with reaſon. As a man cannot write in a paper already written, or plow in a ground ouer-runne with buſhes; ſo is it hard to faſten any reaſon vpon a mind prepoſſeſt with fancy.

2. It makes them vncharitable, in abhorring all them which conſent not to their deuices; ſo farre, that they Iudge their Contraries to bee men not worthy to liue; perſecuting with more eagernelſe, them which renounce their opinions, then them which deny God.

This appeared in the Iewes, who crucified Chriſt, for reprouing their Traditions. And in the *Arrians*, who were more cruell in *their time*, to the Orthodoxall Chriſtians, in maintaining their opinions, then were the Heathen Emperours.

A fantaſticall zeale.

The Papiſts doe not exerciſe ſo much cruelty againſt any, as againſt thoſe who conſent not with them in the doctrines of their owne deuiſing. Alſo the Separatiſts exclaime of the

Church

Church of England, and can endure any thing, ſaue the gouernment of this Church, becauſe it confuteth their fancies.

I find by my little reading, and ſmall obſeruation, that too much zeale is more dangerous to the Church, then the contrary degree of coldnes.

3. It makes men impatient of admonition; It vvill not endure the hearing of any thing that contradicts it: as the Iewes would not heare *Paul*. Zeale is erroneous, if it vvant charity, humility, and patience.

Vſe 2. Ignorance is the mother of Error, and excuſeth not, becauſe we are bound to know; as a ſubiect is bound to know the Lawes of his Prince: and if he offend, it will not ſerue his turne, to ſay he knew not the Law.

Ignorantia Iuris non excuſat. Regula.

If a man be ignorant of that which concernes him not, it excuſeth him: as if a Miniſter be ignorant of the Art of Phyſike, or to plow an Acre of ground; or a Phyſician, ignorant of the Art of Nauigation. But if a Miniſter be ignorant of the Scriptures, or a Phyſician of the difference and cauſe of diſeaſes, the complexion of his ſimples, &c. it excuſeth not. So for a Chriſtian to be ignorant of Gods righteouſneſſe, and the way of Iuſtification before him, is moſt dangerous.

So is it for a man to imagine he knowes, when hee is moſt ignorant; which is, as if a drunken man ſhould thinke himſelfe ſober, or a ſicke man well. Stop the fountaine of theſe inconueniences, by ſound knowledge; as a blind man, ſo an ignorant man muſt needs erre out of the way. As a man expects not a voyce from fiſhes, ſo nor from ignorant men vertue.

If the woman of Samaria had knowne who it was that offered her water, ſhe would not haue mocked him. If the Iewes had knowne many of them the Lord of life, they would not haue crucified him. If the Papiſts many of them knew better, they would accordingly profeſſe. Our profane perſons, if they knew the rigour of Gods iuſtice, the heat of his anger, the burning of hell, they would not (I thinke) ſo ſhameleſly carry themſelues.

Iohn 4. 10. 1. *Cor.* 2. 8.

Vſe 3. Truſt not in thine owne righteouſneſſe, in thy ciuill and harmeleſſe carriage, there is no more goodneſſe in it, then life

in a dead carkasse. It is like a childes baby made of clouts: theres not more difference between such a puppet & a strong man, then between our righteousnesse, and that which may iustifie vs before God.

Vse 4. They which receiue not Christs righteousnes, are Rebels: then are the Papists Rebels, so are all they which seeke not after faith. Whatsoeuer gifts of nature thou hast, thou art a rebell if thou belieuest not the Word, and receiuest not the righteousnesse of God offred thee therein. A more open rebell is a drunkard, blasphemer, &c. Alas! what shall become of these? A Iew is better then such a one, so is a Papist; they can say something for themselues, and many of them are free from such notorious crimes. Surely, such shall be dealt withall as rebels, and because they will not repent, and be subiect to the righteousnesse of God in faith, they must be subiect to the reuenging iustice of God in torments.

VERSE 4. *For Christ is the end of the Law for righteousnesse to euery one that beleeueth.*

THe Iewes are zealous of the righteousnesse of the Law, yet are ignorant of Gods righteousnes, and submit not vnto it: for God gaue the Law, not to make vs righteous, but to make vs seeke Christ, the end of the Law, that vvee might be righteous in him.

Here *Paul* brings an Argument, to shew that Iustification by faith, establisheth the righteousnesse of the Law. That which aimeth at, and attaineth the end of the Law, destroyeth it not: But faith attaineth the end of it, which is Christ. Therefore. And as he which runneth not to the end of the race, missеth the prize; so the Iewes misse of Iustification, because they haue not Christ, the end of the Law.

In this verse are two things; 1. A Proposition. 2. The amplification.

The Proposition. Christ is the end of the Law, both Ceremoniall and Morall. The Iewes sought to be righteous by the obseruation of both these.

The end. The end of a thing is eyther Mathematicall or Morall.

Morall. The Mathematicall end, is the vtmoſt part of a thing, in which the length or continuance is determined; as a point is the end of a line. Death the end of life, the day of Iudgement, the end of this world.

The Morall end of a thing, is the ſcope and perfection of it.

Now Chriſt is the end of the Law both waies. The Mathematicall end, both of the Ceremoniall and Morall, but diuerſly. Of the Ceremoniall, by a direct ſignification of the Morall, by an accidentall direction. The Ceremonies ſignified Chriſt, and ended at him. The Morall Law alſo, after a ſort, leades to Chriſt. Properly, the Morall Law leades ſinners to the Curſe, but by accident to Chriſt, as the diſeaſe leads to the medicine or Phyſician.

He is alſo the morall end of both. For hee is the body of thoſe Ceremonies and ſhadowes, and he perfectly fulfilled the Decalogue for vs, and that three waies; 1. In his pure conception. 2. In his godly life. 3. In his holy and obedient ſufferings, and all for vs: for whatſoeuer the Law required, that we ſhould Be, Doe, or Suffer, hee hath performed in our behalfe. Therefore one wittily ſaith, that Chriſt is *Telos*, the end, or Tribute; and we by his paiment, *Ateleis*, tribute-free; vve are diſcharged by him before God. Chriſt is both theſe ends; but principally the laſt is heere vnderſtood. *Aretius.*

The Amplification is by a double determination: 1. For vvhat. 2. For whom. 1. For righteouſneſſe to be done, or imputed. This firſt, and more principally: alſo for the other. 2. For whom; Deſcribed 1. by quality, for Beleeuers. 2. By generality, Euery Beleeuer.

Q. Is Faith and Chriſts righteouſneſſe of the Law?

A. In ſubſtance the righteouſneſſe of the Law and the Goſpell are all one. For none can be iuſtified by any other righteouſnes, then that which the Law requireth. They differ onely in the manner of performance, the Law exacting it to be done by our ſelues, the Goſpell offering it done by Chriſt, to be apprehended by faith. Iuſtifying faith is not directly of the Law; for the Law knoweth no Grace, but indirectly it is as the Law commands, obedience to God.

God hath giuen the Law in writing, to bring men to Chriſt, that Doctr.

beleeuing in him, they might be iustified by his righteousnesse, Gal. 3. 24.

Vse 1. Humane lawes are branches of the Morall law: therefore not abolished by Christ: and that is an vniust law, whose end is not Christ.

Vse 2. For righteousnes to the beleeuer, not to the worker: we are not iustified by doing, but by beleeuing.

Vse 3. All beleeuers admitted to Iustification, none excluded: for faith is a supernaturall grace, of which all are equally capable, if God bestow it.

Vse 4. A beleeuer is happy, for he hath Christ, and so, the righteousnesse vvhich the Law exacts: He hath the perfection of the Law which beleeueth in Christ. Yea, such a one is euery beleeuer in the day that he beleeues, as he should be if he could as perfectly keep the Law, as the very Angels. Satan would discourage poore sinners from the scant measure of their sanctification: But if thou beleeuest, be comforted; for thou hast liuery and seysin of all the promises of the Law in the first moment of thy faith: It cannot hurt thee, it curses only vnbeleeuers, and bad liuers, hauing a full blow at them to their condemnation.

Talis est ille, qui in Christum credidit, die qua credidit, qualis ille qui vniuersam legem implewit. Com. Hieron. ad Script.

Seeke faith and the increase of it more then gold, for it is much more precious, inriching the conscience vvith peace, comfort and confidence, euen in the houre of death: Many lament outward wants, but few the want of faith.

Vse 5. The Law is a heauenly thing, and many wonders are contained in it, of which we shall comfortably vnderstand, if we study it aright. Study it not as the Iewes or Papists doe, to be iustified by it; but to bring thee to Christ, and then to walke in all obedience with thankfulnesse: If thou doest thus, thou hittest the nayle on the head. If the Law driue vs not to Christ, as the storme the birds to the Row, and the ship to the hauen, all other intents and studies are of no value.

Euery precept must teach vs our weaknesse, euery promise must set our teeth on edge, and euery curse as the lash of a whip, make vs cry *peccaui*, and bring vs down vpon our knees; with, *Iesu thou sonne of Dauid, haue mercy*, as the blind man cried in the Gospell.

And

And when thou art come to Christ, thou must not cast away the Lawe, but vse it still, to make thee more to cling vnto Christ, and as a rule of righteous liuing: Christ is the end of the Lawe, not the killing, but fulfilling end; not to end, but to vrge thy obedience. When the Marchant is come aboord his ship by boat, he drownes not his boat, but hoyses it vp into his ship; he may haue vse of it another time: or as a Noble-man neglects not his Schoole-master when he is come to his lands, but prefers him: So certainly, if the Law (though sharpe) hath brought thee to Christ, thou canst not but loue it for this office; if thou doest not, thou hast not Christ. Yea, it will be the delight of a man to be then doing, when Christ is with him, as *Peter* then willingly and with successe cast out his net. Without Christ the Law is an vncomfortable study: but with him, nothing more delightfull.

Finis non interficiens, sed perficiens. Aug.

VERSE 5. *For Moses describeth the righteousnesse which is of the Law, that * the man which doth those things, shall liue by them.* * *Leuit.*18.5. *Ezech.*20.11.

6. *But the righteousnesse which is of faith, speaketh on this wise; *Say not in thy heart, Who shall ascend into Heauen? That is, to bring Christ downe from aboue.* *Gal.*3.12. * *Deut.*30.12.

7. *Or, Who shall descend into the Deepe? that is, to bring vp Christ againe from the dead.*

8. *But what saith it? * The Word is nigh thee, euen in thy mouth, and in thy heart, that is the Word of faith which we preach.* * *Deut.*30.14.

HEre *Paul* brings an Argument to euince, that faith abolisheth not, but stablisheth true righteousnesse, thus: The righteousnesse of faith is that which *Moses* teacheth vnto Iustification: Therefore Iustification by faith, abolisheth not righteousnesse, but establisheth it.

Paul compares in these verses the righteousnes of the Law, and of faith together; shewing that the righteousnesse of the Law, (to be performed by vs) is vncertaine and impossible: and that the righteousnes of faith is certaine and possible; and both these by the testimony of *Moses*.

The Iewes thought that faith had been contrary to *Moſes*: but *Paul* ſhewes that *Moſes* taught faith, as Chriſt himſelfe witneſſeth. *Ioh 5.46.*

The impoſſibility of the righteouſneſſe of the Law (vnto Iuſtification) *Paul* ſhewes in the 5. verſe out of Leuiticus: The man that doth theſe things, ſhall liue thereby; that is, ſhall be iuſt; for life flowes from Iuſtice.

The Goſpell teacheth not a diuers righteouſneſſe from that of the Law, but a diuers way vnto it: namely, Faith in Chriſt, who fulfilled the Law.

The Argument from hence againſt Iuſtification by the Law, is drawne from the Cauſe.

To performe the Law is impoſſible.
But righteouſneſſe of the Law, is to performe it.
Therefore.

This impoſſibility of our performing the Law, is not from the Law, but from our ſelues, who are corrupt.

That the righteouſneſſe of Faith is certaine and poſſible, *Paul* ſhewes, verſe 6,7,8. that it is certaine, verſe 6,7. that it is poſſible, verſe 8.

The Righteouſneſſe of Faith, that is, which the Goſpell offereth, and Faith receiues, is certaine. This *Paul* declares, by a Negation of contrary doubtfulneſſe, elegantly propounded by a figure out of *Deuteronomie*.

The doubting which preſſeth ſinners, is two-fold; 1. how they may enter into Heauen: and 2. how they may auoid Hel. Theſe two *Moſes* ſhewes to be taken away by Faith. The firſt, becauſe we beleeue the Aſcenſion of Chriſt (for vs.) The ſecond, becauſe we beleeue his Reſurrection, vvhereby hee demonſtrated his victory ouer Hell and Death; as if *Moſes* had ſaid, He that ſeekes Iuſtification by the Law, muſt needs be in continuall feare of Hell, and deſpaire of Heauen: but he that beleeueth that Chriſt is riſen and aſcended, is freed from both. Chriſt roſe for vs, & aſcended for vs, and before (which muſt be implied) liued and dyed for vs: he which beleeueth not, and ſeeketh for Iuſtification from himſelfe, in effect denies the Reſurrection and Aſcenſion of Chriſt.

That the righteouſneſſe of Faith is poſſible, *Paul* ſhewes by

by the facility of it, out of *Moſes*, verſ. 8. Faith is eaſie, becauſe it is giuen, otherwiſe the hardeſt thing in the world for a ſinner to beleeue the Goſpell.

In the 8. verſe we haue two things. 1. *Moſes* Teſtimonie. The Word is nigh thee, &c. 2. *Pauls* expoſition, That is, the Word of Faith which we preach.

The Word is nigh thee. The Word of Promiſe; ſo was the Word of the Law: but nigh thee in thy mouth and heart: not in Tables of Stone as the Law: As if he ſhould haue ſaid by a Prouerbiall manner of ſpeaking: This is righteouſneſſe before God, to beleeue with the heart, & with the mouth to confeſſe the Reſurrection and Aſcenſion of our Sauiour Chriſt for vs.

The Generall ſumme: That righteouſneſſe is the ſafeſt and ſufficienteſt to ſaluation, which maketh vs aſſured before GOD, and ſuccoureth vs in tentation; but ſo doth not the righteouſneſſe of the Law, but that of the Goſpell. Therefore.

In this paſſage many things might be ſpoken of: as of the Law: our inſufficiency, and impoſſibility to performe it. Of the Aſcenſion and Reſurrection of Chriſt. But I will onely conſider of

The Doctrine: Faith, not the Law makes vs certaine of our ſaluation before God, Luke 8.12. Rom. 9.33. Eph. 2.8. 1. Pet. 1.9. *Doct.*

The Law is too weake to iuſtifie vs, but ſtrong enough to condemne vs, which thou ſhalt finde, which repenteſt not of thy ſinnes. Seeke not that which the Law cannot doe, but feare that which the Law can doe. *Vſe 1.*

Faith takes away, but the Law breeds doubting: both becauſe we doe but little of that which the Law commands, and in that little there is much defect, deſeruing the curſe *Vſe 2.*

As then the doctrine of the Iewes, ſo of the Papiſts, who teach men to be iuſtified by inherent righteouſneſſe, muſt needs leaue men in ſuſpence and doubt; which doubts Faith ouercomes. If our bodies were as hard as an Adamant, vvee ſhould not feele the ſting of Serpents: ſo if the ſoule bee armed with Faith, not all the poyſoned darts of the Diuell can hurt it.

But alas, will some say; How shall I auoid hell, being most worthy to be damned for my whoredome, pride, drunkennesse, blasphemy, &c? How shall I euer come to heauen, who neuer haue kept the Law? These thoughts especially trou-
Act.27.43.44. ble in the houre of tentation and death: but as *Paul* and his company, though in great danger, yet swamme to the shore and escaped; so though the floods of tentation swell, and there be no bottome, yet by Faith vvee swimme to land, and are safe.

My Brother; Consider that thou shalt not goe to heauen for thy worthinesse, but for Christs: When thou hast done all thou canst, thou art vnworthy to be saued. Doest thou beleeue that Christ died and rose againe for thee? Then is it as possible for Christ to die againe, as for thee to goe to hell. He that hath satisfied the Law, is freed; but thou hast so done in Christ. Therefore as when *Ionas* was cast into the Sea, it calmed, so thy Conscience may now be calmed by the death and Resurrection of Christ, of whom *Ionas* was the Type. Also, if Christ be ascended, and thou beleeuest, it is as possible to plucke him out of heauen, as to hinder thee from thence:
Ephes.2.6. for all beleeuers doe sit together with him in heauenly places. He that denies that we do euen now possesse heauen in Christ, denies Christ to be in heauen.

Vse 3. Faith is most necessary and vsefull: If euer thou hast felt
Ephes.6.16. the sting of sinne in thy soule, thou knowest the power of Faith. If thou hast not felt it, thou shalt: and then what a hell without Faith? The fiery darts of Satan are quenched by Faith.

Thou remembrest what a wretch thou hast beene, how thou hast blasphemed his Name, broken his Sabbaths, despised his Word, &c. Can thy stomake digest these things? Canst thou practise such things, and thy Conscience not checke thee? Though by the custome of sinne thou hast stupified thy Conscience, yet it will be made sensible, and then it will affright thee. Yea, then, vvhat thoughts of hell, of Diuels, of euerlasting torments arising from the guiltinesse of sinne?

Wouldest thou ouercome these? Beleeue; This is our Shield,

Shield, our Victory, euen our Faith: and to approue thy Faith, repent vnfainedly. Which is a ſure demonſtration of Faith, as Faith is a cauſe of the peace of Conſcience. 1. *Ioh.* 5. 4.

Keepe Faith and a good Conſcience. As Conſcience cannot be good without Faith: ſo, nor Faith liuely without good Conſcience. As a Lampe yeelds no light without Oyle: ſo nor Faith comfort without good Conſcience.

Many beleeuers neglecting the care of a good Conſcience, haue loſt (not their Faith) but the power of it to pacifie Conſcience: though Faith cannot be caſt away, yet it may ſuffer ſhipwracke, and the peace which is by Faith may bee loſt, as *Dauid* and other of Gods children haue done, for their libertie, in following their owne luſts: and it may bee queſtioned whether euer *Dauid* (after his Adultery) obtained the glorious feelings he had before by his Faith.

Beleeueſt thou? Beware of ſinne, leſt God chaſtiſe thee, not by taking away thy Faith, but the comfort of it, without which life is tedious. As in Cordials often diſtemper weakens the receipt; ſo Faith loſeth the power to comfort, when wee make a pack-horſe of it by our often ſinning.

Thy peace is from Faith, thy miſery from ſinne. Euen as wormes breed of putrified meate: ſo diſtreſſe ariſeth from a polluted minde. Sinne weakens Faith, and giues the Diuell aduantage, who without it is as able to hurt vs, as the Law to iuſtifie a ſinner. If thou thinkeſt of Heauen, thinke of Faith and a good Conſcience; if thou ſinneſt, thinke of hell, and euerlaſting torments. If thou beeſt godly, feare not hell; if profane, hope not for heauen. For the wicked ſhall be turned into hell, and all that forget God; but Beleeuers and Righteous people ſhall be ſaued. *Pſal.* 9. 17. *Iob.* 3. 15.

Verſe

VERSE 9. *That if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thy heart that God hath raised him from the dead, thou shalt be saued.*

10. *For with the heart man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation.*

OVr owne righteousnesse and the righteousnesse of Faith haue beene compared. The righteousnesse wee attaine by doing, is vncertaine and impossible: the righteousnesse we attaine by beleeuing, is certaine and possible. Certaine, because it expels doubts: possible, because the Word of Faith is neere vs in our mouth and heart.

This of Faith, he explaines in these two verses, shewing that in the righteousnesse of Faith, it is onely required that wee should heartily beleeue & confesse the Resurrection of Christ, verse 9. which is amplified by an Apostolicall determination, verse 10.

If thou shalt confesse with thy mouth, and beleeue with thy heart, There are two things required of him that would bee saued: *The confession of the mouth, and the beleeuing of the heart*: and we haue in these verses two things to be considered: 1. The duty required. 2. The end.

The duty is two-fold: Of the mouth, which is called Confession; of the heart, which is named Beleeuing. In the duty of the mouth, we haue three things. First, the Action, Confession. Secondly, the Subiect, the Mouth. Thirdly, the Obiect, the Lord Iesus. Auricular Confession is not here meant. Confession is three-fold. Of Sinnes, of Benefits, of the Truth: this last is here vnderstood; namely, that mayne Truth, Saluation onely by Christ. To confesse Christ hath a large sence: to acknowledge him to be our Lord, and so to vse him: that is, to submit our affection to him, as to our chiefe Lord, by right of Creation, Prouidence, Redemption, to call vpon him, to obey him, and if need be, to testifie our acknowledgement with our best bloud.

Tho. Aquin. in locum.

And shalt beleeue, &c. Here are also three things: 1. The Action

Action, Beleeuing. 2. The Subiect, the Heart. 3. The Obiect, That God raiſed vp Chriſt, &c. This is not onely to aſſent to the truth hereof, which the Iewes doe not, the Diuels doe not deny; but to embrace the benefits, and to rely vpon it. Reſurrection; not excluſiuely, but by a figure, comprehending things Antecedent, and Conſequent: but this principally is named, not as adding to the price, but as ſealing to the conſcience the ſufficiency of his death. The confidence of a good Conſcience being grounded vpon the Reſurrection of Chriſt. 1.*Pet.*3.21. That Chriſt died, the Iewes and Heathens doe beleeue; Chriſtians onely beleeue that he roſe againe.

Thou ſhalt be ſaued. That is, thou ſhalt be iuſtified: as before, Thou ſhalt liue: for both the righteouſnes of the Law, and of faith, haue eternall life, as the end propounded and promiſed vnto them, but with a different ſucceſſe. By that, none attaine the end, becauſe it hath a condition poſſible to none. By this, all the Elect doe attaine, becauſe it is poſſible for all whom God purpoſes to ſaue, to confeſſe and beleeue. Neither is ſaluation without iuſtice, nor righteouſnes without ſaluation. So farre iuſt, ſo farre ſaued.

For with the heart, &c. Faith brings righteouſnes. Confeſſion is an infallible ſigne of faith. Righteouſnes, Confeſſion, Saluation, are the effects of faith; but faith and all, are the gifts of God.

In the 9. verſe, Confeſſion is ſet before: in this verſe, Faith. In Nature, and in the order of Compoſition, faith of the heart goes before confeſſion of the mouth; *I beleeued, therefore I ſpake.* 2.*Cor.*4.13. But in order of Reſolution, Confeſſion of the mouth precedes: for we know not the faith of the Brethren before they make confeſſion.

Faith and Confeſſion are neceſſary to ſaluation. Faith, by the neceſſity of the meanes, and of the precept: Confeſſion by the neceſſity of the precept. Of the neceſſity of faith, Math.16.16. Iohn 3.18. Eph.2.8. *Of Confeſſion,* Mat.10.32,33. 1.Ioh.4.15. *Therefore is Chriſt called the Apoſtle of our Confeſſion,* Heb.3.1. *Doctr.* 1.

If Thou. Miniſters haue here a patterne of Application in teaching. *Vſe* 1.

If Thou. The Papiſts ſay that none can bee certaine of Saluation *Vſe* 2.

uation by the certainty of a speciall faith: which is cleane contrary to this of *Paul*, and wholly takes away his Argument, which hee brings from the assurance of faith. One of their chiefe reasons is, Because it is no where written, *Peter*, *Iohn*, *&c.* shall be saued; and that which is not written, is not to be beleeued.

To this I answere: First, It is not necessary that euery particular Beleeuers name should be written. It is enough if the promises be vniuersally deliuered, because vniuersals include all particulars. All Beleeuers shall be saued, therefore I also beleeuing, shall be saued.

Secondly, here is a particular promise. *If thou*: speaking to euery one as by name, as is the tenour of the Law, and euery one takes himselfe to be meant.

Thirdly, whereas they say, that our faith is not written in the Bible: I answere, that faith is taken two waies; for that which I doe beleeue, or for that with which I doe beleeue: for the obiect, or for the vertue of faith. The first is necessary to bee written; The second is not, nor can be written: for the grace of faith is not beleeued, but felt. By the power of my Conscience I know that I beleeue, as I know what I thinke.

Vse. 3. This Scripture speakes to thee face to face, to comfort thee if thou beleeuest, and to terrifie thee if thou beleeuest not: for as it is true that if thou beleeuest, and confessest, thou shalt be saued; so if thou doest not, thou shalt be damned.

Vse. 4. As Faith, so Confession is necessarie. There are many who vnderstand not the doctrine of Christ, which they should confesse; let such learne to make confession, if they would be saued. Euery one is bound to beleeue the Principles and Articles of faith, *explicitè*, that is, plainely, vnderstanding what he beleeues, as saith the Schoole.

Vse 5. Testifie thy faith by thy Confession; which is either Verball or Reall. Verball is of the mouth, when we ingenuously professe him in whom we beleeue, and are not ashamed. As Christ liues in thy heart, so let him dwell in thy mouth. Who will endure such a seruant who is ashamed to acknowledge his Master?

Reall

Reall Confession, is either of Action, or Passion. Of Action, in our whole conuersation, that our manners may speake and confesse Christ, that wee be not in the number of them, who professe they know God, but deny him in their liues. Of Passion, that we be ready to seale that with our bloud, which we professe in word and action, from whence, such are called Martyrs in excellence, that is, excellent witnesses. For the most excellent, is that, which is confirmed with our death, as *Paul* speakes to *Timothy* of our Sauiour. 1.*Tim.*6.16.

Here are diuers to be reprehended. 1. Our Ignorants, as in the fourth Vse. 2. *Nicodemites*, who account it sufficient to beleeue with their heart, taking liberty to confesse what they list. 3. Hypocrites, who confesse faire, but beleeue nothing. But it is no Confession if it be not of Faith: for to confesse, is to vtter that which is in the heart. If thou hast one thing in thy heart, and vttrest another with thy mouth, thou speakest, but confessest not [a]. 4. Our profane persons, who deny Christ with their workes, which is the worst deniall: for stronger is the testimonie of the life, then of the lips, and works haue their eloquence in the silence of the tongue. Our Sauiours workes did more testifie of him, then the witnesse of *Iohn* [b]. It's a great madnes not to beleeue the Gospel to be true; but a greater, when thou beleeuest it to be true, so to liue as though thou didst beleeue it to be false [c].

[a] *Si aliud in corde habes, & aliud dicis, loqueris, non confiteris.* Ansel.

[b] *Iohn* 5.36.

[c] *Magna est insania, non credere Euangelio, &c. sed longe maior insania, si de Euangelij veritate non dubitas, viuere tamen quasi de eius falsitate non dubitares.* Picus Miran.

We would readily say, that hee which denies Christ, is a wretch: take heed thou findest not the wretch in thine owne bosome, if thou liuest profanely, thou art he. Thou must both beleeue, and confesse; in word, in action, by passion.

As that creature is not a man, which though it hath some similitude of a man, yet hath not a reasonable soule; so that man is not a true Christian, which hath not both the faith and confession of Christ.

VERSE 11. *For the Scripture saith, Whosoeuer beleeueth on him, shall not be ashamed.* *Esay* 28.16.

THe sauing effect of Faith and Confession, spoken of in the two last precedent Verses, is here proued by Scripture:

Beza. ture: Either, *Esay* 28. 16. or as one, *Psal.* 25. 3. It is not materiall whether of the two you take. I thinke the first fittest, because of the *Messiah* there and here spoken of: and if in particular hee aymed at neither of the two, yet it is enough that this is the generall doctrine of the Scripture.

The Argument is thus: Whatsoeuer the Scripture saith, *Ioh.* 10. 35. must needs be so: for the Scripture cannot be loosed.

But the Scripture testifieth that Beleeuers shall be saued. Therefore.

Q. This proues the point of Beleeuers; but how of Confessors.

A. If it proue it of Faith, it proues it also of Confession. For as the Sunne is not without light; so Faith is not without Confession. Beside, it is proued also of Confession, ver. 13. The Argument is taken from the proper effect of Faith, Sal- *1. Pet.* 1. 9. uation, which *Peter* cals the end of Faith.

In this Verse are foure things. First, The generality, Whosoeuer. *Esay* saith, He that beleeueth: but it's all one; for an Indefinite Proposition, is equiualent to an Vniuersall.

2. The Restriction of the generall, Whosoeuer beleeueth, Whosoeuer, concludes all Beleeuers; Beleeuers, excludes all vnbeleeuers.

3. The obiect of Faith, In him. To beleeue on Christ, is not onely to beleeue that Christ is, and that what hee saith is true, but to rest vpon his Righteousnes for Iustification, and to *2. Tim.* 1. 12. trust him with our Saluation, as *Paul, I know whom I haue beleeued.* On him, notes Faith and Confidence.

4. The effect of Faith, Not ashamed; The contrary denied for the direct effect. As if he had said, Shall be saued. For the denying of one contrary, is the affirming of the other. They shall not be frustrate of their end; therefore not ashamed.

Ob. But wee account it a good thing to bee ashamed, and the contrary a fault. *Diogenes* thus incouraged a young man blushing, Feare not, it is Vertues colour. Yet the Philosophers wisely distinguish of it, counting it a grace in young folkes; but old folkes should commit nothing which might make them blush.

A.

A. Here is a Figure. The word is not vſed in the ordinary ſignification: he meanes not that Beleeuers ſhall not bee aſhamed of their faults, for none are more, and the wicked are noted to be ſhameleſſe: but the ſence is, they ſhall not miſſe the end of their faith, and ſo bee aſhamed. A man boaſts of a matter, and in the end vp ſtarts iuſt nothing; then is he aſhamed, as profane people bragge of their hope to be ſaued; but when their Crakes faile, they ſhall bee confounded with ſhame. *Eſay* ſaith, Shall not make haſte; that is, ſhall not betake themſelues to ſhamefull courſes, to bring their deſires to paſſe, but ſhall wait vpon God, and in the end haue aſſured Deliuerance: but as ſuch who runne haſtily, often ſtumble and fall, and ſo are aſhamed: ſo they which will not ſtay Gods leiſure, fall into many inconueniences which cauſe their ſhame. *Iſa.* 3.3.

He that beleeueth, is ſure to be ſaued, Ioh. 3.18. Pſal. 22.4. Rom. 5.5. 1. Pet. 1.6. *The promiſes are called ſure,* Ro.4.16. *The counſell of God, ſtable, and the conſolation thereby, ſtrong,* Heb. 6.17, 18. *Doctr.*

Whoſoeuer truſt in any thing but in Chriſt, ſhall be aſhamed: The Iewes of their confidence in the Law. The Papiſts, though they now bragge and face out the matter, that they be the onely men, and the true Church, ſhall one day be aſhamed of their religion; becauſe they build their ſaluation on a rotten foundation, as Maſſes, Pardons, Indulgences, Pilgrimages, prayer to Saints, their owne merits, &c. They are like him in the Goſpell, who began to build a Tower, but not being able to finiſh it, was aſhamed. *Vſe* 1.

Thoſe which truſt in horſes and armed men in the day of battell, ſhall bee aſhamed: They alſo which with King *Aſa* truſt in the Phyſicians, and not in God in the day of ſickneſſe; ſo they which truſt in their riches contrary to the commandement of the Spirit, whom Chriſt calls fooles: Thoſe alſo who ſeeke in loſſes to Wizards, and not to God. Many truſt in outward things without God; but there are few who truſt in God without outward things. 1. *Tim.* 6.17. *Luke* 12.20.

There is much feare and doubting where faith is; but in the end Beleeuers ſhall not bee aſhamed. This makes them *Vſe* 2.

con-

confident against the obloquy and reproach cast vpon them by the world: The children of God are laughed to scorne, as the Philistims mocked *Samson*. What then? Though *Saul* loue not *Dauid*, nor his Religion, yet he will speake of Gods testimonies before Kings, and will not be ashamed; and though the Gospel be spoken against in euery place, yet *Paul* will not be ashamed of it.

*Psal.*119.46.

*Rom.*1.16.

This also comforts against the guiltinesse of sinne, which is the true cause of shame, following it as the shadow doth the body. How profane wee were before our Conuersion, and how weakely we haue walked since, our conscience knowes and is ashamed. Here is our helpe, faith obtaines pardon of sinne, and therefore wee shall neuer be put to shame, for our faults: we are sinners; but as when the light comes, the darknesse departs, and the more light, the lesse darknes: so faith driues away shame, and the more we beleeue, the lesse doe we feare confusion and shame. *Peter* walked vpon the water and shamed himselfe, for he began to sinke. What was the cause? Not the winde or waues, but the defect of Faith. *Abraham* beleeued, and left his countrey, and offered vp *Isaac*, and yet was not ashamed.

Ob. *Abraham* had a great Faith, but my faith is little.

Ans. If thou hast true Faith, though neuer so little, thou shalt not be ashamed. A childe cannot take vp his meate so strongly, nor eate so much as doth a man, yet that little which he takes weakely and eates, nourisheth him, as well as more meat doth a man. So though thou be but a child in Faith, thy Faith shall saue thee, as well as *Abrahams* Faith saued him. For a man is not saued by the quantitie of his Faith, but by the preciousnesse of that which Faith receiues, which is the righteousnesse of Christ, which a weake and little Faith will as sauingly apprehend as a strong Faith; as a Begger that hath a shaking weake hand, can make shift to take an almes, as well as he that hath not such infirmitie.

Ob. But I am pestered with much doubting, and cannot be rid of doubts.

A. Like enough: But doest thou beleeue? Beleeue still. It is not the commendation of Faith, to bee without doubtings,

ings, but to ouercome them: Thou ſhalt ouercome in the end, and ſhalt not be aſhamed. Hee that kils his enemy at the firſt blow, ſhewes himſelfe valiant: ſo doth he alſo ſhew a great deale of valour, who being often knockt downe, and vvounded, yet ſtands to it. So though the field ſeeme doubtfull betweene thy Faith and doubting, yet in the end, thou ſhalt ouercome, and thy victory ſhall be famous.

Make precious account therefore of thy Faith, and labour to increaſe it. A certaine Captaine [d], being in a hot skirmiſh, was ſtriken downe, ſore wounded, and taken vp for dead: as ſoone as he came to himſelfe, hee firſt asked if his Target were ſafe, being loth his enemies ſhould get that: ſo looke to thy Faith, (for the Diuell thy enemy will looke to it) and thou ſhalt not be aſhamed. [d] *Epaminondas.*

Wicked men and vnbeleeuers are miſerable, becauſe of the ſhame which followes them. There can be almoſt no ſtronger Argument againſt ſinne, then to ſay it will make aſhamed: then which there is nothing more grieuous to a generous minde, therefore diuers haue rid themſelues of their liues, that they may be rid of their ſhame, as *Samſon*. For to die is naturall, but to liue in ſhame, is more then nature can endure, and yet the wicked muſt eternally endure it. *Vſe* 3.

Some like ſhameleſſe beaſts glory in their ſhame, ſeeking no corners, nor muffling themſelues as *Thamar*; but as *Abſolon*, bare-faced, and in the open Sun, practiſing abominable things, and diſcouering their filthineſſe; making a paſtime of that with *Salomons* foole, vvhich they ſhould bewaile with teares of blood, & of which the very Heathen would be aſhamed. It is a face of braſſe, and a Whores forehead, that is not aſhamed of blaſphemy, drunkenneſſe, adultery, pride in paintings, powderings (the Diuels inuentions) and other lewdneſſe. Though many, of theſe things be not now aſhamed, yet at the day of death or Iudgement, they ſhall be put to ſhame, and then there ſhall be no couering for their ſhame, but they ſhall be clothed, and couered with ſhame. *Prou.* 10. 23.

If thou which readeſt theſe things, beeſt one of theſe wretches, and couldſt bluſh, there were hope of thee. When a Thiefe is taken in the manner, how doth he hang downe his

head before men. Alas, if thou beleeueſt not, nor repenteſt, how ſhalt thou be able to looke Chriſt in the face, when hee comes to Iudgement? Let vs therefore ſo liue, that when hee ſhall appeare, we may be bold, and not be aſhamed before him
Ioh.2.28 at his comming.

VERSE 12. *For there is no difference betweene the Iew and the Greeke: for the ſame Lord ouer all, is rich vnto all that call vpon him.*

THe vniuerſall note in the 11. verſe, Whoſoeuer, is here confirmed: and *Paul* is put to this; becauſe the Iewes made a Monopoly of the grace of God as onely belonging to them: but *Paul* ſhewes that the Patent is as well to the Grecian, as to the Iew, for there is no difference.

If there be no difference, then whoſoeuer beleeueth ſhall be ſaued.

But there is no difference betweene Iew and Grecian.

Therefore.

The Minor is affirmed in the firſt part of this verſe, and confirmed in the reſt of it from the ſufficiencie of God.

There is no difference betweene the Iew and the Grecian: The Iewes were the poſteritie of *Sem*, by *Abraham*, *Iſaac* and *Iacob*, inhabiting in the land of Canaan, a part of Syria in Aſia. The Grecians the poſterity of *Iaphet*, by *Iauan*, inhabiting a part of Europe called Greece, at firſt *Ionia* of *Iauan*: but here they are taken by a figure for all the inhabitants of the world, beſide the Iewes. So called, becauſe they were the moſt famous for their learning and bringing vp, in reſpect of which, they called all other Barbarians.

It appeares then that there is a great difference betweene a Iew and a Grecian, in regard of Anceſtors, Countrey, Language, Manners, &c. But *Paul* meanes none of theſe: but is to be vnderſtood onely of Iuſtification; in regard of which, there is no difference betweene them, that a man ſhould euer the more or leſſe bee iuſtified or ſaued, becauſe he is a Iew or Grecian.

For the ſame Lord ouer all: Here is the Confirmation: All

are

are ſeruants to the ſame Lord It is not to be forgotten, that his Maieſties Tranſlation hath exceedingly amended the reading in this place.

Is rich vnto all: Becauſe he powreth out an exhauſt treaſure of goodnes vpon vs, well may he be ſaid to be rich, if we conſider what maner of things he beſtowes, how great, with what bounty, and how many.

To all: Not hand ouer head: not to euery particular, but to them that call on him: Not that ſay Lord haue mercy: but that call in Faith. Here is the ſufficiencie of God: *Hee is rich to all,* and the Indigencie of man, *that call vpon,* or begge of Him.

Many collect here two Arguments, to proue there is no difference; but indeed there are three. The firſt, There is the ſame Lord. The ſecond, He is rich to all. The Iewes need not grutch the comming in of the Gentiles, they ſhall not haue the leſſe, for God is able to enrich all: as the Sunne, though it euery day giue his light, and men and other creatures partake of it: yet neither hath It, or We the leſſe; ſo though thouſands from one end of the earth to the other, flocke to the receiuing of Mercy, yet God hath ſtore, and the fountaine is aboue our Thirſt. *Fons vincit ſitientem.*

The third Argument is drawne from the equall condition propounded to all; (*viz.*) if they call on him: which if the Gentile doe, the gate of mercy is as open and free to him as to the Iew.

The fauours of God concerning Iuſtification and Saluation, are diſpenſed without any reſpect of perſons, to them which beleeue and call vpon him, Act. 10. 34. Rom. 3. 29, 30. Gal. 3. 28. *Doctr.*

In this world for the moſt part the poore are contemned: If there bee any fauour, it fals into the rich mans mouth. If there be any danger, the rich man gets thorow, when the poore is taken in the Net of the Law, The poore is ſcanted in the things of this earth; but in the fauour of God and heauenly things hee ſhareth with the beſt. The rich cannot bribe for theſe. God reſpected the low eſtate of *Mary* his Hand-maiden, yea *Lazarus* went to heauen, when *Dines* went to hell. *Vſe 1.*

Vse 2. If thou beest rich, be humble, and doe not so disdainfully ouer-looke thy poore neighbour, as not worthy to wipe thy shooes. He is heire of the same Grace, serues the same Master, and it may be, in as great fauour with him as thy selfe. I am sure the rich and poore are all one by Creation; there is the same entrance into the world, and the same way to depart to them both; vnlesse the Rich mans fulnesse open more doores of death, then the emptinesse of the Poore man.

In the worst things, as sinne and corruption, the richest is equall with the poorest; In the best things, as Iustification and Eternall life, the poorest is equall with the richest.

Vse 3. There is no difference betweene the Rich and the Poore; but remember in spirituall things: In ciuill there is great difference, euen by Gods ordinance. For the Gospell aboliseth not order; bringing in Anabaptisticall paritie and communitie. We must honour our betters and superiours, acknowledging a difference. We may not say in stomake, Wherein is he better then I? Wee all come of *Adam*. When the Counters are put vp into the bag, there is no difference betweene them, but while the account is casting, there is great difference. One stands for a pound, another for a penny: so at the day of Iudgement, and in Christ there is no difference: but while we heere liue, there is difference, and it is to be acknowledged.

Vse 4. Be at Vnitie: for there is the same Lord. Wee are all seruants to one Master: he will prefer vs all: wee need not enuy one another. Wee are all of a Family, and weare all one Liuerie, and the badge or Cognizance is Loue. Will any man endure that his seruants or children shall bee quarrelling, or snarling one at another? Indeed, if wee serued diuers Masters, there might sometimes naked swords be seene; but now contentions must needs be odious.

Alas, for the Diuisions in the Church of England! Surely, the Authors and Fautors of her diuision, haue much to answere for before God. This is the bane of the Church, and that the Diuell knowes well enough. Diuision in Doctrine is Heresie: this is not found among vs. Diuision in Rites is Schisme: This is our disease. Let such remember who breake the

the peace of our Church, that an inueterate Schisme is Heresie. For the obstinate Schismatike, at length obtrudeth his fancie for an Article of the Faith.

A Church in diuision, is like an house on Fire. Quench, and increase not this flame by thy braineless opinions. It is like *Rebecca*, troubled in her wombe, with the striuings of two children, of contrary dispositions: Pitie the paines of thy Mother. This sinne is so great, (specially authority being resisted) that some haue confidently auouched it not to be expiated by Martyrdome. *Chrysost.*

If *Constantine* iustly blamed *Alexander*, for eager opposing *Arrius*, whom he did confute, much more may our *Constantine* finde fault with them, which blame that which they can neither amend, nor confutes. *Socrates Schol. Eccle. hist. l. c. 4.*

The way to be rich in all grace, is to aske it. *Aske, and you shall haue*: he is rich to all that call vpon him; he giues bountifully, and casts no man in the teeth: pleade not thine owne deseruings: thou must sue in *forma Pauperis*. Beggers obtaine: the rich are sent empty away. *Vse 5.*

Euery man desires to serue a liberall Master, that he may be preferred. Serue God, and thou shalt be made rich. Why doest thou by Swearing, Lying, Whoring, &c. serue that beggerly master the Diuell, that hath nothing to giue his followers, but hell, and euerlasting torments? If God be thy Master, thou art made for euer. No maruell that *Paul* breakes out into such a Patheticall thanksgiuing, because God entertained him into his seruice. For as there is no fishing to the Sea: so no seruice to Gods and the Kings. *Vse 6.* 1. *Tim.* 1.

Get into Gods seruice, and when thou art in, keepe thee there. Deserue not to be cast out, as *Cain* was, lest thou sing the Prodigals Song, *How many hyred seruants in my Fathers house haue bread enough, and I dye for hunger*! There are two things to be done, that we may keepe our seruice. First, to know our Masters will. 2. To doe it: and then as God was rich to *Abraham*, for his Faith; to *Dauid*, for his Zeale; to *Stephen*, for his Constancy; so will he be rich to thee.

As God is rich in mercy to the good, so in iudgements, plagues, woes, curses, is he rich to all vngodly & wicked men.

a *Joel.2.32. Act.2.21.*

VERSE 13. a *For whoſoeuer ſhall call on the Name of the Lord, ſhall be ſaued.*

THat God is rich vnto all that call on him, is here confirmed by a Teſtimony out of *Ioel*.

The occaſion of *Ioels* ſpeech was this: There was a great famine in Iewry: the Cauſe, their ſinnes: the meanes; Firſt, a great raine preſently after Seede time: after that a wonderfull drought. Alſo God ſent Graſhoppers and Caterpillers, &c. which deuoured the little increaſe which the earth afforded. Farther, he threatneth them with forraine enemies, and vpon this, exhorts them to Repentance, telling them that whoſoeuer ſhall call on the Name of God ſhall be ſafe. For in Zion, that is, the Church of God, ſhall be deliuerance.

Pauls Argument is thus framed: If whoſoeuer call on God ſhall be ſaued: then is God rich to all that call on him, for no riches are comparable to ſaluation. But the firſt is true. Therefore the laſt.

In this Verſe are two things. Firſt, the Duty. Secondly, the Euent. The Duty, Calling vpon God. The euent, Saluation.

Whoſoeuer, as before, verſe 11.

Shall call vpon; By this is meant Prayer, which ſometimes is taken for the whole worſhip of God. Prayer is called Inuocation in Latine, becauſe it muſt be performed with the Inmoſt affections; or, as to call God into vs: Or, as the Greeke word ſignifies, to call vpon another for helpe in extremitie. And therefore *Chryſoſtome* well expounds it by Confeſſion, ioyned with Prayer. For he which beggeth helpe of another, confeſſeth his owne weakeneſſe and want.

Inuocare, quaſi intus, aut in ſe vocare. Anſelm.

The Name of the Lord. That is, God himſelfe, whoſe infinite perfections no name can comprehend. Yet God hath by certaine Names and Appellations notified himſelfe vnto vs, ſo farre as was fit for abilitie to vnderſtand. Some here vnderſtand Chriſt, the Name, expreſſe Image and Character of his Father, by whom we know God, as we know things by their names.

Shall

Shall be saued. Not that our prayers deserue Saluation, but becauſe Saluation followes faithfull praying by the promiſe of God.

God will ſaue all ſuch which call vpon him, Act. 2. 21. Pſal. 50. 15. & 145. 18. *Doct.*

God is infinitely good, who propounds conditions of ſaluation, as eaſie to the poore, as to the rich. If he had offered ſaluation on theſe termes, as to build Churches, Hoſpitals, and to endow them, &c. Alas, what ſhould haue become of poore men! But if thou beeſt not rich, nor eloquent, &c. Yet if thou calleſt on the Name of the Lord, thou ſhalt be ſaued. *Vſe 1.*

Whoſoeuer calleth vpon the name (not of our Lady) but of the Lord. How then comes it to paſſe, that the Papiſts ſo much ſtriue for Inuocation of Saints? *Vſe 2.*

There is no example, nor promiſe, nor commandement for it in the Bible. No threatning to them which omit it: neither doe the Saints departed know our particular neceſſities, or our hearts.

The Heathen Philoſophers conceiued one chiefe God, and diuers inferiour and Vnder-gods, as mediators, by whom they might come to the chiefe God, as by Noble men wee come to the King. This is one of their beſt arguments, which *Ambroſe* on the Romanes excellently propounds and confutes. *Amb. comment. in 1. cap. Epiſt. ad Rom.*

A certaine man, hauing vſed the helpe of ſome Noble men, in a cauſe to his King, and being maruellouſly delayed, hearing by occaſion a Biſhop preach that we muſt goe to God, by the mediation of Saints. Alas, ſaith he, if it bee in the Court of Heauen, as it is in the Courts of Princes, wee ſhall all haue but a cold ſuite of it. We doe many times requeſt particular men and Churches on earth to pray for vs: becauſe wee haue commandement, example and promiſe for it in the Word, it being a miniſtery appointed for the Militant Church. But that from hence I ſhould pray to Angels or Saints departed, followes not. For firſt, I doe not inuocate theſe as the Papiſts doe their Saints: neither doe I deſire that office, vnleſſe either face to face, or by Letter or Meſſenger, I acquaint them with my deſire: but there is *Chemnitius exam. Decr. Conc. Trid. par. 3. de Inuo. Sanctorum.*

no such entercourse betweene vs and the Virgin *Mary*, or other Saints.

Ob. But they pray not to Saints to fulfill, but to impetrate their desires.

A. This also is vnlawfull, it being a part of the Office of our Mediator, as Saint *Paul* teacheth to *Timothy*, where hee (speaking of Prayer) saith, *We haue but one Mediator betweene God and vs, euen Iesus Christ.* Farther, though they teach this in the Schooles, yet (which is much to be blamed) they direct their people to practise otherwise, and to pray to Saints, for the fulfilling of their desires. As I could shew in diuers of their prayers, which I haue seene, and most blasphemously appeares in their *Ladies Psalter*. Concerning which, it is to be vnderstood, that the common sort of Papists, are taught vpon Beades to say ouer certaine *Aue Maries* and *Pater nosters*: to ten *Aue Maries*, one *Pater noster*, which being fiue times said ouer, make one *Rosary* (as they call it.) And that they might not be deceiued in their tale, they say that S. *Dominick* (it may be one of our Ladies Chaplaines) found out the vse of Beades for that purpose. From hence comes our *Ladies Psalter*, which consists of three *Rosaries*: Of which Psalter there is a peculiar Fraternitie, endowed with many Indulgences by diuers Popes.

1.Tim.2.5.

Vnto this Psalter, are added diuers prayers to the blessed Virgin, specially the *Verball Salutations*, in imitation of *Dauids* Psalmes, which some say was done by *Bonauenture*. In which, I may be bold to say, are many abominable things; wherein they pray in the same manner and words to the Virgin *Mary*, in which *Dauid* prayeth to God, and not according to the sense of their Schoole distinction.

Vse. 3. He saith not, Euery one that prayeth, shall haue that which he desireth, but shall bee saued. Thou shalt haue all thy desires, if they stand with Gods glory and thy good, otherwise it is not good for thee to desire to haue them. *Paul* prayed for the remouall of a temptation, and it was not remoued, for Gods and *Pauls* greater glory in ouercomming. Aske for necessary grace and saluation, and thou shalt bee sure to receiue it. A certaine widow desired of Saint *Austen* direction so

to

to pray as she might be heard; and hee wishes her to pray for a blessed life. If he be compelled to giue, which is vnwillingly wakened by the suiter, how much more bountifully will hee giue, which needs no waking, but wakens vs, that wee may aske him [a].

[a] *Aug. ep. 121. ad Probam de orando Deo.*

Prayer is a singular refuge in trouble. In warre, *Moses* did more good with his prayers against *Amalek*, then the Souldiers did with their swords. As a strong Castle in a commotion, so is prayer vnto God in trouble.

When Christ tells of the troubles of the last dayes, he aduiseth to prayer; and accordingly himselfe practised. *Luke 21.36.*

Prayer is the Buckles of Christian Armour. The great neglect of this dutie, is the cause that wee are so often ouercome in temptation, and ouertaken with foule enormities. He that sanctifies himselfe in the morning with prayer, is the stronger to resist tentations all the day after; for as when the Lyon roares, the beasts hide themselues, so there is nothing that sooner putteth the Diuell to flight, then faithfull prayer. Not to pray, is a note of a wretch, and such lie open to al the plagues of God.

Not euery saying, Lord, Lord, shall obtaine saluation, but that Inuocation which hath Faith for the root, and Obedience for the fruit: For we shall not receiue, if either we beleeue that God will not giue our asking, or if we glorifie him not with a godly life. If I regard wickednes in my heart, the Lord will not heare mee, saith *Dauid*. Let euery one that calleth on Christ, depart from iniquity, saith *Paul*. The prayer of a righteous man auaileth much, saith *Iames*. As the Serpent going to drinke, layes downe his poyson; so doe thou lay aside thy sinnes when thou goest to prayer. *Psal.66.18. 2.Tim.2.19. Iam.5.15.*

If a man hauing murdered his neighbours child, should come with his hands reeking with the bloud to intreat a kindnesse, should he obtaine? So neuer make account to bee graciously heard, when thou presentest thy selfe before the Lord, with the tokens of thy pride on thy body, or in the steame of thy wine and strong drinke, &c.

Verse

VERSE 14. *How then shall they call on him, in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a Preacher?*

15. *And how shall they preach except they be sent? as it is written,* [a] *How beautifull are the feete of them, that preach the Gospell of peace, and bring glad tydings of good things?*

16. *But they haue not all obeyed the Gospel: For* Esayas *saith,* [b] *Lord, who hath beleeued our* [c] *report?*

17. *So then, Faith commeth by hearing, and hearing by the Word of God.*

[a] *Esay* 52.7. *Nahum.* 1.15.

[b] *Esay* 53.1. *Iohn* 12.38.

[c] Or preaching. Gr. the hearing of vs.

SAint *Paul* hath before spoken of Faith, and the righteousnes of it: and some thinke that here his purpose is to shew the meanes to come to Faith, which is, by hearing the Word. This is true, but the whole context in my opinion shewes, that *Paul* hath another drift in these verses: namely, to proue that the Gospel must be preached to the Gentiles, which the Iewes could not abide to heare of.

The Apostle said, that whosoeuer, Iew or Gentile, calles vpon God, shall be saued. Hence hee inferreth that the Gospell must bee preached to the Gentiles. The Argument is thus:

It is the will of God that the Gentiles should be saued.

But without the Gospell they cannot be saued:

Therefore the Gospell must be preached vnto them.

The first Proposition is auouched before; the Minor is in these verses proued, where wee haue the Argument it selfe, verse 14. and part of the 15. with the 17. The other part of the 15. and the 16. verse, are an Amplification of the Argument. The Minor is proued by a heape of Arguments [d] clapt together, from the first to the last, thus; *Those that call on the Name of the Lord, shall be saued.*

[d] *Sorites.*

But none can call, except they beleeue; nor beleeue, except they heare; nor heare, but by a Preacher; nor preach, except sent.

There-

Therefore, Faith comes by hearing, verse 17. that is, Preaching, and preaching by the Word, that is, by the Commandement of God.

The Argument followes backward and backward, Affirmatiuely and Negatiuely.

The words are familiar, which he setteth downe by Interrogations, which are equiualent to strong Negations.

How shall they call, &c? That is, They cannot call on him in whom they beleeue not.

True Prayer, is the effect of true Faith.

How shall they beleeue, &c? That is, they cannot beleeue without hearing, which is the ordinary and high-way to Faith. For Faith presupposeth knowledge. Knowledge instruction: Instruction hearing; which is the sense of learning. Wee haue seene blinde men learned, but neuer deafe men so borne. He that is borne deafe, is also borne dumbe. The reason, because we learne to speake. Deafe men are barred from Faith and Saluation, to be attained by hearing, but not simply and absolutely, because God when hee pleaseth, can extraordinarily worke Faith without the senses. We haue some Notions of God left in Nature; but to know God in Christ, and things to be beleeued vnto saluation, comes from without, and requires Instruction.

How can they heare, &c? That is, they cannot heare to faith, without a Preacher; Preaching and Hearing are Relatiues.

How can they preach, except they be sent? That is, None can preach, except they be sent. A man vnsent may debate or discourse of matters, but not as the Embassadors of God, to the begetting of Faith, except they be sent of God.

If a man take vpon him to preach not being sent, he were as good hold his peace. As a priuate mans doings running on an Embassy of his owne head, are not approued of the King: so God workes onely with them whom he sendeth. He that begets Faith in any, is sent of God.

Sending, is Externall or Internall. Wee speake of externall, which is, by Ecclesiastike ordination from those who themselues haue beene first ordained, and deriue their power successiuely from the Apostles, and so from our Sauiour Christ.

Without

Doctr. *Without the preaching of the Gospell there is (ordinarily) no salvation. The Gospell is the power of God to salvation, not written in leaves, but preached,* Rom.1.16.1.Cor.1.21.Iam.1.18.

Vse 1. Saints are not to be invocated, because we may not beleeve in them: This service of our Faith is onely due to God.

Vse 2. Faith breeds Prayer: and indeede none can pray but beleevers. An vnbeleever may speake & say ouer a forme of words, but pray he cannot without Faith. When we are perswaded of the goodnesse of God, and his readinesse to helpe, then we fall to Prayer. When *Peter* was in danger of drowning, if hee had not beene perswaded of Christs loue, hee would neuer so confidently haue cryed; *Helpe, Master, I perish.* The Saints (whose practice herein must bee our example) for the kindling of Prayer, haue vsed to stirre vp their Faith, by attributing such Titles to God, which doe manifest his Power, Mercy and Truth. As we esteeme not the cryes of such which trust vs not: so neither doth God the words of them which beleeve him not.

Vse 3. Many thinke, that of all other things preaching might best be spared, and that the Ministers office is least necessarie: but here we see, that Faith and the promised good things cannot be attained without preaching. Next to Christ, it is the greatest benefit which God hath giuen to men: For by this wee know, and apply that to our Salvation. When Princes are crowned, they are bountifull; so when Christ our King ascended, he gaue gifts. What gifts? Some to bee Pastors and Teachers, for the gathering and edifying his Church vnto *Ephes.4.* salvation: Hee therefore that despiseth preaching, despiseth the bounty of Christ, and is guilty of his owne damnation: For, as our bodies cannot liue without bread: so nor our soules without the Word.

Q. Shall none be saued, but those which heare Sermons?

A. No, Ordinarily.

Q. Cannot God saue men, though they heare none?

A. It is a needlesse Question: none denies but hee can: yet when he giues ordinary meanes, hee shewes hee will saue no otherwise. As a man refusing to eate, because God can saue him without meate, tempteth God; so doth hee, who fol-

following his pleasures, and refusing to heare, thinkes to bee saued. Manna is for the wildernesse, which an Israelite lookes not for in Canaan, where he may sow and reape: so, while thou liuest in a Church, where thou mayst partake of the ordinary meanes, vse them, if thou wouldst be nourished in the hope of eternall life.

God could haue taught the Eunuch without *Philip*; conuerted *Paul*, without *Ananias*; instructed *Cornelius*, without *Peter*; opened *Lydeas* heart, without *Paul*: but hee vsed (not the Ministerie of Angels, but) the ministerie of men, to teach vs, that it is his will we should submit vnto it, if we would be blessed. The Ministery of the Word, is by the wisedome of God, which reuerence thou, vnlesse thou accountest thy selfe wiser then God.

The Papists from *Gregory*, make Images Laymens books; but God hath appointed, not by looking on an Image, but by hearing his ordinance, to instruct the Church in the Faith. *Vse* 4.

None can preach till they bee sent. If God send not, we goe without good speed: Therefore, *Esay*, *Iohn Baptist*, Christ himselfe, the Apostles goe not till their commissions be sealed by God. *Vse.*

Q. How may a man know who is sent of God?

A. A Minister may know that God sends him; if he finde his heart moued by God to desire the Calling for Gods glory; if he be competently qualified with learning, godlines, discretion, vtterance; if his gifts be allowed by the Church, & he be sent according to the ordinarie course of the Church, wherein he is a Minister: which is not after one manner in all Churches, neither is it necessary.

The Hearer may know that his Teacher is sent of God, if his teaching beget Faith and Inuocation. The blessing of God vpon his labours, is an infallible token of his lawfull Calling: so *Ieremy* approues a true Prophet, and *Paul* his Apostleship. *Ier.* 23. 21, 22. 2. *Cor.* 3. 1, 2.

The Separatists as they deny our Church (their mother) the name of a Church; so they deny vs to bee true Ministers of Christ. But if ordinary begetting of faith be an argument

of

of a lawfull calling. Blessed be God, wee haue a calling to our comfort.

They say wee are false, Idolatrous, Antichristian Ministers, euen Priests of *Baal*. And I aske them whether ordinarily God conuerteth men to himselfe, and stablisheth them in true Grace, by false, Idolatrous and Antichristian meanes? Whether hee followes the priests of *Baal*, with his aboundant blessing in their calling, or his own Ministers whom he sends himselfe?

And if we be sent of God, how dare they refuse to heare vs, though there might be some defect in our Calling, which I am sure is as iustifiable, as the calling in any Church vpon earth? and when it is at the worst; too good, that theirs should enter into any comparison with it. Howsoeuer they blaspheme our Calling, I am sure, that if there be any grace in any of them, they are beholding to the Ministerie of the Church of England for it.

Vse 6. How can they preach, vnlesse they bee sent? Therefore whersoeuer preaching is, it is by the sending of God, and a token of his loue, as where hee sends it not, it is a token of his displeasure toward the place. Christ hath the Ministers as *Apoc.1.16.* Starres in his right hand, not onely for their defence, but also to make them rise or set, to seuerall parts of the world, as hee *Iudg.6.37,38, 39,40.* pleaseth. He can make it raine on *Gedeons* Fleece, and no where else, and euery where, saue on *Gedeons* Fleece. If you haue the Word, thanke him that sent it; if you want it, seeke it from him that giues it.

VERSE 15. *As it is written, How beautifull are the feete of those which preach the Gospell of Peace, and bring glad tidings of good things!*

IN these words, and in those of the 16. verse (which are by some included in a Parenthesis) is an amplification of the preaching of the Gospell to the Gentiles: of which are two parts.

The first is a Confirmation of it, in these words. The second is an answering of an obiection, in the next verse.

The

The proofe is taken out of *Esay*, chap. 52. 7. From the effect of the preaching of the Gospell, which is ioy and reioycing in them which heard it. So at Antioch there was great ioy; so in Galatia, and in diuers Cities and Townes it was entertained as with clapping of hands, which ioyfull imbracing of it, proues it to be of Gods sending.

This effect is set forth vnder a Comparison of the lesse; for *Esay* speakes of the Royall receiuing of the Messengers of Israels Deliuerance from the captiuitie of Babylon, of which when Newes came, they were so rauished, and filled with laughter, that they thought it had not beene a truth, but a dreame. If then the tidings of such temporall deliuerance was so welcome, much more must be welcome the glad tidings of the Gospel: and as those Messengers were from God, so much more these, it being a great deale more likely that the Iewes might be deliuered from that bodily seruitude, then that the world should be deliuered from the bondage of Satan, by the bloud of God.

In these words are two things. First, a commendation of the Gospell; *How beautifull, &c!* Secondly, a Reason, because *it bringeth peace, and good things.* *Locus laudatorius Sarienus.*

How beautifull, &c! He saith not simply, they are beautifull, but vseth an Exclamation, How beautifull! as if hee were not able to expresse such beauty.

How beautifull are the feete! Some take feete for men: some for the affections, being that to the soule, which feet are to the body: these affections appearing in the Apostles, by their sweet deliuery and vtterance. Some interpret the velocitie of the Apostles in conuerting the world. Some their constancie and courage. Some take beauty for the holinesse of the Apostles; some for a fleshly beauty by ornaments, as slippers imbroidered with Gold and Pearle; as this Scripture is abused to the consecrating of the Popes toe. But the plaine meaning is, that the comming of the Apostles with the glad tidings of saluation was acceptable: he saith, *feet*, because they are the instruments of going; as wee familiarly say of poore men. They get their liuing by their fingers ends, which are the instruments of their labour.

Beau-

Naua ab Aua, or Naua. Beautifull. The Hebrew word according to the roote, may signifie to be desired and longed for, or beautifull & welcome. The beauty of a thing causeth it to be desired, as the beauty of Christ makes the Church sicke of loue.

ὡραῖοι ab ὥρα. The Greeke terme comes of a roote which hath diuers signification: as an houre, or generally Time: but not so heere.

Quam tempestiue Tertul. lib. 5. aduers. Marc. 2. It also signifies that part of time which is fittest for affaires, called Season: and so some reade it, How seasonable? A word spoken in season, is beautiful, and so is the Gospel somewhere called, and euery thing is beautifull in his season. Many of our daintiest meates are not, but the Gospell is alwayes in season; in the Winter of Aduersitie, in the Summer of Prosperitie, in the Spring of Youth, and Autumne of Age: And therefore *Paul* bids *Timothy* to preach in season, and out of season: not that it is at any time vnseasonable, but because the world so iudgeth it.

It also signifies the Spring: and therefore some haue compared the comming of the Apostles, and of the Preachers of the Gospell, to the Spring. For as the fields in the Spring begin to be adorned with buds, blossomes, and sweet flowers, in which all creatures reioyce: so the preaching of the Gospell turnes our Winter-like barrennesse into fruitfulnesse, making vs to flourish with heauenly graces and vertues.

It is also taken for ripenesse, and so some haue likened the comming of the Apostles to ripe fruit. Vnripe fruit is dangerous, and not so well coloured, but that which is ripe, is both well tasted, and well coloured. No dainty coloured fruit, so beautifull and wholesome as the Gospell.

Ambr. Epist. 11. It signifies also comelinesse; that which wee call the pride and flowers of life; also youth, wherein is that mixture of white and red, which is called beauty. As Christ is said to be fairer: so also is the Gospell.

Psal. 43. *The Gospell of Peace and glad tidings of good things:* Here is an excesse of words: but this redundance, serues to make vs the more to esteeme of it. It is the Ghosts spell, a comforting and soule-sauing word.

Peace: We are by corruption of Nature enemies to God; the

the Gospel reueales a three-fold peace, with God, with our selues, with men; according to the song of the Angels at the birth of Christ, *Good things.* Yea, the best in the Superlative degree, Celestiall good things: a freedome from all euill of sinne, of punishment.

Nothing should be so welcome as the preaching & Preachers of the Gospel. That Christ came to saue sinners is a faithfull saying, and worthy of the best welcome, 1. Tim. 1 15. *without this, we had been damned wretches. It is called the Word of Life, of Saluation, the Gospel of the Kingdome. Euen as one would say, the key of heauen: for life and immortality are brought to light by the Gospel,* 2. Tim. 1. 12. *Doct.*

The essentiall duty of a Minister, is to preach the Gospell. The Law is to be preached also, both as an introduction to the Gospell, and for a direction how to lead our liues, vvhen we haue receiued the Gospell, because sinne breakes Gods peace; but chiefly, we are sent to preach the Gospell. *Vse 1.*

Nor riches, nor dignities, but to preach the Gospell, is the chiefe honour and beauty of a Minister, who though highly aduanced, if he preach not the Gospell, shall be despised. *Vse 2.*

Some loue their Ministers, because they keepe hospitalitie, which is commendable; some, because they gaine by them in their tithes, and other duties, which is carnall; some, because they neuer preach, which is abominable; some because themselues would be well accounted of, which is hypocriticall. But, to loue them for their works sake, is conscionable, and according to the commandement. *Vse. 3.* 1. *Thes.* 5. 13.

Its an argument of great corruption, to esteeme basely and meanly of a Preacher; when he that brings tidings of a good bargaine, or is an instrument of our pleasures, shall be highly welcommed and rewarded. Wee are earthen vessels, but we bring a treasure more precious then all the world: wee preach the *Summum bonum* of man, and therefore should be esteemed.

If the Minister haue weake gifts, yet if hee preach the Gospel, thou must account his feet beautifull: Its not the gifts of men, but the Word of God which workes the feate in our Conuersion. *Vse 4.*

Vse 5. If it be the Gospell of peace, the professors are to be peaceable.

Vse. 6. The great sinne of this Land, is the contempt of the preaching of the Gospell, that we account it not a precious, but a tedious thing. Neuer merry vvorld (say some) since wee had so much preaching; as if the Sun shone too bright. Like the Israelites, who stumbled at the plenty of Manna. These are a kinne to those Diuels, who asked Christ if hee were come to torment them. So they account the Gospell a torment, because it crosseth their profane, couetous, and Epicure-like courses. These can spend daies and nights in vanitie, but an houre at a Sermon is tedious. Bleare-eyed *Leah* is more comly in their eye, then *Rachel*. The Onions of Egypt haue a better relish in their mouthes, then Manna and Quailes. They had rather liue at the Hogs-trough (for what are alk worldly pleasures, but draffe in comparison?) then in their fathers house, preferring their pigges with the *Gadarens*, before our Sauiour Christ. O, say they, We cannot liue by Sermons. But alas! what are all pleasures without this? euen vanity and vexation of spirit; yea, the more of these, the more torment to the conscience at the day of death, when the Gospell of peace is worth all the world.

But whats the cause we loue the Gospell no better? Surely this, we know not our owne poore estate, and so are ignorant of the worth of it. If we knew these, vve would runne from East to West for it. If drunkards, and the rabble of vvicked wretches knew their fearefull estate, the Minister should bee as welcome to them, as bread to the hungry, or a pardon to a Theefe.

To them which are visited in their consciences, is the Gospell sweet, but to them which are hardned, it hath no sauor. Poore soules! If a man in the street cry fire, fire, euery man runnes; but we daily cry the fire of Hell to consume all impenitent sinners, yet none almost are moued. What's that fire to this? What the burning of rotten houses, to the burning of body and soule in fire and brimstone for euer?

If the Lord would be pleased but to shew a wicked man the torments of Hell, or to visit his conscience with the apprehen-

prehenſion of his wrath, then the very crums of the Goſpell would be welcome, when now they loath the full meſſes of Conſolation. Then, to ſee the ſweetnes of but one ſentence or line in the Goſpell, would be more acceptable then the whole riches of the world. When the Conſcience is wounded, and the Diuell ſtrongly accuſeth, then how beautifull will the feet be of the now contemned Miniſters of the Goſpell? Sell all thy profits, pleaſures, ſinnes, to purchaſe this treaſure of peace which comes by the Goſpel. Many are daily cheapning, but they vnderbid for it, they would faine haue it, but are driuen away with the price, becauſe it requires a forſaking of all, to follow Chriſt. But indeed, *Daniels* fare with the Goſpell, is a royall feaſt: if thou accounteſt not ſo, thou haſt a proud, and an ignorant heart.

VERSE 16. *But they haue not all obeyed the Goſpell, for* Eſayas *ſaith, Lord, who hath beleeued our report?*

IN this verſe *Paul* preuents an Obiection, againſt that which was ſaid concerning the preaching of the Goſpell to the Gentiles, that it was of God. As if ſome Iew ſhould ſay: No, *Paul*, God neuer ſent you to preach to them; for if hee had, he would haue ſent you firſt to vs, and haue bleſſed your labours: but the greater part obey you not, eyther of Iewes or Gentiles. It may be, here and there a few of the common ſort follow you: but where are the great Rabbines, the Phariſes? The fourth part follow you not, but perſecute you. Therfore, becauſe this buſines profits not in your hands, God neuer ſent you, but you runne of your own head.

This was a plauſible Argument to the Iewes, to vvhich *Paul* anſwers by a Conceſſion, with a Correction annexed: as if he ſhould ſay, Indeed all doe not obey the Goſpell; yet you Iewes are not to be offended; becauſe, as our ſending was fore-told, ſo your and their incredulitie; and the ſmall fruit and effect was fore-told alſo.

In this verſe we note two parts; 1. A declararation of the ſucceſſe of the preaching of the Goſpell, Not all obey it. Secondly, a Confirmation of it out of *Eſay*.

All haue not obeyed ; that is, beleeued : So called, becauſe obedience is an inſeparable effect of faith. The effect is put for the cauſe: ſo we ſay of the trees in our Orchards : this is a Peare, that a Plum, when they are the trees that beare ſuch fruit : ſo Faith is the tree that beares the fruit of obedience.

This obedience of Faith is two-fold ; Firſt, of Reaſon : Secondly, of Works.

That of Reaſon is, when it giues place and way to the Goſpel, though it conceiue it not. For the Goſpell goes beyond reaſon, as in the point of the Trinitie, Incarnation of Chriſt, Iuſtification of a ſinner before God, Reſurrection, &c. *Abraham* beleeued, aboue or againſt reaſon ; and the Goſpell is ſaid to bring into ſubiection our Reaſon.

2.*Cor.*10.5.

That of vvorks is, vvhen we obſerue the Law ; for Faith worketh by loue, and is to be ſhowne by our works.

Galat. 5.6.

For *Eſay* ſaith, By this is rendred the cauſe, not of the thing, but of the Propoſition. For not becauſe *Eſay* fore-told, did not all obey, but becauſe all did not obey, *Eſay* fore-told it.

Lord: This is added by the *Septuagint*, for explanation.

Who hath beleeued ? The Interrogation is a forcible Negation ; propounded, as ſome ſay, by way of Admiration, that ſo few ſhould beleeue ; but that's no wonder. It's rather a wonder that any doe, conſidering our corruption, and the diuels ſubtill tentations, then that many doe not. It is no wonder to ſee men runne into all manner of ſinne, as tis no vvonder to ſee a ſtone roule downe from the top of a ſteepe hill. I thinke it is ſpoken rather by way of complaint, that ſo few ſhould beleeue the Goſpell.

Report, or hearing ; that is, preaching, by an vſuall Hebraiſme, becauſe nothing in the world is ſo worthy to bee heard as it.

Our report : vvhich are the Prophets, Apoſtles, and Miniſters of the Goſpell.

Who hath : that is, none haue : ſo few, as in compariſon, None. So *Iohn* ſaith, that No man receiueth the teſtimony of Chriſt Did not *Mary*, *Andrew*, *Peter*, &c? Yes, but in compariſon of the multitude that did not, None.

Iohn 3.32.

When

When the Gospell is preached, all are not converted by it, and be-leeue it, Iohn 3.32. and 12.37. Mat. 20.16. 2. Thes. 3.2. *Doctr.*

Faith is called obedience. Obey thou in life, and make thy reason obey. No man standing on his owne reason euer believed; an vnsanctified wit is a great hinderance of Faith. The greatest Philosophers, as the Epicures and Stoiks, most resisted *Paul*, as our greatest Politicians most scoffe at Religion, and at preaching of the Word. *Vse* 1. *Acts* 17.18.

All are bound to heare, and nothing so worthy to be heard as the Gospell. Let vs say of hearing, as *Paul* speakes of knowing it: *viz.* that he esteemed to know nothing besides. *Vse* 2. 1. *Cor.* 2.2.

The Nurses song doth not so quiet the babe, as the preaching of the Gospell the Conscience. Its the hand of God, offering vs forgiuenesse of sinnes; Hee therefore vvho hath eares to heare, let him heare. He hath well imployed his eares, who hath reuerently heard the Gospell; which the Diuell keepes many from hearing, lest by hearing they should be conuerted and liue.

If thou wilt not now heare that which may profit thee, thou shalt heare one day that which will make thy heart to ake, euen this, *Goe you cursed, &c.* For if any receiue you not, nor heare your words, shake the dust off your feeet: truely it shall be easier for Sodom in the day of Iudgement then for them. *Mat.* 10, 14, 15

Ministers must be affected and grieue, when they see the company of reuerent hearers so thinne, and their labours so fruitlesse. The Prophet heere complaines of this: so Christ grones for the hardnes of the peoples hearts, and weepes ouer the stubbornnesse of Ierusalem. *Vse* 3.

The shrewdest turne to be done to a Minister, is to depriue him of the ioy of his labours; and the way to reioyce them, is to embrace the Gospell they preach. It will be vnprofitable and heauy for the hearers, to haue their Minister to complaine of them with griefe vnto God.

Esay and *Paul* gaue not ouer, though they had cause to complaine. As the Physician omits no point of his Art, though the recouery of his Patient be desperate: So, though vvee preach to many desperate and scoffing hearers, wee must not *Vse* 4.

giue ouer, but rather vse the more diligence. For whether they profit by vs, or no, wee shall haue our fee. Not as the husbandman loseth by an ill crop, shall I lose. If I preach, and thou repent not, it shall neuer repent me of my paines. I will preach still: for though my preaching be not a sweet sauour to thee: yet euen in thee I am a sweet sauour to God. Thou also shalt smart for it: for if wee be offended when our words are despised, much more will God be, at the contempt of his Gospell.

Vse 5. Although faith cannot be without preaching going before it; yet preaching may be without faith following it: as that which is to be knowne, may be without the knowledge of it. The word that sounds without, is not sufficient to Faith, if God speake not within in the heart.

There are two things required to faith; the determination of that which is to be beleeued, and the inclination and perswasion of the heart to beleeue. Preaching determines, but its God who perswades by preaching: God can doe it without preaching, but preaching cannot doe it without God. Our voyce can say, Repent; but its God onely that giues Repentance. *Paul* preacheth to *Lidnes* eare, but God hath the key of her heart.

Aquinas.

Pray that God would open our mouthes to speake; pray also that he will vnlocke thy heart to beleeue; for as *Rebecca* cookt the Venison, but *Isaac* gaue the blessing; so wee may plant and water, but its God that giues the increase.

1. Cor. 3. 7.

c Psalm. 19. 4. VERSE 18. *But I say, Haue they not heard? Yes verily,* c *their sound went into all the earth, and their words vnto the ends of the world.*

THis is spoken of the Gentiles, not of the Iewes, as appeares by the manner of the next verse.

In this *Paul* preuents another obiection, occasioned by the words before, concerning the sending of the Gospell to the Gentiles, as if some should haue said:

If you be sent to the Gentiles, why doe you not preach to them all, but onely to some choyce Cities and Nations?

Paul

Paul anſweres, that they doe and ſhall preach to them all; which he vtters by an interrogation, and proues by a teſtimony out of the Pſalmes; as if hee ſhould ſay: *Dauid* tells you that all haue, or might heare; for, Their ſound is gone out into all the earth.

Queſtion is whether *Paul* alleadge this teſtimony, or allude vnto it: In the Pſalme he ſpeaks of works, here of the Word. Some ſay that *Paul* argues from the leſſe: If God teach all by the great volume of the heauens, much more will he teach all, by the heauenly doctrine of the Goſpell.

I thinke that vnder the hiſtoricall narration of the heauens, and of their ſound, is hid a propheey of the preaching of the Goſpell, becauſe the latter part of the Pſalme ſpeakes much in the commendation of it; and *Paul* here ſo applies it. And indeed there is a moſt ſweet Analogie, betweene the heauens ſound and the Goſpell. There are diuers particulars obſerued: I thinke theſe are good:

The Heauens are the worke of Gods hand; ſo is the Goſpell reuealed by God. The heauens ſhew the worke of God: ſo the Goſpell, that wee are Iuſtified by the worke of God, which is faith, not by the workes of man. The doctrine of the Goſpell is pure and lightſome as are the heauens. The influence of the heauens comforteth & cheriſheth inferior things; ſo doth the Goſpell the Conſcience. The diuerſity of Nations and Languages is manifold, which vnderſtand not one another; yet all vnderſtand the excellency of the heauens, and the wonderfull worke of God in them. So God enabled the Apoſtles to teach all Nations in their owne tongues the wonderfull workes of God.

Into all the earth, and vnto the ends of the world: The ſumme is, that the Goſpell was preached to all the world.

Ob. But many Nations were long after the Apoſtles dayes conuerted: as England in the time of *Gregory* the great; the Iaponians and Americans but the other day heard of Chriſt.

A. All the earth is either taken for the moſt part; & the ends, for Countries very farre off: or it is ſpoken of that which ſhould be; or it is meant of the 4. quarters of the world; or of the Romane Empire. And for that of England; it is falſe:

Indeed in *Gregories* daies, England by *Austen* the Monke, was first brought in subiectiō to Rome, they before agreeing with the Greeke Church; for at the comming of that *Austen* there were many holy Monks in this Land, and some haue written of the conuersion of it, in the daies of *Eleutherius*: yea, *Dorotheus* seemeth to affirme that *Simon Zelotes* was in *Brittany*, if the place be not misprinted. And for the new discouered places may be answered, that eyther they were not then inhabited, or the Gospel there preached, but not receiued; or that the fame of the Gospell at the least came thither, as the fame of the Israelites came into Canaan.

Doctr. *The Gospell was preached to all the world in the time of the Apostles*, Mar. 16. 20. Acts 1. 8. Col. 1. 6.

Q. But what may be thought of them which neuer heard of the Gospell? are they not to be excused before God?

A. Yes: Of the sinne of vnbeleefe in the promises: but they cannot obtaine thereby an acquitall from their other sins, but shall be condemned for them.

Vse 1. That is the true Religion, which agrees with that which was preached in all the world by the Apostles.

Vse 2. It was a miracle that the Gospell, a doctrine teaching the deniall of our selues, and bearing of the Crosse, carried by poore and meane persons, oppressed by mighty Emperors and Kings, should in despite of men & diuels, within the space of 40. yeares, be so published in all the world. Let all enemies cease to oppose it by the remembrance hereof.

Vse 3. Obey the Gospell, lest Hee which sent it, take it away, and remoue our Candle-sticke for our vnbeleefe and contempt of it. For this cause Turcisme and Papisme possesse many places, which haue beene heeretofore famous for the Gospell.

Hath the grace of God shined to thee in despight of the Diuell? Make much of this light, and walke in it: Hast thou heard the sound of it? Why doest thou liue in lewd practices, as if thou hadst neuer heard any inkling of it? If thou beest a blasphemer, drunken, vncleane, proud, couetous, &c What could a Iew, or a Turke doe more then thou doest? Thou hast not receiued it. Where sinne beares rule, there is not the Gospell receiued.

In

In thoſe *Marian* times, the Goſpell made men forſake goods and life: and canit not now make thee leaue thy vile and bad courſes? He that cauſed the Goſpell to bee brought with the bloud of his ſeruants, will require the bloud of all the contemners of it. Be you carefull, that as in all the world, ſo the Goſpell may haue a free paſſage among you, and bee glorified; which ſhall be, when you ſuffer it to ſubdue your vile and rebellious affections.

VERSE 19. *But I ſay, did not Iſrael know? Firſt,* Moſes *ſaith,* a *I will prouoke you to iealouſie by them that are no people; and by a fooliſh Nation I will anger you.*

a Deut. 32. 21.

THe Apoſtle hath in the verſes before ſoundly proued, that the Goſpell is by the will and counſell of God to be preached to the Gentiles.

The Iew is mute, and hath nothing farther to obiect againſt that point, but falls to excuſe his oppoſition againſt the preaching of the Goſpell to them, by pleading ignoranee, that hee did not know it was the will of God ſo to haue it.

To this *Paul* anſwereth: *What* (ſaith he) *did not Iſrael know?* Did ye not know This? Why, *Moſes* and *Eſay* affirme it, in whom you are conuerſant. And ſo falls into a plaine declaration of the Abiection of the Iewes, and receiuing of the Gentiles, as before he had done in the ninth Chapter.

Here then are two things. Firſt, a taking away of the excuſe, (*viz.* ignorance) which the Iewes made to couer their malice againſt the preaching of the Goſpell to the Gentiles, by a reprehenſary declaration, that they were not ignorant. Secondly, this he proues by the Teſtimonie of the Prophets.

Did not Iſrael know? The Geneua Tranſlation ſupplieth (God) without any ſenſe, which is exceedingly wel obſerued in His Maieſties Tranſlation, and there left out: For that which they pretended not to know, was not God, but the will of God, in the matter before ſpoken of: As if he ſhould ſay, You may bee aſhamed to ſay you are ignorant, you know it well enough, or might or ought to know it.

The

Doctr. *The corruption of our hearts leades vs to the practice of those things which we know to be sinne*, Rom 1.31. Iude 10.

Vse 1. Abstaine from all sinne, specially from sinne of knowledge. A regenerate man may through infirmitie, or in the violence of tentation sinne against knowledge, as *Dauid* and *Peter*; but beware of cold bloud, and continuing in knowne sinne. Antecedent Ignorance will not saue a man, much more will consequent Ignorance condemne him. Ignorance taketh not away sinne, but knowledge taketh away all excuse of sinne. Now I haue spoken to them (saith Christ) they haue no [a] colour for their sinne. To with-hold the knowne truth in vnrighteousnesse, prouoketh the [b] wrath of God. Doest thou not know that drunkennesse, whoredome, &c. are abominable sinnes? And yet thou practisest them. Alas, what hope canst thou haue? A willing practice of knowne sinne, and Repentance, can neuer stand together: nay, it is the high-way to a reprobate minde, and to that vnpardonable offence.

Ignorantia mollit non tollit rationem peccati. Scientia non mollit peccatum, sed tollit excusationem peccati.

[a] *Iob.* 15.22.

[b] *Rom.* 1.18.

Though thou canst not but sinne in these dayes of thy frailety, yet beware of two things. First, of being willingly ignorant of that which God giues thee the meanes to know, for this is the marke of a wretch. Secondly, of doing contrary to knowledge: For hee that knowes to doe well, and doth it not, and by proportion to auoid ill, and shunnes it not, to him it is sinne, that is, his knowledge aggrauates his fault.

2. Pet. 3. 5.

Iac. 4. vlt.

Vse 2. The Iewes sinned against their knowledge: What was the cause? Euen their Enuy that the Gentiles should be admitted to the prerogatiue of Grace. This made them deliuer Christ to be crucified. This caused the stoning of *Stephen*: this the persecution of *Paul*. Beware of Enuy, which is a diuelish sin; the rotting of the bones, which makes a man twice miserable: For the enuious man is cruciated both with his owne euils, and with the good things of his Neighbour. The way to auoid enuy for worldly matters, is to despise the world, and the folly of it, and to loue heauenly things; and the way to auoid enuy for the grace of God shewed on another, is to loue the glory of God, which is set forth by my neighbour, as well as by my selfe.

The

The proofe is, from the Testimonie of two famous Prophets; *Moses* in the rest of this 19. verse, and *Esay*, verse 20, 21.

First *Moses*: *Moses* is called the first, not because of a second *Moses*, but first in time or dignitie: or first in this allegation.

The Testimony is out of *Deuteronomy*, containing a threatning of Reiection to the Iewes, for their vile dealing against God: wherein are two things to be considered; 1. The phrase wherein this Reiection is set downe. 2. The Amplification of it.

I will prouoke you to iealousie, and I will anger you. This is the phrase.

The Amplification is two-fold; 1. From the Author, which is God: who doth not cause enuy, but cause it to come to light, being in the heart before: nor is the Author of iealousie as a sinne, but as it's a punishment, doing that for punishment, which would stirre vp their corrupt hearts to iealousie. 2. From the Instruments which God vseth to anger and prouoke them withall: Namely, *No people, A foolish Nation.* That is, the Gentiles; whom the Iewes accounted beasts, and not men, euen dogges.

As a man diuorcing an adulterous wife, and in her face taking her bondmaid to be his wife, and adorning her with the garments and iewels of his former wife, must needs make her pine with enuy and iealousie: So God threatens the Iewes, whom hee had chosen to be his Spouse, that he would cast them off for their wickednes, and bestow their priuiledges on the Gentiles. Or as a Mother, sometimes for a fault done by her little one, thrusts it from her, and saith it shall be her child no longer, taking vp a strangers child into her lap: so doth God threaten the Iewes. Heres the difference, wee doe it not seriously, but God doth.

This is then as if the Lord should say, You haue chosen another husband; I will chuse another wife. You another God, euen your Idols; I another people, euen the Gentiles: You haue angred me, giuing my honour to Idols; and I will anger you, giuing your prerogatiues to the Gentiles.

God

Doctr. *God will forsake them, which forsake him*, 2. Chro. 15. 2. Iam. 4. 8.

Vse 1. To be out of the Couenant, is to be of no account. The Gentiles in regard thereof are said to be No people, and a foolish Nation. If a King haue an Army of many thousand dead men, or cripples, there is no reckoning to be made of them: So, no reckoning of men vnconuerted; for they are dead in their sinnes, very beasts without reason, till they bee enlightned.

Ob. But are not many vnregenerate men great Politicians?

A. Yes, they are: but in the account of God they are very fooles and beasts. The Gentiles had many learned Philosophers and wise men for gouernment, before their Calling; yet
Prou. 1. 7. God saith they were a foolish Nation. *The beginning of wisedome is the feare of God.*

Vse 2. There are many that despise and scoffe the children of God for their simplicitie, and holy profession: let such remember, that euen by those whom they iest at, God will anger them, either in this life, or at the day of Iudgement. The time shall come, that thou shalt gnash with thy teeth, to see them saued, thy selfe damned, them carried to heauen, thy selfe haled to hell. As thou hast laught them to scorne, so shall they laugh at thy destruction.

Vse. 3. Liue, England, according to thy knowledge, and bring forth fruit worthy of the Gospell, which thou enioyest, and thou shalt liue long; else God will cast thee off, and anger thee. Now we are the people of God, let vs obey him, lest hee make vs no people.

As a Master deales with a naughty seruant, plucking his Liuery ouer his eares, and turning him out of doores: so God will take from vs his Word and Sacraments, our Liuery and cognizance, if we reuerently profit not by them, but despise them. Now God honours vs aboue many, nay, aboue any Nation. O what griefe, enuy, anger, iealousie, must it needes breed, if euer the day should come, that wee should see the Turks, or other Infidels, possessors of these fauours, and our selues turned off! There would be no griefe to this.

The

The Gentiles got the kingdome of the Iewes, and all their wealth: but for all this, they enuied not them ſo much, as that God ſhould be the God of the Gentiles, and not of the Iewes. The loſing of their Temporalties, was not ſo much vnto them, as the loſing of their Spiritualties. Thus he dealt with the Iewes, and thus will he deale with vs, if wee deſpiſe his Goſpell, not beleeuing nor obeying it. But if we forſake not God, he will neuer forſake vs: it can neuer be ſhewed by any obſeruation, that God began firſt.

VERSE 20. *But* Eſayas *is very bold, and ſaith; I was found of them that ſought me not: I was made manifeſt vnto them that asked not after me.* *Eſay* 65.1.

HEre he brings the Teſtimony of *Eſay*, a great Prophet, of the bloud-royall, whom the Iewes greatly honoured. This Teſtimony in effect, is the ſame with that of *Moſes*: it onely differs in words. In it are to be conſidered two things: Firſt, The manner of the Teſtimony. Secondly, the matter of it. The manner is, that *Eſay* witneſſeth boldly, or audaciouſly; this being to be taken in the better part, not as a fault. It was not ſafe to preach as *Eſay* did; for the Iewes were not patient to heare their downe-fall, and of the aduancement of the Gentiles: therefore hee had neede to of a bold ſpirit: and this boldnes (like enough) coſt him his life. For by the commandement of *Manaſſes*, he was put to a cruell death, being (as it is ſaid) [a] ſawne aſunder with a woodden Saw.

[a] *Hierom. l.15. in Eſai. in fine. Doct.*

Miniſters are boldly to preach the truth. Paul *requireth ſo to be prayed for*, Ephe.6.19. *And ſo he enioynes* Titus, 2.13.

Miniſters may not feare the faces of men, leſt God deſtroy them. They may not be timorous, nor clawbacks: neither of theſe can be faithfull. They muſt be men of courage, to ſtand for God and the Truth, againſt all oppoſites, though they haue *Iohn Baptiſts* reward for their labour. *Vſe 1.*

Art thou oppoſed in thy miniſtery? *Tu contrà audentior ito*, be the more bold with diſcretion and wiſedome, and let not thy very life be deare vnto thee, to fulfill the miniſtration thou haſt receiued of the Lord. *Act.20.14.*

As

Vſe.2. As it is our parts boldly to preach, ſo it is your parts meekely
Iam.1,21. to heare, and cheerefully to follow that which is taught.

The matter of the Teſtimonie is two-fold. Firſt, of the Calling of the Gentiles in the reſt of this verſe. Secondly, the Reiection of the Iewes, verſe 21.

In theſe words are two things. Firſt, a deſcription of the Calling of the Gentiles. Secondly, an amplification of it.

The deſcription; I haue beene found and made manifeſt.

To finde God, is to know him, to finde fauour with him, to haue him, and enioy him as our portion, which they do which beleeue and repent.

I haue beene made manifeſt, that is, not declared in ſhadowes and Ceremonies, but plainely. Theſe are ſet downe in the time paſt, for the future, becauſe it was then as ſure to bee done, as it is now done.

The Amplification, is from the deniall of the cauſe of finding. They ſought not: They asked not, or minded him not. For we read of the wiſeſt of the Gentiles (as *Pythagoras*, *Plato*, *Ariſtotle*, &c.) that they trauelled and ſought into euery corner of the world for Philoſophy, and to talke with learned men: but wee neuer read that they came into Iury to ſeeke God. And yet God was found, though not of them in particular, yet afterwards of the Gentiles in generall.

Or here is a deſcription of the Gentiles. A Gentile is ſuch a one, who ſeekes not after God. This is our glaſſe; for we are Gentiles.

Doctr. *Our conuerſion and calling, is not from our owne wiſedome, merit, labour, but from the mercy of God*, 2.Tim.1.9.Iam.1.18.

Vſe 1. We are well taught in our Liturgy to confeſſe, that wee haue gone aſtray like loſt ſheepe. Chriſt is compared to a Shepheard, we to loſt ſheepe: He to a woman hauing loſt her
Luke 15. groat; we to the loſt groat. The groat ſeekes not the woman, nor the ſheepe the Shepheard: ſo nor wee Chriſt; it's he that ſeekes vs, or we muſt be loſt for euer.

Abraham dwelt in *Vr* of the Chaldees, and was (as is probably gathered) an Idolater, and had ſo beene to his dying day, if God had not called him. Wee are deſcribed to be as a
Ezech.16. child caſt out and forſaken. Wert thou ſeeking God when thou

thou wert called? No, thou wert seeking another, nay a contrary thing. What was *Paul* doing, when he was called? was he seeking Christ? Yea that he was, but to persecute him in his Saints, not to beleeue in him. So if thou well remembrest thy selfe, wert thou following thy owne lusts, when God called thee, hauing neither forecast to seeke, nor a heart to be willing to bee found when God sought thee, vnlesse God had bowed and inclined it. Euen as *Adam* ran from God, when he came to seeke him, and was faine to dragge him from behinde the bushes: So, if God had not dealt with thee in like manner, thou hadst been a lost sheepe euen to this day: Praise God for finding thee out.

A Heathen is one that seekes not after God; then haue we swarmes of Heathens among vs: for, though many be baptized, and come to our Assemblies; yet their hearts seeke not God, but the fulfilling of their owne abominable desires. Such with men may be in the account of Christians; but in the day of separation, God will range them among the number of Heathens. A Conuert is such a one to whom God hath manifested himselfe, giuing him Faith and Repentance; and such are happy. *Vse 2.*

Q. How is God to be found? *Vse 3.*

A. Three things are to be obserued for the finding of God. 1. The time. 2. The place. 3. The manner.

For the time, we must seeke God first: First seeke the Kingdome of God. First our profit and pleasure, and then God, is no good Method. Many make the seeking of God an Aftercare, a worke of their Age. Its a hundred to one, that he which seekes the Diuell in his best age, shall neuer finde God in his worst age; when the dayes come, in which he shall say that he hath no pleasure in them. Giue the first of thy time, and of euery day to God, or else thou mayst despaire to finde him in the rest of thy time and day. Seeke God early. *Mat.* 6. 33.

The place. God is euery where, but not euery where to be found ordinarily. The ordinary place is the Congregation of his Saints, where his name is called vpon, and his Word preached, for there he hath promised his presence. Seeke the Lord and his strength, seeke his face euermore. The meetings *Mat.* 18. 20. *Psal.* 105. 4.

of

of the Saints are called the face of God, because there he manifests himselfe, dispensing his fauours and blessings. Where should we seeke for a man but at his house? The Church is
1. *Tim.* 3. 15. the house of the liuing God. Seeke him there, for at Salem is his Tabernacle, and his dwelling at Sion. The Church is directed for the finding of Christ, to get her forth by the foot-
Cant. 1. 7. steps of the flocke, toward the Tents of the Shepheards, that is, to resort with the people of God, to the hearing of the Word.

When then shall our Recusants finde God, with such as will not vouchsafe to step ouer their Threshold to heare his Word? There is a time when they shall finde him, but to their cost, as a Iudge to punish them for their contempt.

The manner: In holinesse: not in hypocrisie and profanenesse. *Psal.* 15. *Who (saith Dauid) shall ascend into Gods hill, and stand before him? Euen hee that hath cleane hands, and a pure heart, &c.* This is the generation of them that seeke him; that seeke thy
Psal. 24. 6. face, O God of *Iacob*. The pure in heart shall see God, and
Mat. 5. 8. without holinesse none shall see him. Away therefore with
Heb. 12. 14. Drunkennesse, Pride, Vncleannesse, and beast-like liuing. This generation shall not finde God. He blesseth them who seeke him in goodnes.

Vse 4. Hast thou found God, when thou soughtest him not? Seeke him then, and thou shalt more finde him. The heart of
Psal. 105. 3. them shall reioyce which seeke him, much more the heart of them which finde him.

Examine then thy heart, whether thou canst finde God there: Thou shalt know his presence, by thy ioy, thy care, thy feare.

1. Art thou more glad of Faith and Repentance, then of all the world? Of mercy shewed to thy Conscience, then if thou wert an Emperour? Is thy desire to God, and his Word, aboue all pleasures? God is in thy heart, or else there could not be such ioy.

2. Hast thou a care to keepe God, in a godly conuersation? Thou hast him. He that hath a Treasure, hath a care to keepe it: and that is not a mans treasure, which hee casteth at his heeles.

3. Art

3 Art thou afraid to lose God, or to doe any thing to griue him? Art thou humbled, if thou feelest any absence, or emptinesse of his Grace? and art thou stirred vp with the Church in the Canticles to seeke him whom thy soule loueth? Thou hast a good heart: and thy God dwelleth in thee.

VERSE 21. *But to Israel hee saith,* [a] *All day long I haue stretched out my hands to a disobedient and gaine-saying people.* [a] Esay 65. 2.

IN this Verse is the other part of the Testimony of *Esay*, concerning the reiection of the Iewes, which is set downe and amplified.

It is set downe in these words, *A disobedient and gain-saying people*, that is, a reiected people, or a people cast off: The cause being put for the effect.

The amplification is from the cause of the contrary, *viz.* The loue and goodnesse of God calling them, which should haue bred in them no such effect. This calling is set forth: First, by a similitude; *I haue stretched out my hands.* Secondly, by the time: *All day long.*

All day long. Some apply this to the time of Christs crucifying, and his spreading out his hands there. Some to the time of his teaching. Some to the time of the Law and the Prophets: but it is best to be vnderstood of all the time from their first calling to their dissipation. The whole time of Grace, is called the day of Saluation. *Vniuersũ retro tempus quod præterierat. Chrys.*

I haue stretched out my hands. As the Hen clockes her Chickens to her, putteth forth her wings, and spreads her feathers to cherish them with her warmth: or as a Mother cals her child, and holds forth her armes to embrace it in tender affection: so did God deale with the Iewes, seeking to gather them into the bosome of his loue.

Vnto a disobedient and gaine-saying people. The word signifies such a one, as will not be perswaded, but is incorrigible. Not euery disobedience is heere meant, but when neither faire meanes, nor foule, will bring vs to a better course.

Gaineſaying: This is a farther Riſe of ſinne; ſignifying not onely ſuch a one as refuſeth to obey, but being reproued, thwarteth, mocketh and perſecuteth their reprouers. Of this *Steuen* accuſed the Iewes. *Eſay* hath but one word for both theſe, but ſuch is the force of it, that both theſe will ſcarcely expreſſe it. It is attributed to the ſtubborne Son, that was to be ſtoned to death. Me thinkes *Dauid* makes a Commentary of it in the 78. *Pſalme*. The Iewes are there called a rebellious generation, in *Eſays* word. What a one is that? A generation (as it followes) that ſet not their heart aright, whoſe ſpirit was not faithfull to God, that kept not the Couenant of God; that he refuſed to walke in his Law, that forgate his workes, that tempted God, that ſpake againſt God, &c. Such were the Iſraelites, as *Eſay* ſaith, that prouoked him to his face.

Act.7.51. *Sorer.*

Deut.21.18. *Dor Sorer.*

Doct. *Diſobedience ioyned with contradiction and perſecution of Gods Meſſengers, was the cauſe of the reiection of the Iewes,* 2 Chro. 36.16. Mat.23.37. Mat.21.

Vſe.1. If we be damned, the cauſe is in our ſelues, refuſing the ſaluation which God offers to vs. To whom hath not God offered mercy? What drunkard or wicked perſon is there among vs, to whom God hath not ſent his Miniſters, or ſome godly man or other, to tell him that if he repent not, he ſhall be damned.

Vſe.2. Gods patience is infinite. As a Nurſe beares with her crying froward Child: ſo did God beare with the Iewes, euen many hundred yeeres, and did not caſt them off, thogh they many thouſand times deſerued it. Had not the Lord beene God, hee could not haue holden his hands off them, they were ſo rebellious. This patience God vſeth toward vs: by this we are ſaued: for if God had not long waited for vs, we had been ere this ſwept away by his fearefull iudgements, as the dung of the earth. Therefore let vs bee thankefull?

Vſe.3. Is God ſo patient toward Rebels? O how mercifull and louing will he be to them which with contrite hearts ſeeke vnto him.

Vſe 4. The Miniſtry of the word, is the ſtretching forth of Gods armes:

armes: when thou reſorteſt vnto it, thou runneſt into the armes, into the very boſome of God.

Rebels, and gain-ſayers, are in continuall danger to bee reiected of God: they are euen at the pits brinke. Search your boyſomes whether you be ſuch, orno. If thou mockeſt & contemneſt admonitions, ſtubbornly walking on in wickedneſſe, thou art ſuch a one. Many when they heare of Predeſtination, of the neceſſity of Preaching, of puritie of life, &c. they cauill, mocke, and blaſpheme. It is not equall that ſuch profane mouthes ſhould be ſtopped? Such a profane hart puniſhed? Such contempt reuenged? Let vs obey in all holy ſubmiſſion, leſt the hand that is ſtretched forth to receiue vs, be lifted vp to ſtrike vs, and to throw vs to hell. *Vſe.*

Gainesaying: This is a farther Rise of sinne; signifying not onely such a one as refuseth to obey, but being reprooued, thwarteth, mocketh and persecuteth their reprouers. Of this *Steuen* accused the Iewes. *Esay* hath but one word for both these, but such is the force of it, that both these will scarcely expresse it. It is attributed to the stubborne Son, that was to be stoned to death. Me thinkes *Dauid* makes a Commentary of it in the 78. *Psalme*. The Iewes are there called a rebellious generation, in *Esays* word. What a one is that? A generation (as it followes) that set not their heart aright, whose spirit was not faithfull to God, that kept not the Couenant of God; that he refused to walke in his Law, that forgate his workes, that tempted God, that spake against God, &c. Such were the Israelites, as *Esay* saith, that prouoked him to his face.

Act.7.51. *Sorer.*

Deut.21.18. *Dor Sorer.*

Doct. *Disobedience ioyned with contradiction and persecution of Gods Messengers, was the cause of the reiection of the Iewes,* 2 Chro. 36.16. Mat.23.37. Mat.21.

Vse.1. If we be damned, the cause is in our selues, refusing the saluation which God offers to vs. To whom hath not God offered mercy? What drunkard or wicked person is there among vs, to whom God hath not sent his Ministers, or some godly man or other, to tell him that if he repent not, he shall be damned.

Vse.2. Gods patience is infinite. As a Nurse beares with her crying froward Child: so did God beare with the Iewes, euen many hundred yeeres, and did not cast them off, thogh they many thousand times deserued it. Had not the Lord beene God, hee could not haue holden his hands off them, they were so rebellious. This patience God vseth toward vs: by this we are saued: for if God had not long waited for vs, we had been ere this swept away by his fearefull iudgements, as the dung of the earth. Therefore let vs bee thankefull?

Vse.3. Is God so patient toward Rebels? O how mercifull and louing will he be to them which with contrite hearts seeke vnto him.

Vse 4. The Ministry of the word, is the stretching forth of Gods armes:

armes: when thou reſorteſt vnto it, thou runneſt into the armes, into the very boſome of God.

Rebels, and gain-ſayers, are in continuall danger to bee reiected of God: they are euen at the pits brinke. Search your boyſomes whether you be ſuch, orno. If thou mockeſt & contemneſt admonitions, ſtubbornly walking on in wickedneſſe, thou art ſuch a one. Many when they heare of Predeſtination, of the neceſſity of Preaching, of puritie of life, &c. they cauill, mocke, and blaſpheme. It is not equall that ſuch profane mouthes ſhould be ſtopped? Such a profane hart puniſhed? Such contempt reuenged? Let vs obey in all holy ſubmiſſion, leſt the hand that is ſtretched forth to receiue vs, be lifted vp to ſtrike vs, and to throw vs to hell. *Vſe.*

CHAP. XI.

VERS. 1. *I say then, Hath God cast away his people? God forbid: For I also am an Israelite, of the seed of Abraham, of the Tribe of Beniamin.*

IN this Chapter the Apostle remoues the third maine obiection: which followes vpon these things deliuered before: For if Iustification be by Faith in Christ, on whom the Iewes beleeue not, and their righteousnesse auaileth nothing; but for all that, they are accounted Rebels and Traytors, and the Gentiles brought in because of their Faith; then God hath cast away his people. But he will neuer cast away his people: Therefore, &c.

To this obiection *Paul* answers in this Chapter: shewing that the reiection of the Iewes is neither totall nor finall; and therefore God still is most constant, though he cast away and punish such vnbeleeuing and disobedient rebels.

The drift of this passage, is to comfort the beleeuing Iewes, and to admonish the Gentiles, who (though Christians) yet insulted ouer the Iewes, and hated them; so that among vs, euen at this day, the name of a Iew is growen into a prouerbe, to note one that is hated. Now that the Gentiles might not be proud of their standing, nor the Iewes vtterly despaire; and that they might entertaine a more charitable opinion each of other, *Paul* shewes that the reiection of the Iewes is not of euery mothers sonne, nor for euer; but as some of them in all ages of the Church haue been conuerted, so before the ende of the world, the thousands of Israel shall be gathered.

The wrath of God lieth not vpon all, neither shall it alwayes on the multitude of them, but euen the multitude before the ende, shall come thicke and threefold vnto Christ, whom they now blaspheme and persecute: And in the midst of these things hee digresseth into a speciall admonition to the Gentiles to be humble

In this Chapter are two parts: First, the principall matter, to *vers.* 33. Secondly, the conclusion, *vers.* 33. and so to the ende of the Chapter.

The principall matter is twofold: First, that the reiection of the Iewes is not totall, to *vers.* 11. Secondly, nor finall, in the rest of the verses.

The first part is handled by way of disputation: *Paul* enters into the schooles, propounds his position. His aduersarie appeares and opposeth. *Paul* takes his argument, answers it, and plainly makes good his answer by Scripture.

The posion is, that *Moses* and *Esay* haue fore-prophcied the reiection of the Iewes, as in the tenth Chap. ver. 19. 20. 21.

The repliers argument (suppose a Iewe) is this: If they bee so to be vnderstood, then God hath cast away his people. But the last is false, therefore the first.

This argument is in these words, *I demaund then, Hath God cast away his people?* propounded by way of question.

Pauls answer to the question, is in all the rest of the words, to *verse* 11. First, by a strong negation. Secondly, by a speciall instance. Thirdly, by an accurate distinction. Fourthly, by an elegant similitude. Fiftly, by a graue determination, fortified by euident Scriptures, which he alwaies hath in readinesse, as a sacred anchor to stay vs from being caried about with euery wind or waue of doctrine.

The two first parts of this answer, are in the first verse. The first is the negation, in these words, *God forbid.* *Paul* denies with indignation and defiance, as if he should say: Farre bee it from me to teach that God should cast away his people wholly: or that all the Iewes, or that a Iewe, because a Iewe, should be reiected of God.

Doctrine. *All the Iewes are not cast away from the hope of Saluation, though their Temple be ruinated, their Sacrifices ceased, their Land*

in

in the hands of Infidels, and their multitude dispersed. For *Peter* and *Paul* conuerted many, and *Peter* and *Iames* principally wrote their Epistls to beleeuing Iewes dispersed, and some are still conuetred, as one of late yeeres hath taken great paines in helping to translate the Bible. *Tremelius.*

In Gods cause *Paul* cannot forbeare, we must needs earnestly tel cauillers of it to their faces: doe thou likewise, but in the spirit and wisedome of *Paul*: *Vse 1.*

Paul before had shamed the Iewes, put them to silence, and giuen them a sore blow, telling them of their stubbornesse and disobedience, and of their casting off: he doth not alwaies harp vpon that string, nor trample vpon them being downe, but now like a wise teacher he comforteth them. He leaues not the matter so, but declares that (neuertheless) there is a doore of mercy open to all them that will beleeue: as if he should say: It is true, God is angry with the Iewes, and hath cast them away, but let none dispaire, for so many as repent, ceasing to blaspheme Christ, and shall beleeue in him, shall be saued. This course of *Paul*, must be a patterne for Ministers: they must preach iudgements, and denounce the curse against sinners, but they must not leaue men vnder the curse to dispaire: for God hath not appointed vs to destroy men, but when we haue humbled them and reproued them, wee are to set open the gate of mercy vpon their repentance, by preaching the glad tidings of the Gospell. This is the speciell duty of our office. *Vse 2.* 2. Cor. 13. 10.

To preach alwaies the curse and damnation, is a butcherly kind of preaching: otherwise doth the Butcher consider the sheepe, otherwise the shepheard: the butcher to kill it, the shepheard to keepe and saue it. Now we are shepheards. The Law must be preached, but principally the Gospell. *Omne tulit punctum qui miscuit, &c.* He which wisely mingleth these two, is the best preacher.

VERS. 1. *For I also am an Isralite, of the seede of Abraham, of the tribe of Beniamin.*

THis is the second part of *Pauls* answere, by a speciall instance of himselfe. God hath not cast away the Iewes

wholly: not euery indiuiduall; for, saith *Paul*, I my selfe am a Iewe, and I am not reiected, but am assured that I am the child of God through faith in Christ. Therefore the reiection of the Iewes is not totall. God casts away no Iewes, but rebels, and receiues no Gentiles but beleeuers. If all are cast away, then I; but not I: Therefore not all.

An Israelite: That is, a Iewe: but he vseth the terme *Israelite*, because more ancient and more honorable; the name *Iewe*, at that time being very odious.

Of the seede of Abraham; because many become Proselites, and so were numbred with the Iewes, which were not so born.

Of the tribe of Beniamin: This is added because he might haue beene of the seed of *Abraham* by *Ismael*. Hereby therefore he shewes that he came of the promised and blessed seede, and was of no obscure, but of one of the most worthy Tribes. Something is here to be supplied, which must necessarily bee vnderstood: as; But I am not cast away, but elect, or such like.

Doctrine. *Paul is*, first *a Iewe*, secondly, *an Elect*, thirdly, *and knowes it*. A Iewe, 2 *Cor.* 11.22. *Phil.* 3.5. *Acts* 22.2. Elect, this is manifest by his conuersion, *Act* 9. he was receiued to mercie, 1 *Tim.* 1.16. he knew he was elect; else his arguments from himselfe were of no force. Also his confident writing of himselfe, shewes it, *Rom.* 8.2. *Gal.* 2.20. *Rom.* 8.38.2 *Tim.* 1.12. and 47. 8.17.

Vse. 1. *Paul* was sure of his estate, and knew it; so may all: for we haue the same Spirit and Faith, though not in the same measure. The Papists say, it is presumption to say we are sure, (not what we are) but that we shall so continue: but all are sure also to perseuere. The excellent things which God hath prepared for them that loue him, the Spirit reueals vnto vs. And *we haue receiued the Spirit of God, that wee might know the things which are*
1 Cor. 2.10 *giuen vs of God.* And perseuerance is one of those things: there-
1 Cor. 2.12. fore we may be sure to perseuere.

Ob. But *Paul* knew it by speciall extraordinary reuelation.

Ans. I deny it: let them shew that: Hee had his assurance no other way then all may haue it; namely, by his Faith and obedience. *I liue*, saith *Paul* (in assurance of saluation) *by Faith.* Gal. 2.20. And *henceforth there is laid vp for mee a Crowne of righ-*

teous-

touſneſſe. How know you that *Paul? I haue fought* (ſaith he) *a good fight of faith, &c.* By which way we alſo know it, and therefore it followeth, *And not for me onely, but for them that loue the appearance of Christ.* 2. Tim. 4. 7. 8.

Indeed I maruell not, that the Papiſts teach, we cannot be ſure, when they relie vpon Traditions as well as Scriptures, and hold all are iuſtified morally by inherent righteouſneſſe: and therefore becauſe of the mutabilitie of our wils, their aſſurance muſt needs be but morall, which may be otherwiſe. Their doctrine is moſt vncomfortable. He that calleth vpon God, ſhall be ſaued: but he that prayeth doubting, obtaineth nothing. The Papiſts pray for ſaluation, and doubt: how then can they haue it? Iam. 1. 6. 7. by which place it manifeſtly appeares, that a doubting faith is not a ſauing faith. We reade often in the Pſalmes, *Bleſſed are they which truſt in the Lord*; neuer, Bleſſed are they which doubt.

No maruell though many alſo among vs cauill at this doctrine: alas, they ſpeake out of their owne feeling. In regard of their naughtie liuing they haue iuſt cauſe to doubt, and therefore they thinke none can be ſure. To liue wickedly, and to haue a profane heart, contemning all goodneſſe, makes men ſure indeed, but of damnation: but he which beleeues and repents, is as ſure euen now of ſaluation, as if euen now he were reigning with Chriſt in heauen.

When we beleeue and repent, we are perfectly reconciled to God: who retaineth not the leaſt memory of our iniquities. Of this *Paul* is an example. *Vſe 2.*

Queſt. What was *Paul* before his conuerſion?

Anſw. Let himſelfe tell you. I was (ſaith *Paul*) a blaſphemer, a perſecuter, an oppreſſer, impriſoning the Saints: and when they were put to death, I gaue ſentence. I puniſhed them in all the Synagogues, compelling them to blaſpheme, and being more mad, perſecuted them to ſtrange Cities, &c. 1. Tim. 1. 13. Acts 22. 4. 5. Acts 26. 10 11

Such a notorious wretch was *Paul*, and yet behold the infinite goodneſſe of our God; euen *Paul* is receiued to grace: and not onely to grace to bee pardoned and conuerted, but preſently he is aduanced to the higheſt dignity in the Church: of a perſecuter made an Apoſtle. God ſaies not to him: Well

Paul,

Paul, I will receiue thee to fauour, but looke for no great preferment or priuiledge: but hee aduanced him, as though from his cradle hee had crept on hands and knees to pleaſe him.

O the ſweete mercie of our God, who when he receiues ſinners, neuer comes in without odde items and back reckonings but forgiuing and forgetting our ſinnes, as if they neuer had been done; nay, vſeth vs as if we had bin the beſt children that could bee. So when the prodigall childe returnes to himſelfe and to his Father, doth his Father ſay; Ah ſirra haue you ſpent all, &c. Well I am content to receiue you, but as long as I liue, Ile thinke on you? No, no: But he fals on his neck, and weepes for ioy, with, *O my Sonne, O this my ſonne was loſt, but now is found, was dead, but now is aliue.* Bring out the beſt rayment, the ſhoes, the ring, the iewells, kill the fat calfe, make a feaſt, ſend for muſick that we may reioyce. All is forgotten. Haſt thou beene a drunkard, a blaſphemer, an vncleane perſon, &c. If thou repenteſt and turneſt to God, euen ſo will he vſe thee. He will neuer vpbraid thee with what thou haſt been; he will remember thy ſinnes no more.

Luke 15.

Heb. 8.12.

Paul in this is an example to all ſinners, propounded by God himſelfe to vs, that from the experience of his dealing with him, all might be ambitious of his fauour, and be excited to come vnto him.

1 Tim. 1.16.

If a Surgeon ſhould come among vs, and vndertaking to cure ſome deſperate diſeaſed perſon, ſhould make him fiſh whole (as we ſay) and as ſound as euer he was, and that freely: this would allure others to reſort to him, for the recouery of their paines; or as a Phyſitian, deſiring to get a fame, would look out ſome perſon, euen at deaths doore, and cure him, that by ſuch experiment, he might get a name, and come into practiſe: So Chriſt deſires fame and glory, he would haue all our cuſtome; he would all ſicke conicences ſhould come vnto him for cure: and for this purpoſe he takes *Paul*, in the eye of man ſicke of incurable diſeaſe, he phyſickes him, heales him, and highly preferres him, receiuing nothing, but giuing all good things to his Patients, for he ſeekes nothing but glory.

Conſule Auguſt; ſerm. 9: et 10: de verbis Apoſt et Anſelm. in 1. Tim.

Then conſider; haſt thou any old cankerd ſoare about thee?

Art

Art thou a foule leaper, or haſt thou any or many lothſome diſeaſes? Yea thou haſt. And as the woman in the Goſpell, could not be cured by any Phyſitian, though ſhe had ſpent her whole eſtate that way, ſo no man nor Angell can cure thee: Its onely Chriſt can doe it: and he is moſt gentle to all that come to him, freely healing them, and aduancing them to glory. Why than doſt thou defer to come vnto him for ſauing health? Why doſt thou rather chooſe to periſh and rot in thy ſins? He that hath receiued *Paul* and *Mary Magdalene* to mercy, will not reiect thee if thou repenteſt.

VERS. 2 *God hath not caſt away his people which he foreknew.*

Here is the third part of *Pauls* anſwer, which is an accurat diſtinction. The Iewes are caſt away, and are the people of God: and yet *Paul* ſaid, *verſe* 1. *God forbid that God ſhould caſt away his people.* How can theſe things agree? Therefore *Paul* diſtinguiſheth of this tearme (*his people*) which is taken two waies: æquiuocally, in a large ſenſe; and vniuocally, in a more reſtrained ſenſe: people which are not foreknowne, and people which are foreknowne: that is not elect, and elect. The firſt God caſts away: the ſecond he neuer will caſt away.

This then is *Pauls* meaning: Whoſoeuer are borne in the Church, outwardly ſubmmitting themſelus to the word & ſacraments, are in a generall ſenſe the people of God; of whom ſome onely ſeeme to beleeue, but doe not: theſe God caſts away. Others doe truly beleeue, theſe God neuer caſts away. Though the Iewes in regard of the outward things of the couenant, were counted the people of God, yet he acknowledgeth not thoſe which beleeue not: neither purpoſes to ſaue them. A Iew not beleeuing is as far from ſaluation (in regard of hauing it) as an Infidell.

Which he foreknew. There is a knowledge attributed to God, whereby he knowes all things, euen ſuch things which neuer ſhall be. This is called naked knowledge, which in order of nature, though not of time, is before the decree: this is not heere ment, for thus he knowes the Reprobates as well as the Elect.

There is a knowledge alſo which is ioyned with his decree, and that either going before it, or following it. Things are from the firſt: the ſecond is from things. The firſt is the cauſe

cauſe of things, the ſecond is the effect. Of the ſecond is to be vnderſtood the ſaying; That the præſcience of God cauſeth not things to bee: for in this foreknowledge, things are, and therefore they are foreſeene. I know the ſunne wil riſe, not becauſe I know it doth the ſunne riſe, but contrarily. As our remembrance of things paſt, is not the cauſe that they are paſt: ſo Gods foreknowledge of things to come in this ſecond ſenſe is not the cauſe that they ſhall come. This is not heere meant.

The foreknowledge ioyned with the decree, but going before it, is the cauſe of things: and this is either largely taken for the prouidence: by which foreknowledge Chriſt was deliuered, or more narrowly foreleɛtion; & ſo foreknowledge is here to be vnderſtood; & therefore Saint *Auſtine* read it, whom he predeſtinated, and ſo *Anſelme* expounds it: ſo doth the word imply, by an Hebraiſme, ſignifying knowledge with loue and care; *God knoweth his*; (ſaith *Paul*) and our Sauiour to the wicked, *I know you not*. Hee knowes them well enough, but not ſo as to open Heauen gates for them.

Acts 2.23.

Whom he foreknew. The relatiue is caſually put heere, and the argument from the efficient cauſe.

Queſt. But how can they bee ſaid to bee the people of God whom he caſts away?

Anſw. Reprobates in regard of their being borne in the pale of the Church, and their fellowſhip with the children of God in the outward things of the couenant, haue this denomination, *the people of God*. Euen as the chaffe, while it is growing in the field, is raind vpon, fenced in, and kept as well as the corne, and all is called corne.

Doctrine. *Thoſe that are foreknowne, that is, Elected, ſhall neuer bee caſt away*. Mat 24.24. Reu. 8.33. 2 Tim. 2.19.

Paul ſhewed that the Iewes are reiected, and then he ſaith, that not thoſe that are foreknown. Threatnings of Iudgment, though in regard of the promulgation and notice taking belong to the whole Church: yet in regard of execution, they are to be vnderſtood onely of rebels. As promiſes are to bee reſtrained to beleeuers, ſo threatnings to vnbeleeuers.

It

Is a iudgement threatned? what art? An vnbeleeuer? a rebell? thats thy part: take it to thee. But if thou repentest its not meant to thee. Indeede we deserue to heare, and haue nothing but the curse. But God frees them which repent, for his Sonne Iesus Christ.

An elect can neuer be turned, or turne reprobate. None of the elected number can perish or be diminished, because God cannot be deceiued. For when he decreed to saue them, he foresaw all impediments, as our sins; our frailty; the power of ill example; company; the malice and pollicy of Satan; which notwithstanding, he determined and decreed to saue vs. Therefore God must faile if we faile in saluation. This is worth all the world; the ground of our comfort, which cheareth in all crosses. Thy house is burnt ouer thy head: thy frindes turned foes. Comfort thy selfe: Gods loue can neuer faile towards thee: Satan hath tempted thee, & foiled thee, by some particular sin, & now he perswades thee that thou shalt be damned, surely so thou hast deserued. But if thou be *foreknowne*, God will not finally forsake thee, but giue thee repentance that thou maist be saued. Hence note that *Dauid*, *Peter*, &c. though committing greeuous sins yet perished not. *Vse.*

Diuide an elect from the decree of God, he may be damned. But considering the decree he cānot. Many, as the spider gather poyson from this, arguing thus: If I be *foreknown*, God will not cast me away: therefore Ile liue as I list: this is the diuels logicke. So saith he to Christ: *If thou be the Sonne of God cast thy selfe downe*, God will neuer suffer thee to perish. God teacheth vs not so to conclude, but contrarily. Neither did euer any godly man so collect. No man that hath his wits wil trust his body on these termes, and yet there are ten thousand such fooles in the world that thus hazard their soules. Let profane beasts say what they will: doe thou say thus: God hath elected me to saluation by faith and repentance; therefore I will endeauour to repent and beleeue, that so I may be saued according to his election. *In sensu diuiso non in sensu composito. Aquin. sum. 1. p. q. 23. Artic. 3.* Mat. 4.

Those which are elect shall neuer be cast away: examine whether thou be elect or no: there is a iudgment hereof to be gathered out of our own hearts: a mans own conscience wil *Vse. 2.*

tell

tell him; in all that are elect and of yeeres of diſcretion, there are two infallibles, markes and effects of election: faith and repentance. The Apoſtle ſaith elſe where that, *the Lord knoweth who are his*; yea, God knoweth, but how ſhall we know? Euen thus; they which call on the name of the Lord, there is Faith: and which depart from iniquitie; there is repentance. Theſe are as a ticket whereby we paſſe from earth to heauen; he that can ſhew theſe, is ſure to paſſe for an elect.

2 Tim. 2. 19.

Hath God giuen thee a new hart? Doth he giue thee power to beleeue? Doth he renew his image in thee? &c. If thou wert not an elect, God would neuer beſtow this coſt on thee. As a man beſtowes not lace and trimming on a filthy ragge, but throwes it on the dunghill; or as a man rubs and ſets vp a ſound veſſell, but he beates a peeces for the fier one that is rotten; ſo God will not beſtow ſuch coſt on reprobates, as to worke their hearts to beleeue and repent, but will ſuffer them to rot in their ſins, for they are but for hell fier, and there they will ſerue well enough. Thou art carefull to make thy land ſure, but Saint *Peter* bids thee to make ſure thy election.

2 Pet. 1. 10.

Ob. I haue examined my ſelfe, and I find not theſe notes of my election, what would you aduiſe me to doe?

Anſw. I will not bid thee diſpaire: but this I ſay; O that thou couldeſt repent, and that thou wouldſt ſubmit thy ſelf to the Miniſtry of the word: How poſſible then might it be that thou mighteſt be ſaued? Which word, while ſome neglect and deſpiſe, they riuet themſelues in their ſins to damnation. Suppoſe a man loſe a ring by the way, and ſends two of his ſeruants to ſeeke it: one of them lights a candle, ſtoopes to the ground, and ſearcheth euery ſtep where his Maſter went: the other ſeekes not at all, but goes to the alehouſe and ſpends his time there, which of the two is moſt likely to find the ring? He which takes ſuch paines vſing the meanes to find it: ſo verily he which diligently attends vpon the word, is in a faire poſſibility to attaine faith and repentance, and by them ſaluation, when he that is negligent and contemnes the meanes, is ſure to be damned.

Vſe. 3. The Iewes, though in regard of outward perogatiues, the peo-

people of God, yet for their infidelity are caſt off: look then to thy Faith: though thou beeſt Baptized, and liueſt and dieſt in the Church, yet thou maiſt be damned. It is a lamentable thing to ſee one who hath had the reputation of an honeſt man, to ſtand forth among theeues, and murderers, and witches at the Aſſiſes: how much more to ſee men who haue borne the honorable name of Chriſtians, to be among the diuels at the day of iudgement. How wil this make the Diuels to blaſpheme, when ſuch ſhal be turned ouer to them to bee tormented? If thou liueſt profanely, thou hadſt as good haue beene an infidell as a Chriſtian, nay, it may bee better, as its a further degree of miſery to ſtarue in the middeſt, then in the want of meanes. Indeed what are a great many of vs but infidels in practiſe. What can an infidell doe worſe, then forſweare, lye, ſlaunder, ſteale, murder, bee vncleane, be drunke, deſpiſe Religion, &c. This is the faſhion of many; they haue the very manners of infidels.

VERS. 2. *Wot you not what the Scripture ſaith of* Elias? *How hee maketh interceſſion to God againſt* Iſrael, *ſaying:*

3 *Lord they haue killed thy Prophets, and digged downe thine Altars, and I am left alone, and they ſeeke my life.*

4 *But what ſaith the anſwere of God vnto him. I haue reſerued to my ſelfe* 7000. *men, who haue not bowed the knee to the Image of* Baal.

NOw followeth the fourth part of *Pauls* anſwer, taken from an inſtance of the like caſe in the dayes of *Elias*: he brings a Booke caſe for it. In the daies of *Elias* the ten Tribes did generally reuolt from God, & followed *Ieroboams* Idols, ſo as in the Prophets eye, as far as he could ſee, God had quite forſaken them, as they had forſake him. Yet 7000. remained in thoſe deſparate times; ſo alſo now though God hath deſeruedly caſt off the Iewiſh Nation, yet there are 7000. that belong vnto him, and by conſequence their reiection is not totall:

In this inſtance are two things.

1 A Preface. 2. The example inſtanced.

First

First of the preface, which is in these words; *Wot you not what the Scripture saith of Elias?* Being a rhetoricall communication wherein *Paul* conuinceth them by their own knowledge.

Wot you not what the Scripture saith of Elias? Or in *Elias*, that is in the storie of *Elias*, or in the booke of *Elias*, for some haue holden that *Elias* wrote that booke of the Kings, as if hee should say, you cannot I am sure but remember *Elias* his storie verie well; you are not, or should not be ignorant of it.

Doct. *Its very profitable to be acquainted with the Hystories of the Bible, and to make vse of them.* Our Sauiour & *Paul* approue this by their practise: *Mat.* 12.3.5.1 *Cor.* 10.1.&c. Haue you not read sayth Christ, doe you not know saith *Paul*. So also practised, *Iames*, *Peter*, *Iude*, *Iohn*, as in their Epistles appeares.

Vse. We must study stories: for beside the pleasantnesse of such study, it is exceeding profitable, being pictures or glasses wherin we may discern both what is good & bad, and what wee may expect as a reward either of our vices or vertues.

There was neuer any man of note for wisdome who was a stranger in story. And indeed state pollicy in a great part consists in obseruation of former histories: for there is no new thing vnder the sun. The counsel of the antient for their long experience is of great reckoning: but history is of more, in as much as diuturnity of time comprehends more then the length of one mans age. That famous *Alphonsus* King of *Arragon*, was wont to say that the dead were to be consulted with all; meaning the writings & examples of such who are in auntient story cõmended vnto vs, which was the way whereby *Zeno* the wise Philosopher obtained so great reputation of wothines: this study is profitable to magistrats for gouernment, to Ministers for exhortation, to al for ordering their liues with befitting moderation. Be then conuersant diligently in story, specially of the Church contained in the Bible and ecclesiasticall writers. And remember that the life of story is vse & application for godlines, otherwise I may say of knowledge, as *Salomon* of Riches, *I haue seene knowledge,*

Eccles.1.

Iob Iacob. Beur Saccing. in Synophyston.

reser-

serued to the hurt of the owner.

The example of *Abraham, Moses, Dauid*, &c. are as stars in whose light if wee walke, we shall through faith and patience inherit the promises. On the other side, *Cain, Sodom, Iudas*, are as warning-peeces to auoid their sinnes, as *Lots* wife was for this end *turned into a pillar of salt*, to season after-commers by her example.

Thou seest theeues and murderers yeerely come to open punishment and shame. Beware thou also of the reuenging hand of God: thou heares of vncleane persons and drunkards, how some fall into beggery, some into lothsom diseases, some inno sudden death, in the midst of their cups, most into hardnesse of heart. Mee thinkes it should affright the drunkard, when he goes out of his dores to the Ale-house, to remember that some haue so gon, who neuer haue returned home againe. The old poysonous Viper, is at length taken, and made into treacle to bee a preseruatiue against poyson. So God will take thee, thou viper, thou abominable sinner, and make treacle of thee, that because thou wilt not profit by the example of others, others may profit themselues by thy example. This is that which God laid to *Ierusalems* charge by the Prophet: Ezeck. 16. 56. Shee profits not by *Sodomes* example: this also is charged vpon *Balthazzar*, who was punished the more, and the sooner, because he profited not by that domisticall and pregnant example of Gods iudgement on his grandfather *Nabuchadnezzar*: Dan. 5. 18 sinne is not made lesse by tract of time but greater; because in such continuance there are extant the more examples of Gods iudgement against sinners.

VERS. 2. *How he makes intercession to God against Israel saying.*

THe example it selfe in these words, and so to the ende of the 6. *vers.* In which are two things: First, the proposition. *ver.* 2. 3. 4. Secondly, the Reddition or Aplication. *vers.* 5. 6.

The proposition, hath two things, First, hee complaint of *Elias*: *ver.* 2. 3. Secondly, the answere of God. *vers.* 4.

The complaint is set down two waies: First, generally; *ver.* 2 Secondly, more particulary. *ver.* 3. It the generall are 4. things.

First the person complaining: which is *Elias*: a most famous Prophet, and in the account of the Iewes next to *Moses*; of whom at this day they make such reckoning, that at circumcision they set two chaires: the faireſt of which is empty, reserued for *Elias*, who they say much fauoureth that action.

Secondly, The person against whom *Elias* complaineth, that is the ten Tribes, to whom principally he was a Prophet.

Thirdly, the word which is vsed to expresse this complaining, by some translated *conferreth* or *talketh with God*, heere *maketh intercession against*; howsoeuer, the meaning is, *he complaineth*. For directly, that he did nor pray they might be plagued, but accuseth them of their stubbornesse and rebellion.

Fourthly, the manner or zeale of this complaint, noted in this word, *How*, that is, with what zeale, which zeale wee shall know, if wee take a briefe suruey of the noble storie of *Elias*, beginning at the 17. Chapter of the first booke of Kings. *Gryneus.*

Elias was a notable Prophet, raised vp by God in the daies of *Ahab* and *Iesabel*, for the reforming of the Church of the ten Tribes. God reueales to him, that it should not raine in that Countrey for the space of three yeeres and sixe moneths. *Elias* propheſicth this to *Ahab*, and it fals out accordingly, whose tong for this was called by some, *The bridle of heauen*.

VVhen he had thus propheſied, he is appointed by God to go to the riuer *Cherith*, where the Rauens feed him, and thence to *Sarepta*, where hee is miraculously sustained at a widowes house, whose sonne he raised vp to life, which the Iewes hold to be *Ionas* the Prophet. In the third yeere he is bid to shew himselfe to *Ahab*, and so he did: whom he aduiseth for remedie of present troubles to summon a parliament. The King, his Nobles and Commons are assembled to mount *Carmell*. *Elias* puts vp a bill, whether the Lord or *Baal* be God. The Parliament concluded nothing. *Eliah* sheweth that the truth may be found by sacrifice. The Priests of *Baal* are willed to prepare a sacrifice, but to bring no fier. *Elias* the Prophet of the Lord doth likewise: and it is agreed, that the God which answereth by fier, is the true God. *Elias* sacrifice is consumed with fier from heauen. Vpon this it is concluded, *The Lord is God, The* *Hyronim.*

Lord

Lord is God. This is the voyce of the whole house, Then *Eliah* causeth the Priests of *Baal* and of the groues to be slaine; and in approbation of this, and for the further confirmation of religion, the Lord sends a desired raine.

Now *Elias* thinks all is well and sure for Religion. But *Iesabel* sends him word, and vowed it by her gods, that she would make the life of *Eliah* like one of the Priests whom hee had slaine. Vpon this *Eliah* flieth into the wildernesse for safetie, and considering that all hee had done, had such ill successe, groweth into a vehement passion, and in some impatience desireth to die. God ministereth to him by an Angell, which feeds him, and sends him to *Horeb*. he goes for more safety, and to meet with the Lord. There passeth by him a mighty wind, an earthquake, and fier (representations of *Eliahs* zeale:) But God was not in them. Then comes a stil voyce (to teach *Eliah* patience) saying, *What dost thou heare Eliah?* *Eliah* answered, *Lord, I haue beene iealous for the Lord of hoasts*; complaining according to the words here vsed by *Paul, verse* 3.

In this storie it appeares that *Eliah* was a man subiect to infirmities as other men are, being ouer-heate in his passion, his life being in danger by *Iesabel*, yet his zeale in regard of the cause of it, is exceeding commendable, and for our imitation.

We are to be zealous for the Lord. So was *Elias*, *Moses*, *Samuel*, *Dauid*, as appeares in their stories. *Doctrine:*

When thou seest God dishonored, and Religion troden vnder foote, be not senslesse. VVould it not moue a man to see Altars throwne downe, Prophets killed, Miracles take no effect, as in *Eliahs* time? Or now, to see the Sabbath profaned, the Preaching of the Gospell contemned, and many (notwithstanding dayly admonitions) to runne out, some to drunkennesse, some to whoredome, some to pride, &c? Surely wee want an *Eliah*: VVhosoeuer hath but a dram of his spirit, these things to him are as a dagger at his heart. Meekenesse in our owne causes, but in Gods, zeale and earnestnesse become vs. Yet be not ouer zealous: few I confesse are sicke of this disease; yet *Elias* was, and we may be also: for we are more sure we haue his passion then his grace. Excesse of zeale is intolerable: yea, it hath been found lesse dangerous to the Church, *Vse.* Iames 5. 17.

when men haue come short of the due proportion of zeale, then when they haue exceeded. *Anda* Bishop in *Persia*, in an excesse of zeale throwing downe a Temple of the Pagans, was the cause that the King thereby insensed, threw downe all the Temples of the Christians. *Theod. lib. 5.*

There are two things whereby wee may discerne whether our zeale exceed due limits and bounds or no:

1. If thou make thy selfe a party, so much is it in the wrong. *Elias* was the more hot, because his owne life was in danger: So if there be a disordered person who hath prouoked vs, then we cry, its pity but he should be presented, indited, punished. But when vnder a colour of zeale against sinne, wee reuenge our owne wrongs, its more passion then zeale.

2. Zeale should consume the faults not the persons of offenders, if thine feeds on the persons not on the faults, its naught. Quench it against the person, inflame it against the fault. *Iames* and *Iohn* would haue had the wicked *Samaritans* by and by to be consumed with fier from heauen: but they are reproued by our Sauiour. And here *Elias* was somewhat faulty, comming short of *Moses* and *Samuel*, who made intercession for, not against their people. *Luke. 9. 53.*

Eliah makes intercession against his people: *Moses* and *Samuel* for them. These rather then *Eliah*, are to bee imitated of Ministers.

Its a lamentable thing to see a father wringing of his hands ouer his child, and complaining of his stubbornesse, wishing he had neuer been borne. So it is very greeuious to heare an *Eliah* complaine to God of the stubbornesse of his people. We are your fathers: so liue you, that wee may haue no cause to sue against you, either in the court of heauen or earth, but rather to reioyce ouer you, which we shall doe with much cheerefulnes, praying for you, if you forsake your sinnes, and turne vnto God, obeying his Word. If we in our Prayers haue cause to complaine of you, it will be vnprofitable to you: for what followeth *Eliah* his complaint? The Lord speakes to him as if he should say: *Eliah* I see thou art in a moode; well: goe annoynt *Hazael* King of *Aram*, *Iehu*, King of *Israel*, and *Elisha* Prophet in thy roome, him that scapeth the sword of *Hazael*, shall *Iehu* slay

ſlay, and him that eſcapeth *Iehu*, ſhall *Eliſha* ſlay. Of ſuch force are the complaints of the Prophets and Miniſters of God againſt their ſtubborne people, as alſo are their prayers effectuall, on the behalfe of ſuch as beleeue and obey. Now I beſeech you preſently to reforme your liues, that wee may mutually ioyne together to bleſſe God, you for vs, and we for you, that wee may bee all Crowned together at the comming of Chriſt.

VERS. 3. *Lord they haue killed thy Prophets, and digged down thine Altars; and I am left alone, and they ſeeke my life.*

IN theſe words is ſet downe the complaint of *Eliah* more particularly: in which are two things. Firſt, the perſon to whom he complaines, *Lord*. Secondly, the matter of the complaint, which is twofold: Firſt, *The killing of the Prophets*. Secondly, *The digging downe of Altars*. Both theſe aggrauated from the miſerable eſtate of *Eliah*, which appeareth two waies: Firſt, He is *left alone*, (in his owne opinion:) ſecondly, They *ſeeke his life alſo*.

They: Not onely *bellua multorum capitum*, the vulgar: but *Ahab*, *Ieſabel*, Nobles, Commons and all, from the higheſt to the loweſt: Eſpecially *Ieſabel*, a diuelliſh and wicked woman, who added to the Idolatry of the Iſraelites the abomination of the Sydonians, and whoſe hatred againſt true religion was ſo great, that it came into a prouerb, ſuch being called *Ieſabels*. Apoc. 2.

Thy Prophets. *Thy*, is added for more deteſtation of the fact. The Ambaſſadors of a meane Prince are not to be wronged; but they haue killed *Thy Prophets*.

Thine Altars. An Altar was a building or Inſtrument of earth, ſtone, or other ſtuffe, reared vp for the offering of Sacrifices.

Queſt. But what Altars meanes he? God commanded that there ſhould be no Altar (in ordinary) after the building of the Temple, but at Ieruſalem, where onely Sacrifices were to bee offered, which is the cauſe that now the Iewes offer no Sacrifices, becauſe they want their Temple: *Ahab* could not come

by the Altar at Ierusalem, being out of his Kingdome: VVhat Altar then meanes *Ahab*.

Answ. Some say that the signe is put for the thing signified, and by Altars meant Religion, which was by *Ahab* and *Iesabel* abolished. But as the killing of the Prophets was a matter of fact, so I also take this to be, rather then of signification onely. They threw downe materiall Altars, built in *Abrahams*, *Isaaks*, *Iacobs*, *Iosuahs*, and *Samuels* time, before the Temple was builded, and the Altars which was by *Elias* himselfe, and other Prophets, by speciall commandement after the building of the Temple set vp: which were called afterward high Places, and the good Kings of Iudah commended for pulling them downe.

1 Kin.18.4.12.

Obiect. Why should *Eliah* complaine of the doing of that by *Ahab*, which done by others is commended?

Answ. Those Altars remained as Monuments of Gods worship, and *Elias* complaines not simply against their demolishing, but because it was done in despite of true Religion, that no foot-step thereof might remaine, to put the people in minde of the true God, which if it had bin done in Faith and reuerence, would haue beene commended. A Turke is plagued for stamping a Crucifix vnder his feet, not that God approues such Images, but to proue their vile minde therein shewed against Christ. *Iulian* (as Ecclesiasticall Histories mention) plucked downe an Image of brasse, made to resemble Christ, at the foot whereof, was the figure of the Woman with the bloodie issue kneeling: in the roome of that Image of Christ, did the Apostate place his own Image, which was by thunder and lightning ouerthrowne and broken in peeces; not that God was pleased with such Images, but displeased with the wicked and spitefull heart of *Iulian*, thereby appearing.

And I am left alone] Not a Prophet alone, but a professor alone, as appeares in Gods answere, who tels him, there were seuen thousand left, not Prophets, but men.

Heereout arise two Doctrines: the one concerning the state of the Church, in regard of the enemies of it: the other concerning the nature of such enemies.

Doctrine. Fith, *God suffers sometimes the enemies of his Church to preuaile*

uaile againſt it, as *Cain* againſt *Abel*: the Moabites, Ammorites, Philiſtims, &c. againſt Iſrael: the High Prieſts, Scribes and Phariſies againſt Chriſt: the Heathen Emperours againſt the Chriſtians: The Arians for the ſpace of foureſcore yeeres againſt the Orthodoxall Profeſſors: the Pope and Papiſts againſt the Proteſtants, as our forefathers haue felt in this Land.

Proſperitie is no certen note of the true Church. *Vſe. 1.*

Though we haue enioyed an vninterrupted peace this many yeeres (which the Lord continue) yet God may ſuffer enemies to preuaile ouer vs, and wee haue great reaſon to feare it, *Vſe. 2.*

Firſt, becauſe iniquitie, as Pride, Drunkenneſſe, &c. ſeeme to haue got the vpper hand.

Secondly, we haue ſeene and felt many Iudgements alreadie: The Peſtilence, Inundations of waters, deuouring of fires in many the principall Townes of the Kingdome; yet what reformation followes? Becauſe we amend not by theſe, we haue cauſe to feare the killing of our Prophets, and digging downe our Altars.

Thirdly, becauſe of our fearefull Hypocriſie, euer being much in ſhew and nothing in ſubſtance. God vſually makes true Chriſtians manifeſt, and diſcouers Hypocrites by ſuch tri als. Theſe reaſons ſhew that we are in danger, and therefore ſhould not be ſecure but prouide for ſuch a time; for as hee who is prouided to die, is the better to liue, ſo the forethinking of ſuch things, may (howſoeuer) much fitter vs in grace. Religion hath coſt ſome their goods, their libertie, liues; why may it not vs? This is our day, our Summer; it may haue a night, and Winter following, againſt which it is wiſedome to prouide.

The enemies of true Religion are ſauage and cruell, ſpecially againſt the Miniſters of it, as appeares in the Papiſts, who when they faile of Arguments and Scripture to defend their cauſe, ſeeke to make their parts good with fier and ſword, according to this Logick was that Popes reſolution, who flinging his keyes into Tiber, ſaid: If *Peters* keyes cannot, *Paules* ſword ſhall. *Doct.* *Julius.*

Vse. 1. Art thou an enemie to the Gospell, and to the preachers of it, and to them who liue godly? Thou art like *Iesabel*, whom
2 King. 9. 34. God met withall well enough, for euen the dogs did eate *Iesabel*, though a Queene.

Vse. 2. As an armie without a Generall, a Shippe without a Pilot, sheepe without a Shepheard, so is a Congregation without a Minister: as *Philip* desired the Athenians to send him their Orators, who perswaded the people not to render vp their Citty, so the Diuel most spiteth the Ministers of the Word, as the greatest enemies to his kingdome, because they cal the people to Repentance.

I would chronicle that Minister (if faithfull) as a Miracle, which (euen in the dayes of peace) suffered not some persecution by the malice of the diuell. Esteeme thy Teacher for the hazzard he endures for thy sake.

Vse 3. If thou beest persecuted, so was *Eliah*; doe as *Eliah* did: fly to God by prayer, for he prayed and was preserued. Vnder the Iuniper tree, *Eliah* sung a heauy note, but hees not a halpenny the worse; *Iesabel* could not hinder him from riding to Heauen in a fiery Chariot, and we find him afterwards comming downe on mount *Tabor* in a most glorious manner. *Luther* continued 30 yeares preaching the Gospell, yet died peaceably in his bed; though the Pope hunted him, and would haue giuen a good part of his tripple crown to haue got him. God will either deliuer thee, or glorifie himselfe in thy constant enduring.

Vse. 4. The enemies of the Church, hold together for the ouerthrow of Religion, let vs vnite our affections and forces for the maintaining it. The want of holy loue, and fellowship among Christians, giues the diuell great aduantage. We helpe not one another; we reioyce not at the returning of Prodigals: when the Scribe had answered discreetly, Christ incouraged him, and when the yong man manifested a conscience in keeping the law, Christ looked vpon him and loued him. But if
Mar. 12. 39. Mat. 10. 21. we see any beginning to feare God, wee encourage him not, but rather giue him gall and viniger to drinke. Drunkards hang on a string, Swearers shake hands, Adulterors make a league, Prodigals are sworne brethren; Papists hold together,

much

much more let vs which hold Christ, stand to one another, helping and incouraging to godlinesse.

Eliah complaines not of the whoredom, drunkennes, pride, &c. of the people, though no doubt these sins were rife among them, but of breaking Altars, and killing Prophets, the most greeuious inditement that can be put in against any man, is that he is an enemy to religion. Its a mans greatest honor to be religious and a worshipper of God, as the contrary will most of all other sins, shame and confound vs at the last day. *Vse. 5.*

VERS. 4. *But what sayth the answere of God vnto him? I haue reserued to my selfe 7000 men who haue not bowed the knee to the Image of Baal.*

IN these words is the answer of God to *Eliah* his complaint, wherein are two things: First a preface: Secondly, the substance of the answere.

The preface is in these words; *But what sayth the answere of God vnto him?* This preface is an elegant transition, (set downe by way of interrogation) from *Eliahs* complaint to Gods answere; as if *Paul* should haue said: You haue heard of *Eliahs* complaint, now you shall heare how God answers him. The word traslated answere, signifieth a diuine answere, accuratly set downe.

All doubts in matters of Religion, are to be decided by the Word of God. Ioh. 5. 39. Mar. 12. 24. *Eliah erred because he spake without his booke, that is, Gods Word.* *Doctrine.*

In all matters controuerted, remember this: but what sayth the answere of God. Its questioned whether images bee to be worshipped, Angels and Saints prayed to, &c. Who shall resolue vs? The Papists say yea: but what saith the answere of God? We are to take no mans word, not the word of *Eliah* for a matter of faith; though such a preacher, such a great scholler, *Eliah* hold this or that, our plea must be, but what saith the Scripture? For men may erre, but the answere of God is according to truth. *Vse.*

Remember this for matters of practise also. If it be questioned, whether thou shalt breake the Sabbath, commit whoredome,

dome, drunkenneſſe, deceiue thy neighbour, &c. Thy companions it may be, and thine owne heart will intice thee to doe ſuch things: but what ſaith the Scripture? It teacheth thee another leſſon, namely, that they which doe ſuch things ſhall be damned. Follow the aduice of the Scripture, or elſe it will torment thee on thy death-bed.

VERSE 4. *I haue reſerued to my ſelfe* 7000 *men who haue not bowed the knee to the Image of* Baal.

IN theſe words is the ſubſtance of Gods anſwer: Gods whole anſwer is not ſet downe, but onely ſo much as might confute *Eliah* his paralogiſme, which ſerues *Pauls* purpoſe. *Eliah* did thus argue.

The Church which is not quite extinguiſhed, hath markes whereby it might be diſcerned.

But I (ſaith *Eliah*) diſcerne no ſuch in *Iſrael:* therefore.

Thou doeſt not *Eliah:* what art thou? But I doe (ſaith the Lord) who know the heart, and who are Iewes within. I haue reſerued 7000 as good as thy ſelfe, who haue not bowed their knees to *Baal.*

7000. Some curiouſly ſpeake of this number: but a number certaine is put for an vncertaine. By 7000 ſaith one, the perfect ſumme of theſe who dealt worthily, in not conſenting to idolatry is expreſſed.

Seuen thouſand men, that is, men and women noted by the more worthy ſexe.

I haue reſerued to my ſelfe. That is: though I haue ſuffered many to fall away, yet I haue reſerued to my owne vſe ſeauen thouſand, *I haue reſerued:* he ſaith not, here are left mee ſome, by chance or at a venture, or by *Ahabs, Ieſabels,* and the diuels courteſie. Nor ſome haue reſerued themſelues; but *I haue reſerued:* as *verſ.* 5. A reſeruation is made, not a few, but ſeuen thouſand: not ſome, which were then Idolaters, and after to be conuerted, or Infants that had no reaſon, but *men that haue not bowed to Baal,* but ſincerely worſhipped me.

Who haue not bowed the knee, that is (by a figure) worſhipped in the leaſt ſigne, as making a legge. It is added in the Booke of Kings, *Nor kiſſed him;* by which it appeares, that the

the Israelites when they came to their Images, did both bow, and kisse their Images; as the Papists when they come by a Crosse or Crucifix, put off their hats, make a legge, and also kisse some part of their Idols, besides the Popes toe. Thus in *Hosea* the Idolaters say, *Let them kisse the Calues*: so *Iob* saith, *When I beheld the Sunne or Moone, if my mouth did kisse my hand*, &c. as the Heathen which worshipped the Sunne, because they could not kisse it, kissed their hand, which was abominable idolatrie. *Kisse the Sonne*, saith *Dauid*, that is, *worship him*. So Emperours haue their knees, Kings their hands kissed in token of subiection. Hos. 13.2. Iob 31.26.27. Psalm. 2.12.

To Baal: that is, *To the Image of Baal*. So was the god of the Sydonians called. The word is good in the signification: for it is as much as Lord, or Husband; so they that worshipped it, declared thereby, that they were vassals, and bound to subiection to it, as the wife to the husband: and therefore is Idolatry called fornication. *Baal* is of the Masculine gender, and the Article prepos'd is of the Feminine, implying the Image, as it is heere well supplied. And heere we may find the Papists tardie, making many *Baals* masculine and feminine, and bowing to their Images, which hence appeares to be flat Idolatry.

Now in these words two things are to bee considered, the Summe of them, and the Circumstances which are two. First, the Author of this Reseruation. Secondly, a description of the Reserued.

The Church of God shall neuer be brought to such an exigent in the most difficult times, but that there shall be many thousands which shall worship God in Spirit and truth. It can neuer faile, *Matthew* 16. 18. & 28. verse last, *I am with you to the end of the world.* If to the end there should not bee true worshippers, this could not be true. *Doct. out of the Summe.*

The *best* on earth may erre, as *Elias*, much more the Pope; who is the *worst* of Cardinals, who are the *worst* of Priests, who are the *worst* of Papists, who are the *worst* of Christians. *Eliah* came into this errour by a *passion* of anger and feare: Order your passions by the law of grace, for if they be vngouerned they *Vse* 1.

they blinde the minde, and as vnruly horses draw the chariot of our iudgement into the by-paths of error.

Vse. 2. *Eliah* erred in his censure concerning true worshippers: Be not then rash in censuring, thou mayest erre. I would our Brownists wold consider this, who are quick-sighted abroad, and blind at home. It is rashnesse to censure particular men, much more whole Churches to be Idolatrous, Antichristian, no Church; without God, &c. God accepteth of vs, and of our deuotions, and blessed be his name: crowned our publique worship of his name with vnspeakeable comfort: Why then dost thou condemne vs, holding vs abominable in that wherein God accounts of vs. Art thou more iust and pure then the Lord? How darest thou refuse communion with them who haue communion with Christ? Repent of thy separation.

Vse. 3. Nor multiude, nor visibility, are certen notes of the true Church: for then there had beene no Church in *Eliah* his time in Israel: for the multitude was with *Ahab* and *Iesabel*, and *Eliah* could not discerne one beside himselfe, yet there were seuen thousand.

The Papists say the Church was alwaies actually visible to mans eye. Nay, they say that the Catholik Church is alwaies visible: but the Creed confuteth them: for we beleeue the holy Catholike Church. It is beleeued, therefore not seene; discerned by faith, not by sense. But they answer, that the Holinesse is inuisible, not the Catholikenesse. Indeede the holinesse of their Church cannot be seene; neither can the Catholikenesse, *qua talis*, no more then the substances of things can be discerned with the eye.

If they had said that particular Churches are alwayes visible, they had said somewhat, and yet heere, some cautions are to be remembred: It is alwaies visible *potentiâ*, but not *Actu*. It is simply in it selfe visible, though in some respect it may be inuisible, which respect is threefold. First, of place: As the Sunne is alwaies visible, but to vs then onely, when it ariseth in our Hemisphere. So at Ierusalem the Church is not to bee seene, when it remoueth to Pella. Secondly, of the Time: as of persecution, as in *Eliah* his time, and in Queene *Maries* dayes,

dayes, when the Church was faine to flye into the wildernes. As the Sunne, behinde a cloud in some respects is inuisible, so may it be said of a Church. Thirdly, of persons which should discerne it, for a Church is sometimes inuisible, not through the fault of the Church, but of mens eyes, which are eyther weake eyes, as of *Eliah*, or blinde eyes, as of them which hate the Church. If *Elias* had rubbed his eyes, and cleared them from their dimnesse, occasioned by feare and anger, he might haue discerned seuen thousand. And it is the nature of hatred to put out the eyes of them which are possessed with it; that they can no more discerne any good thing in their opposites, then a blinde man can see the Sunne.

The Papists say, the Church is as a house set vpon a hill: True, but the toppe of the hill may bee couered with a cloud, and so a while vnseene, and though the cloud be gone, yet euery eye cannot discerne it. He that cannot see the hil, can much lesse see the house on the top of it.

The Circumstances are two: First, from the Author of this Reseruation, which is God, I haue reserued to my selfe.

Those which in dangerous times are reserued in grace, are so preserued meerely by the power and goodnesse of God, 1 Sam. 25. 39. 2 Thes 5. 23. 2 Tim. 4. 18. Iude 24. *Doct.*

Though *Iesabel* search euery corner of the Land, yet God reserueth seuen thousand which bowe not the knees to *Baal.* God can keep vs from our enemies: let persecutors cease their malicious practises, and let vs serue God without feare. *Vse.* 1.

In regard of the preaching of the Gospell, these are golden dayes, but in regard of the ouerflowing of iniquity, as Drunkennesse, Pride, Couetousnesse, Vncleannesse, &c. These are perilous times. Art thou preserued from these sinnes? Glorifie God. It is not thy goodnesse, that thou dost not as others, but the goodnesse of God. It was Christ that saued *Peter* from drowning, not his owne skill or actiuitie: He had infidelity enough to haue drowned him, if Christ had not beene merciful; so we haue enough within vs to cast vs away, if God reserue vs not: namely, a prophane heart, which is as inclined to take the worst part, as gunpowder to flash on a fire. And if we looke without vs. What examples of great ones, which *Vse.* 2.

strike

strike as thunder-bolts, of the multitude, which beate downe all as thicke hayle, what occasion of euill, from ill company, the flourishing of the wicked, and the great disgrace cast vpon such as are most religious: many among vs are sick of the Italian botch. In *Italy* an Ideot or Asse-head is called *ilbuon Christian*; so he that feareth an oath, that is temperate, continent, a louer of the word, is counted nice, curious, silly. How weake also are we to resist? When *Eue* saw the beauty of the apple, and *Achan* the golden wedge, they had not power to keepe their hands off. When mighty victorious *Dauid* saw *Bathsheba*, how soone is he ouercome? When *Peter* heard the voyce of the Damsell, how easily he failed? So that if these things bee considered, it can be no lesse a miracle of grace to be reserued.

The diliuerance of *Lot* and the three children, is accounted (as it is indeed) wonderfull; so if in these times thou bee not tainted with sinne, thy preseruation is no lesse, then to bee in the midst of the sea, and not to be drowned, as *Peter*: or in the midst of *Sodom* and not perish, as *Lot*, or in the midst of fire and not be burnt, as the three men.

Vse 3. Be admonished of two things: First, presume not of thine owne strength: *Peter* bragd of his courage, and yet plaid the coward; so many say they would be ashamed to doe as such and such doe, when alasse, it is not in their power to abstaine.

2 Kin.8.12.13. 2 Kin.13.7.22. *Hazael* thought great scorne euer to doe as *Elisha* foretold to him, and yet afterwarde he did such things.

Be not secure and carlesse: God reserueth some, but those which vse the meanes to perseuere in weldoing. Which while some refuse to do, its easie to obserue, how thick and threefold men fall away: some to couetousnesse, some to pride, &c. many to a fearefull deadnes and hardnesse of hart. If thou wouldst be preserued, heare the word, receiue the sacraments, and pray lest thou be made a prey to the diuell.

The second circumstance is from a discription of true worshippers reserued; who are such which haue not bowed their knees to the image of *Baal*.

Doctrine. *Sincere worshippers of God, must not in the least manner worship an Idol.* Psal.16.4. Ephe.5.3.

Vse: Many take liberty for their outward behauiour, so long as they

they keepe their heart: though they heare no ſermons, nor can talke of Religion, nor make ſuch ſhew as others doe; yet they haue as good a heart to God as the beſt. Heres a ſubtil Diuel; becauſe ſome make ſhew of that is not in them, to perſwade that though there be no outward ſhew of appearance of godlineſſe in word or deed, yet there may be a good heart, which is as impoſſible as the ſunne to be without light, and the ſea without water. For according to the heart, are all parts and ſenſes of the body ordered.

Walke accurately, yeeld not the breadth of a naile, to idolatry or any ſinne: for a man ſerues Idoles, not onely when hee offers Sacrifice vnto them, but when hee ſinnes; for ſinne is the worſhip of the Diuell. Hate therefore the very garment ſpotted with the fleſh. Some take libertie to vnhallow the Sabboth, and then ſay, is this ſo much? An inch breakes no ſquare. The beginnings of all ſinne are ſhamefaſt, but yeelde to a litle, and the diuell will eaſily draw you to the mickle. As the ſerpent, if he get in his head, will eaſily winde in his whole body, ſo is it the nature of ſinne. VVe diſcipline our children, telling them that firſt a pin, then a point, and then a penny, and then a horſe, and ſo to the gallowes, ſo will ſinne increaſe by degrees, if we giue intertainment to it at firſt in a little. As *Eliah* his cloud, was no bigger at firſt then as a mans hand, and afterward darkned the whole skie: So hee that makes no conſcience of little ſinnes, will eaſily bee brought at laſt to commit any ſin. If thou makes not conſcience of a ſpot on thy knee, thou wilt ſoone bee perſwaded to the higheſt degree of Idolatry. *Vſe.*

Remember how *Moſes* would not yeelde to *Pharaoh* in a hoofe: nor the orthodoxall Chriſtians to the Arrians in a letter, One *Marcus Biſhop* of Arathuſa, old in yeeres, but young in ſtrength to endure, choſe rather to endure moſt grieuous torments, then to giue a farthing to the building of an Idolatrous Temple, which he had demoliſhed. True worſhippers will not yeeld in any thing to the diſhonour of God.

VERS.

VERS. 5. *Euen so at this present time there is a remnant, according to the election of Grace.*

IN this *verse* is the application of the former example, which also is amplified in the sixt *verse*.

In the time of the generall defection in the dayes of *Eliah*, there were seuen thousand reserued, so also now: The like times of the Church are wisely to be compared. But the present estate of the Iewes, is the same with that of the Israelites, therefore as then, so now a reseruation is made, and by consequence, their reiection not totall.

Heere we haue two things. 1. A Propositon. 2. An Amplication.

The Proposition, that in the time of *Paul*, though the Iewes were generally cast off, yet there was and is a reseruation.

Obseruation. When thou heareſt of persecution, and of killing vp the Prophets and Professors, bee of good comfort, God will saue seuen thousand. He will reserue one *Eliah*, as in the dayes of *Ahab*: one *Athanasius*, as in the time of the Arrian Heresie: one *Wicliffe*, one *Husse*, one *Luther*, in the most darksome and hideous times of Antichrist.

The Amplification, is from the cause of this Reseruation, which is *Election*, set foorth also by the cause of it, which is *Grace*.

Through the Election of Grace: not actiuely to be vnderstood on mans part, as *Chrysostome*; but actiuely on Gods part, and passiuely on ours: nor is Election to be here expounded Faith, the seale of it, as some; but the decree, called Election of Grace, that is, gratious for free Election.

Doctrine. *The cause why some are reserued in dangerous times is their Election.* For as Faith, so perseuerance is proper to the Elect, *Act.* 13. 48. and 20. 21.

Vse. 1. As to be preserued from Idolatry, when true Religion is abolished and persecuted: so in these dayes to be kept from sin, and to stand, when a thousand fall on one hand, and ten thousand on another, is a comfortable note of Election. Iniquitie abounds.

abounds. Neglect not ſo faire an occaſion of making thy Election ſure. If God beſtow his grace on thee, ſtoppe thee in the way of ſinne, make thy heart bleed for the tranſgreſſions of the time, and preſerue thee in his feare, thou art elected: for if thou wert a reprobate, he would not haue ſuch care of thee, but giue thee quite ouer to follow the ſwinge of thine owne luſts vnto perdition. Therefore by thy life thou mayeſt know; for God hath not elected vs to ſerue the Diuell, but himſelfe.

If perſecution come, feare not, many ſuffered conſtantly in the dayes of *Ieſabel*, and ſeuen thouſand could not bee found, being hidden as a treaſure by God. So in Queenes *Maries* daies many were taken and burned; and many were ſought after, and could not bee found, for God couered them with his hand, and ſmote the eyes of them that ſought their liues, as he ſmote the Sodomites ſometimes, when they ſought the doore of *Lots* houſe. Reſolue thus, If ſuch fiery times ſhould come, and God ſhould call thee out, and ſuffer thee to bee found, hee will alſo ſo ſtrengthen thee, that thou ſhalt glorifie him in thy ſufferings: If God giue thee not ſuch ſtrength, hee will ſo hide thee from thy perſecutors, that though *Ieſabel* her ſelfe ſearch all the corners of the Land for thee, as narrowly as *Laban* ſearched *Iacobs* ſtuffe, yet ſhee ſhall not finde thee. *Vſe. 2.*

VERS. 6. *And if by Grace, then is it no more of workes, otherwiſe Grace were no more Grace? But if it be of workes, then is it no more grace, otherwiſe worke is no more worke.*

THeſe words (as was before ſaid) are an amplification of the ſum of the 5. *verſ.* namely, that the reſeruation is according to election of grace: from whence this conſectary takes place. If by election of grace, then not by workes.

Though this doe not much pertaine to *Pauls* Argument in hand, yet by the direction of the Spirit, he takes that little occaſion offered, to ſpeake ſomething in commendation of Grace: becauſe he had to deale with the Iewes, which ſtood greatly vpon their owne Righteouſneſſe; which indeed was

one of their maine diseases; and therefore he neglects not by the way to touch this sort, and to giue them a iog for remembrance, that we are saued by grace, not by workes.

Pauls example must teach Ministers a point of wisedome; which is, to take notice of the speciall sinnes of their Auditors, and in the course of their teaching, if any occasion offer, though it lie not so plaine in their way, to giue them a memento.

Paul breakes out here into a new question, that hee might meete with the Iewes in euery corner. When Ministers speake against the sinnes of their Auditors: O, say they, he findes not that in his Text; but wee know, by the direction of Gods Spirit, and by the warrant of *Pauls* example, if wee finde such in you, how to find it in our text to reproue you for it, and yet not to be guilty of rouing or digressing.

But to the Consectary. If election and preseruation be of grace, it is not of works. This is proued by the nature of grace and workes, which are contrary, and destroy one another. And it is set downe with inuersion of the termes. That which is of grace, is not of works; else grace were not grace (that is free:) That which is of workes, is not of grace; else works were not workes, that is, did not make indebted.

The mysterie of this verse plainly appeares, if wee vnderstand what is meant by grace, and what by workes.

Aquin. Sum. p. 2. q. 111. art. 1. The Schoolemen and Iesuites distinguish grace, into grace, making gracious and grace freely giuen. The first, they say, is Charity, a grace whereby we are conioyned to God: the second is Faith, and the rest of Christian vertues. But first, both these are coincident, for charity also is a grace freely giuen. Secondly, they make this grace to bee in man; they know no other: and therefore *Bellarmine*, and the rest, when they write of this subiect, they write *de gratia hominis*, of the grace of man; but the Scripture onely speaketh of the grace of God, and of the grace of our Lord Iesus Christ.

Grace is taken three wayes: First, for the free fauour of God, the alone cause of our election, which is subiectiuely in God, one of the eminent vertues of the Deity, being his essence. This is meant here.

Secondly,

Secondly, for the energie, operation and working of this grace, which *Austen* calleth the mouing of mercie: the Iesuites call it, an helpe, or grace preuenting, or following: of grace preuenting is that place, *Eph.* 2. 8. of following, 1 *Cor.* 15. 10. of both together, 2 *Cor.* 12. 9. *Motũ misericordiæ. Aug. lib. 3. Hyp*

Thirdly, for the gifts of grace, which haue a different appellation ordinarily in *Pauls* Epistles, as faith, hope, loue, patience; and this is distributed into habitual grace and actuall. This in no wise is here to be vnderstood, nor either of the parts before spoken of from the Schoole. For charitie and faith are workes; but we must haue a grace opposite to workes.

Workes are either good or bad: bad workes not here vnderstood, but good.

Obiect. But grace and good workes are agreeing as the cause and the effect.

Ans. To speake propperly, the anger of God is contrary to his grace: and vnto workes, are no workes, or bad workes contrary. So that the contrarietie here to be holden, is not simply, but in the case of iustification and saluation. Vnderstand not here, workes themselues, but the merit of workes, and yet not the merit of all workes, (as Christ) but of Our workes. And then the rule of contraries here takes place, that one being put, the other is taken away. The nature of grace is to be free, the nature of works to bee of due debt: so that if it bee free, it is not of debt, else were grace no grace: if it bee of due debt, it is not free, else were workes no more workes.

The legerdemaine of the Papists is here to be noted, who leaue and wipe out the last halfe of this verse, *And if of workes, then not of grace, else workes are no more workes*: blasphemously saying, that it is superfluous. But we can easily spie out the reason of this their doing, namely, because the doctrine of merit is hereby ingulated. As they haue dealt with the bookes of other Writers, so haue they attempted here, purging and curtailing off that which makes against them. And then they would make vs beleeue, that their absurd vulgar Translation is perfecter then the originall Greeke text it selfe. As if a man hauing but one eye, or one legge, should thinke all others deformed, that had two eyes or legs.

The summe is, that, what is of grace, is not of workes; and *è converso*.

Doct. *Election and Salvation are of Grace, not of Mercie,* Act. 15. 11. Ephes. 2. 8. 9. Tit. 3. 5. and this, that God might haue all the glory, but if it be of merit, then corrupt flesh will boast.

Vse. 1. The Popish conceit of Merit, of their workes of congruity, which (they say) it is fit that God should reward, and of condignity, and supererogation, which it is iust that God should reward, is by this Text like chaffe, blowne away and blasted: The finite Creature, cannot merit of the infinite Creator. The Papists haue three shifts for this.

1 They say that *Paul* is to be vnderstood of the workes of Nature, not of Grace: If so, then the Pharisee (also the Pelagian) is not to be blamed, for he acknowledged his goodnesse in which he trusted, to be a gift of God; *I thanke thee Lord that I am not, &c.* And all merit is contrary to grace: Besides, our Saviour bids his Disciples, when they haue done all they can, to thinke themselues vnprofitable seruants. I trow they will not deny that the Apostles were in the state of Grace.

Luk. 18. 11.

Luk. 17. 10.

2 Their second euasion is, that saluation is of grace indeed, but also of workes, making a mingle-mangle of grace and workes, which is as if a man should attempt to make fier and water agree. But Saint *Augustine* takes away this in a word: *Grace* (saith he) *is grace no way, if it be not free euery way*: It is all of grace, or no whit at all of grace. This golden saying is digged out of this mine.

3 They exclaime against vs, that we are enemies to good workes: Why doe they so? Not because wee doe those euill works, which they auoid; but because we doing good works which they neglect, yet ascribe our saluation onely to grace. They deale with vs, as the Pharisies with Christ: He tels them that Harlots shall goe before them into the kingdome Heauen, and they presently say, that hee is a friend of Publicans and sinners, and an enimie to good workes.

Concerning good workes, this wee hold, that they are necessary to saluation, not by a necessity of efficiency, but of presence, and that in three respects. 1. Of worship, for God is serued by doing them. 2. Of good conscience, which is lost by

by the neglect of good works. 3. Of duty to our neighbors, who is hereby to be wonne to God: we must do good works if we wil be saued, but we must not looke to be saued by their merit.

Many ignorant soules say, they hope to bee saued by their seruing God, and their good prayers. They know no other Diuinity but this, which is Popish and naturall. These are not past grace, they are not yet come at it. Alasse, if there were no other way to come to heauen but this, no flesh should bee saued, but onely the humanity of our Lord Iesus. *Vse. 2.*

The Diuels prime desire is to draw thee to abominable courses; if he cannot preuaile this way, but thou wilt be doing good workes; this will please him, if thou wilt bee conceited of meriting thereby. For a trust in thine owne righteousnesse will bring thee to hell, as wel as vnrighteous liuing. Trust perfectly on the grace of God, saith *Peter*; if wee trust to any thing else, it will lay vs in the dust, and bee as a broken reed, which if a man leane vpon it, the shiuers runne into his hand. 1 Pet. 1. 13.

Gods children onely, discerne a world of wickednesse in themselues, for which they are much cast downe: comfort thy selfe, God elected thee freely to saluation, and not for thy worthinesse: If we were to be saued for our workes, then we had cause to doubt because of their defects. This must be well learned: it is soone said, but not so soone practised: if a man haue fruit of his own planting, he thinkes there is no fruit like to his. So by nature wee are opinionated of our owne goodnesse: *Vse. 3.*

Hence is it that God suffers many times, euen his deare Children fouly to fall, to cure them of this pride, as *Peter*, or to suffer them to bee sore tempted and buffeted, that they may giue God the glory, as *Paul*.

This teacheth vs humility, because all is giuen of meere Grace. *Vse. 4.*

The grace of God teacheth to bee gracious, not graceless: because of the mercies of God, we must offer vp our selues to his seruice. Then conclude thy self to be of the number of the saued, when thy conuersation is godly. If thou sayest, thou *Vse. 5.* Rom. 12. 1.

hopest to bee saued by Gods grace, and yet liuest in vile sinnes: Thou art a presumptuous and blasphemous Atheist. Presumptuous, because thou lookest to bee saued, in an estate to which is threatned damnation; blasphemous, because thou denyest God in thy life, whose grace thou wouldest seeme to implore.

Or hardned.

VERS. 7. *What then? Israel hath not obtained that which hee seeketh for, but the election hath obtained it, and the rest were blinded.*

IN these words, and so to the end of the 10. *verse*, is the last part of *Pauls* answere, which is the determination of the question in hand, namely, that God hath cast away onely the reprobate Iewes, but the Elect obtaine the promises: God casteth away the chaffe, but loseth not one kernell of good corne.

Paul enters vpon this, in this 7. *verse*, by a *Prolepsis*, for thus some Iewe might obiect. If God cast not away the Elect, and yet they obtaine saluation: not by workes, but onely by free grace: Then *Paul*, you make a faire hand; what, I pray you, shall become of our zeale and study in the Law? *Paul* answeres, as if he should say, I will tell you what becomes of it: it is not all worth a rush, for *Israel* hath not obtained that which he sought, but the Elect haue obtained.

Obiect. VVhy then doe you thinke all Israel damned?

Answ. No, saith *Paul*, Israel is taken equiuocally. Elect Israel is saued, Reprobate Israel is damned.

Heere are two parts. 1. A proposition, Israel hath not obtained that which he sought.

2 The explication of the terme Israel: this is taken two wayes, as the name Christian there are some elect, some reprobate, some reall, some nominall: these haue obtained, these are cast away.

What then? that is, what shall we say then? namely, this: *Israel hath not obtained, &c. Israel*, the people of God: not so indeed, but outwardly and in shew:

Hath not obtained that which he sought: What is that? Iustification in the sight of God, and saluation: Why hath he not obtai-

obtained? becauſe he ſought theſe things in and by his owne righteouſneſſe. Though he ſought buſily, againe and againe, as the word imports, yet his labour was loſt. ἐπιζητεῖ. ἐπέτυχεν.

Hath not obtained:] The word ſignifieth hath not hit the marke: hee aimed at the marke but ſhot wide: put himſelfe to a great deale of paines to no purpoſe.

The election hath obtained:] hath hit the marke, and got the prize, which is Iuſtification.

The Election] That is, the elect: the abſtract for the concrete, as ſeeing a proud man, we ſay, there goes pride it ſelfe. So circumciſion for a Iewe, &c, He choſe to ſpeake thus, to note a ſecret: namely, that whoſoeuer are ſaued, obtaine it not by any thing, but by the meere mercy of God. For election, which is the foundation of iuſtification and ſaluation, is of grace.

The reſt were blinded or hardened.] *The reſt*, that is the reprobate: *were blinded* in the paſſiue; to note the ſuffering of the iuſt iudgement of God: for beſide their natural hardneſſe, God caſteth another hardneſſe vpon them as a puniſhment of their naturall, leauing them to themſelues, and giuing them vp to the diuell to bee blinded. The Antitheſis requires that hee ſhould haue ſaid, *The reſt haue not obtained*, but he ſpeakes this of purpoſe, to ſhew the cauſe of their not obtaining: which is, their hardneſſe or blindneſſe of minde. Reprobation is not the cauſe of damnation, as election is of ſaluation: nor a cauſe at all, vnleſſe you ſay a deficient cauſe. As the Sun is the cauſe of Night: damnation followes reprobation, but the cauſe of it is ſinne, not Gods decree.

The Iewes are then not caſt away all, but onely the reprobate.

No Elect caſt away, no reprobate but caſt away. Rom. 11. 2. Iohn 6. 37. 39. Ioh. 17. 9. 2 Theſ. 2. 13. Reu. 21. *vlt.* *Doct.*

There is Election, and Reprobation. *Vſe* 1.

Certenly of Saluation followes Election. *Vſe.* 2

A man may be the Iraell of God in ſome ſenſe, and yet bee damned: examine thy ſtanding. *Vſe* 3.

As the Iewes are diſtinguiſhed into elect and reprobate, ſo is all mankinde: there is not a third to bee found. There are two Captaines: God and the diuell: two armies, the elect and *Vſe.* 4.

the reprobate: two Cities; Heauen and Hell: two manner of weapons, righteousnesse and vnrighteousnesse: two kindes of wages, saluation and damnation: see thou be on the winning side, which is Gods.

Vse. 5. A man may haue a desire to bee saued, seeke it, vse meanes, and yet be damned, as here it is said of Israell.

Obiect. But Christ saith, seeke and you shall find.

Answ. True, if thou takest Christs meaning, that is seeke well, or as I direct you: otherwise a man may seeke and misse. This word (*Well*) is but a few letters, but of great operation; for it is the forme of all Arts. As Rhetoricke is the art of speaking *well*, Logike the art of disputing *well*, Magistracy the art of gouerning *well*, Christianity the art of liuing *well*: not euery Magistrate gouernes *well*, nor euery Christian liues *well*, nor euery seeker seekes *well*: and therfore many (as the Iewes) take great paines and find nothing, as *Peter* fisht all night and tooke nothing. Euery seeking then, and desire shall not obtaine.

There is in euery man a naturall desire of saluation: the verieſt reprobate when he dies, had rather goe to heauen then to hell. Content not thy selfe with a bare desire of saluation: thou must desire and seek it by the means, and in the way that God hath appointed. *Many aske and haue not, because they aske amisse.* And *euery one that striues for maisteries, is not crowned, except he strive lawfully.* So many seeke saluation, and are not saued; not because they seeke, but because they seeke amisse. To seek that we may find: foure things are to be obserued. 1. The Time. 2. The Place. 3. The Paines. 4. The Continuance.

1. Seeke first the kingdom of God and his righteousnesse. If thou seekest it not first, but at all leasures, its a thousand to one thou shalt neuer find it. Vsually men post off this to their age: in their youths they may not heare of religion, for dulling their wits; then nothing but pleasures: old mens heads must not be set on young mens shoulders: but when they come to be old, and lie vpon their death bed, then send for the Minister. Is this enough? I should maruell, if God should be content with the branne and dregges of thy life, when the diuell hath had the flower, and first broaching of the vessell. Theres an old saying: He that neglecteth the occasion, the occasion will neglect him.

him; as it appeareth by the example of the fiue fooliſh virgins. To them which neglect the time is that ſpoken. *You ſhall ſeeke me, but you ſhall not finde me, and where I am, can you not come.*

2 He that hath loſt a ring, and ſeekes a mile from the place where he loſt it, is not like to finde it. Obſerue the place, and ſeeke ſaluation where it is to be found: that is, in Chriſt, in whom are all treaſures. The Iewes ſought it in themſelues and miſſed of it. Beware Papiſt. But where is Chriſt to be found? Reſort thou to the houſe of God; If Chriſt be any where to bee found its there, not in an ale-houſe, and the meetings of prophane men.

3 Seeke painfully, not ouerly, as the woman for her groat. Luke 15. *Seeke as for ſiluer; ſearch as for gold.* The mine of gold lies not Prou. 2. 4. in the firſt ſpade; it lyes deeper: its well if after all paynes, we finde it at the laſt.

4 Continue ſeeking: hee that continues to the end ſhall be ſaued: its worth all our paines, though all ſhould ſeeke a thouſand yeeres: giue not ouer till thou haſt found.

Iſrael ſought for ſaluation, in the obedience of the Law, but found it not: what ſhall then become of our wicked profane wretches, which ſeeke not at all? What ſhall become of them which ſeeke only vanities? Which fly not, but ſeeke the corruption which is in the world: that care for nothing but backe and belly: if God reiect the righteouſnes and wil of the Iewes, what hope canſt thou haue, which neuer thinkeſt of God but to blaſpheme him? Which delighteſt only to wallow in abominable ſins? I muſt tell thee that ten thouſand thy betters are in hel. Euen ſuch which haue rapt hard at heauen gates, which haue beſtowed many houres in prayers, much money vpon the poore, &c. If ſuch as ſeeke, miſſe, for ſeeking amiſſe, much more thoſe which ſeeke not at all, or the contrary.

VERS. 8. *According as it is written; God hath giuen them the ſpirit of ſlumber, eyes that they ſhould not ſee, and eares that they ſhould not heare vnto this day.* Eſay 29. 10. or remorſe. Eſay 6. 9.

THe latter part of the ſeuenth *verſe*, that the *reſt were blinded*, is proued by a double teſtimonie. The one of *Eliab* in this

this verſe, the other of *Dauid*. In the two next verſes.

That which the Scripture teſtifieth is true.

But it teſtifies that the multitude of the Iewes are blinded, *Ergo*.

This firſt teſtimony is taken out of two places in *Eſay*. The firſt part out of *Eſay*. 29. 10. The latter part, which is an expoſition of the *Spirit of ſlumber* out of *Eſay*. 6. 9.

Vſe. 1. The authoritie of the Scriptures, the ground of truth.

Vſe. 2. Scripture the beſt interpreter of it ſelfe.

In this teſtimony are two things. Firſt: The Iudgement. Secondly, the Amplification. The Iudgement fore-threaned is Slumber, If I vnderſtand our owne tongue, ſlumber is a kind of vnquiet ſleepe, either in the beginning or ende of our reſt, when euery little thing will awake vs. This cannot bee the meaning: but rather a heauy dead ſleepe is here vnderſtood, tranſlated by *Beza*, *Soper*, as death is called by the Poet, *Perpetuus Soper*, the Hebrew word is tranſlated by ſome κοιμησις. The ſleepe here meant may bee likened to *Adams*, when his rib was taken out.

Herat. Aquila.

Queſt. But is it a iudgement to be caſt into ſuch a ſleep? Many deſire it.

Anſw. Heere is not meant the ſleepe of the body, but of the minde. Blindneſſe of minde and hardneſſe, is ſo called by a metaphore, as if you would ſay, a ſpirituall lethergie, when neither the thundring noiſe of the Law, nor the ſweete ſound of the Goſpell can awake vs.

κατανύξις. The Greeke word vſed by *Paul*, from the *Septuagint*, ſignifies another thing, namely, pricking and cumpunction, as if a man had a naile or bodkin in his ſides. Now becauſe *Eſayes* word ſignifies dead ſleepe, *Beza* ſo tranſlates *Pauls* word, though anciently, and properly it hath been tranſlated Compunction, as is partly expreſſed in the Margine. There is a word in Greek, very like this here vſed, which ſignifies ſleep, being deriued from a roote that ſignifies Night. But this word in no wiſe doth ſo ſignifie. Saint *Luke* who well vnderſtood the Greeke tongue, vſeth it for Compunction in the ſecond of the *Acts* 5.

κατανύσσεσθαι.

Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ. Acts 2. 37.

The naturall meaning may well be retained: Dead ſleepe being

being called Compunction by a figure, the effect for the cauſe becauſe much or no Compunction can awake it, or rather of the cauſe for the effect, becauſe Compunction is the cauſe of dead ſleepe (not in the body, but) in the minde.

There is a double Compunction of minde; one comming from ſorrow for ſinne, as that, *Acts* 2:37. another comming from Enuie and Malice, which was in the Iewes, becauſe the Goſpell of Chriſt, whom they crucified, was preached and receiued in the world: this was as a dagger at their hearts. This Compunction of Enuie is heere meant, which is the cauſe of ſuch a deadneſſe of mind, that as a man in a dead ſleep heares, and vnderſtands nothing: ſo a mind poſſeſſed with Enuie, is not patient to heare or conceiue any thing, for its good. Exceeſſe of griefe brings a failing of the minde. Now enuy is a gnawing of the heart againſt our Neighbour. When *Stephen* preached, the Iewes gnaſh their teeth, ſtoppe their eares, their hearts being readie to burſt for anger and rage. And when *Paul* preaches at Antiochia, the Iewes raile, contradict, and ſtir vp perſecution, ſo that a man had as good ſpeak to a wall, or a dead man, as vnto them. *Chryſoſtome* expounds it, as a nayling to their paſſion, wherby they are vnmoueable in their perfidiouſneſſe. Some tranſlate it *Extaſie*, for enuie makes a man beſide himſelfe, capable of no good inſtruction. *Cyprian* cals it Tranſpunction: As a veſſell hauing a hole ſtricken thorow the bottome, holds not the liquor put in it: ſo whatſoeuer was preached to the Iewes, their hearts ſo aked with enuy, that they were vncapable of good counſell and doctrine, being as ſenſeleſſe of all good things, as if they were dead.

Acts 7. Act. 13.48.

Theodotian.

Cypr. l. 1. ep. 3.

This Iudgement is amplified by foure Arguments. 1. The Cauſe. 2. The Effect. 3. The Subiect. 4. The Adiunct.

1. The Cauſe is two-fold, firſt, Principall, God the Author of this Compunction, not as it is a ſinne, but as it is a iudgement: Secondly, Inſtrumentall, Sathan: therefore *Paul* ſaith, *The Spirit of ſlumber*: not as God workes grace in his owne, doth he worke this blindneſſe in the reprobate, but grace by himſelfe, blindneſſe by Sathan: to whom concerning ſome reprobate, God ſpeaketh as it were thus. Sathan, is ſuch a one, ſo wretched, that hee enuies the Goſpell, and ſpites at it? Take him

him to thee, torment him for it, harden him more, that his condemnation may be the greater. God is the Iudge: Satan the tormenter: By the *spirit of slumber*, is also meant the forcible working of Sathan vpon our corrupt nature, as if a man being vpon the top of an hill, and purposing to runne down, the Diuell should stand at his backe and push him forward.

2 The Effect, *Eyes that they should not see, &c.* Blindnesse of minde, not to be capable of sauing knowledge, is an effect of malice against the truth.

3 The Subiect, *The Iewes*; a wise and learned people in the Law.

2 Cor. 3. 16. 4 The Adiunct, *To this Day*, which may be referred to the seuenth *verse*, *Hardened, or blinded to this day*: it is all one; the meaning, not for euer, but to this day. The vaile vnto this day is laid ouer their hearts, but it shall be taken away.

Doct. *God in his iust iudgement, giues ouer such as are enemies to the Gospell, to the diuell, to be blinded, that they cannot conuert*: Iohn 9. 39. 2 Cor. 4. 3.

Vse 1. Many, in worldly things, are wittie and of great apprehension and iudgement, and yet as blinde as beetles, very blocks in Religion. Eyes they haue, see they doe, they are no fooles, yet they perceiue not the things belonging to their peace. As Bats and Owles see best in the night, so their chiefest vnderstanding is of worldly matters. As a Moule within the ground is nimble and quicke, but aboue the ground can make little shift: so talke or deale with these men of earthly matters, they are cunning; but speake of Religion, and you pose them as with a strange language. *Achitophel*, a great Statesman, goes home in a dudgeon, and in a sullen pet hangs himselfe. Could any Ideot haue done more foolishly? Pray that thy wit may be sanctified, otherwise thou mayest proue an enemie, and bee besotted with the worst folly.

Enuy and malice towards the Gospell, makes worldly wise men, spirituall fooles: which is the reason, that, when a worldly wise man heares the Word, and receiues no benefit, some plaine man that loues it, is edified by it to saluation. Hee that would grow by the word, must cast away enuy and malice. 1 Pet. 2. 2.

It is a fearefull estate to enuy the Gospell, such are giuen ouer

uer to the Diuell to be blinded, and what will not the Diuell bring ſuch vnto? Needes muſt hee goe whom the Diuell driues: as hee tumbled the ſwine into the ſea; ſo will he thruſt ſuch into all iniquity. Tel ſome Swearer of his ſwearing, and he will ſweare the more to ſpite you: this were not poſſible, if men were not giuen ouer to the diuell: as the diuell tyrannized ouer *Iob*, when God hath giuen him licenſe; ſo will hee rage in thy conſcience. Pray with *Dauid*: *Lord take not thy holy Spirit from mee, and let thy good Spirit lead mee into the Land of righteouſneſſe.* Pſal. 51. 11. Pſal. 143. 10.

To haue eyes and not to ſee; to know the truth and to haue no power to apply it to our conſciences, is fearefull. It is vncomfortable to be borne bodily blind; much more is ſpirituall blindneſſe vncomfortable. *Vſe. 2.*

When Chriſt came nigh *Ieruſalem*, he wept ouer it: what was the cauſe? Euen the blindneſſe of the Iewes: *O that thou hadſt knowne the things belonging to thy peace, but now they are hid from thine eyes*; thou art blinded. When he raiſed *Lazarus*, he groned in the ſpirit: Why? for the hardneſſe of their hearts. Luke 19. 41. Iohn 11. 33. A grieuous plague muſt blindneſſe of minde bee, when Chriſt ſo wept and groned for them which were ſticken with it, when hee neuer cryed *Oh*, for all his owne bodily ſufferings and bitter paſſions. Repent of thy malice to the word, that thou maiſt ſee.

VERS. 9. *And Dauid ſaith: Let their table be made a ſnare, and a trap, and a ſtumbling blocke, and a recompence vnto them.* Pſal. 69. 22.

10. *Let their eyes bee darkned that they may not ſee, and bow downe their backe alway.* Pſal. 69. 23.

HEre is the other teſtimonie, which is *Dauids*, where it is auouched, that the multitude of the Iewes are hardened, and blinded, and by conſequence caſt off.

Dauid propheſies of this in the 69. *Pſalme*, *verſe.* 21, 22, 23. *Paul* ties not himſelfe to the very words of the *Pſalme*, but being guided by the ſame Spirit by which *Dauid* wrote, addes and alters ſome words, without diminiſhing of the ſenſe.

Dauid began that *Pſalme* with grieuous complaints againſt his

his owne enemies: but the Spirit turnes his meditations vpon the enemies of Christ, whom he curseth; foretelling what crueltie and outrage they should commit, and what they should suffer for it.

These two verses containe an imprecation, where wee haue three things: First, the matter of it: secondly, the persons: thirdly, the cause.

The matter is two-fold: first, hee curses them in good things, *vers.* 9. Secondly, he wishes euill things vnto them, *vers.* 10.

Their good things are set downe in this word, *Their Table*: *Table* signifies all Creatures prouided for their nourishment, meate and drinke. Some say, by *Table* is meant the Scriptures, which are the Manna of our soules. *Peter* calles them the *sincere milke of the word*. Some vnderstand the passe-ouer, which was made a snare vnto them, when they being assembled to eate it at *Ierusalem*, were there besieged and taken by the Romanes. All these are good, and to be comprehended. As if hee had said: Let all such things, which it is a blessing to enioy, turne to their bane, and be their ruine and destruction.

Ansel. Caieta.

1 Pet. 2. 2.

This is deliuered by three mataphors, *a snare, a trap, a stumbling*. As birds are inticed by a shrap laid for them, and so taken; or as a mouse is taken in a trap, or as drunkards stumble at euery stone, and fall, so let them not receiue a blessing in any thing they haue, but let their good things ensnare them to their destruction.

The imprecation of euill things, is of all euill, temporall and spirituall, set downe in two phrases:

First, *Let their eyes* (not of body but of minde) *be darkned*: as if hee should say: Take away their iudgement and vnderstanding, giue them a reprobate minde, that they may not discerne betweene good and euill, that so they may runne and fall in finall impenitencie.

Secondly, *Bow downe their backe*: This is diuersly expounded. Some according to the words of the *Psalme*, *Make their loynes tremble, terrifie and affright their consciences*. Some, encline their wils to euill, that they may neuer be able to doe good, though they discerne it. Some, let them be alway like swine, grouelling vpon the earth, hauing no affection to heauenly things.

Piscator. Aquinas. Corneh. Corn. O curuae in terras animae et caelestium inanes.

Let

Let their minds be vpon their money, as they are the greatest vsurers in the world. The mindes of such are bowed and crooked to the earth. Some vnderstand it of the captiuitie and slauery they now endure: Let them bee in perpetuall captiuity, Vagabonds and slaues ouer the face of the earth, a reproach in the world; and as slaues haue their backes made crooked by carrying heauy burdens, so let them suffer extreme bondage. All these expositions are good, and to be comprehended: for *Dauid* curses them in body and soule. Heauie curses are they.

Secondly, the persons are two. First, cursing; *Dauid* no wicked man, but a Prophet. Secondly, cursed, the people of the Iewes, *Dauids* owne Nation.

Thirdly, the cause: *Dauid* a holy man, curseth his owne people in this direfull manner; surely there must be some great cause. The cause is noted, *ver.* 9. to be a recompence vnto them. Why what did they? *Dauid* foresaw that they would persecute Christ, spetting vpon him, crowning him with thornes: and (hauing beaten him with their fists) watching the whole night making him to carry his crosse, till he faint vnder it, piercing his hands and feete with nayles, his side with a speare, giuing him gall and vinegar to drinke, dealing worse with him the *Sonne of God*, then with theeues. Therefore *Dauid* wisheth: Lord as they wil serue my Lord Christ, so let them be serued As when Christ shall come to enlighten them, they will choose darknes, so let their eies be darkned: as they will giue him gall and vinegar, so let their table be their snare: as they bowed his backe, so euermore bow downe their backs. This is the law of retalion. Iust it is with God that it should be so.

Persecutors of Christ and his Gospell, are iustly accursed of God. Deut. 18. 19. Ier. 26. 4. Mat. 21. *vlt.* Heb. 2. 1, 2. *Doctrine.*

Obiect. We are forbidden to curse by our Sauiour Christ, how doth *Dauids* practise agree with Christs precept?

Answ. They are not prayers but propheses, not that they might be so, but that they shal be so. We must neuer curse our enemies; but there may be a time when we may curse Gods enemies: (not such as are curable, for them we must pray, as *Steuen*, whose prayer was effectuall for conuersion of *Paul*:) but

but ſuch as are incurable. If wee know any ſuch, though wee muſt condole with them as men, yet we muſt curſe them as the enemies of God. In the generall, euerie man may and muſt
1.Cor. 16.22. ſay, *Let him that loues not the Lord Ieſus be accurſed.* Wee muſt reioyce in the iudgement of God, and ſubſcribe vnto it: *For the*
1.Cor.6.2. *Saints ſhall iudge the world.*

But heere muſt be two cautions. 1. That wee mingle not priuate ſpleene and turbulent affections with ſuch imprecations. 2. That wee neuer follow *Dauid*, or any other holy men herein, vnleſſe we be ſure we haue the ſame ſpirit. This there-
1.Pet.3.9. fore can bee no cloke for wicked men, who vſe to curſe and banne their cattle, neighbours, ſeruants, wife, children, and whatſoeuer comes in their way; a moſt hideous ſinne, for we be heires of bleſsing, we may not curſe.

Vſe.1. The Iewes are caſt off to this day for the crucifying of Chriſt; though they be no Idolaters, as they were in Egypt and Babylon, neither haue any Prophet, as they had then, yet they are ſo *blinded*, that they will not acknowledge it; yea ma-
Gualter hom. 62. in epiſt. ad Rom. ny of them complaine on their death-beds, that *our Ieſus torments them*, and yet they cannot ſee the cauſe of their miſerie, O Lord open their eyes.

Vſe 2. As an ill ſtomack turnes good meat into bad humor, ſo euen good things proue hurtfull to wicked men, ſpecially con-
Eccle.5.12. temners of the Goſpell. *I haue ſeene riches reſerued to the hurt of the owner* (ſaith *Salomon*). Make a wicked man rich, he will be proud, couetous, profane. Make *Saul* a King, hee will runne from God to the Diuell: make *Iudas* an Apoſtle, it will be a ſnare, a rope vnto him. In proſperitie a wicked man will forget God, in aduerſitie he will blaſpheme him. Neither enuy the proſperity of the wicked, nor bee greedy of the riches of the world; vnleſſe they are bleſſed, they are dangerous ſnares, and it were better to be as poore as *Lazarus*, then to poſſeſſe wealth, without wiſdome and grace to vſe it: *Wiſdome is good with an inheritance*, but an inheritance without wiſedome is a ſnare.

Vſe.3. *Eſay* ſaith, *Let them haue eyes to ſee and not ſee.* They had
Eccle.7. eyes, and would not ſee. What then? Then put out their eyes, ſaith *Dauid*, *Let their eyes be darkened.* O remember this,

thou

thou that liueſt in the Church, and heareſt the Doctrine of ſaluation, and yet will neither beleeue nor obey it.

Wilt thou not ſee? Well then, thou ſhalt not. Haſt thou a Talent? Occupy to thy Maſters aduantage, and thou ſhalt haue another: if thou vſeſt it not, it is pitty thou hadſt it; take it from him. He that hath the vnderſtanding of a man, and yet is as ignorant as a beaſt; make a beaſt of him, as *Nabuchadnezzar*. *Why is there a price in the hand of a foole to buy Wiſedome, and he hath none heart?* If hauing vnderſtanding, thou wilt not beleeue, God will ſo ſmite thee, that from henceforth thou ſhalt not be able to beleeue. Prou. 17. 16.

Vſe. 4 The Iewes are recompenced with curſes for crucifying Chriſt, ſo ſhalt thou bee which contemneſt his Goſpell, and diſhonoreſt him by thy wicked life: this is euen to crucifie Chriſt againe. Nay, in ſome reſpect this ſinne is greater then the ſinne of the Iewes: for they crucified him when he walked vpon the earth, appearing in weaknes, but thou deſpiſeſt him being now in Heauen at the right hand of Glory. Leaue thy ſcoffing, and bee a reuerent hearer, and obey: to ſcoffe at the word, is to giue gall and vinegar to Chriſt, which he will reuenge at his ſecond comming with flaming fier: and in the meane time with vineger and gall too, that is, horror and anguiſh of minde through deſpaire. When thou lyeſt vpon thy death bed, and cryeſt in the bitterneſſe of thy ſoule, then as thou haſt laughed at the Goſpell, ſo will God mock and laugh at thy deſtruction.

VERS. 11. *I ſay then; Haue they ſtumbled that they ſhould fall? God forbid, but rather through their fall, ſaluation is come to the Gentiles, to prouoke them to Idolatry.*

IN the former part of this Chapter hitherto, *Paul* hath ſhewed that the Reiection of the Iewes is not totall; now hee proues to verſe 33. that ſuch their Reiection is not finall, but that the multitude, (I ſay not, euery Indiuiduall) ſhall bee generally called before the ende of the World, that Iewes and Gentiles may make one ſheepe-fold and one flocke, vnder one ſhepheard, Ieſus Chriſt.

To proue this point, diuers arguments are brought by *Paul*, who alone plainely handles this secret, in which he insisteth the longer, (which is our aduantage also in the vnderstanding of it) for the comfort of the poore Iewes, and for the admonition of the Gentiles, as was touched in the beginning of the Chapter.

So haue we in this passage two things: First, arguments to proue the generall calling of the Iewes before the ende of the world: and an admonition to the Gentiles not to insult, interserted at *verse.* 17, to *verse.* 23.

I confesse that a very learned man, makes all the *verses* to the 17, to be arguments of admonition to the Gentiles, and that the Apostle comes not professedly to the point of the calling of the Iewes, till the 23. *verse.* In effect it is all one. For if the Gentiles out of that reason ought not to insult, then it must bee taken for graunted, that the Iewes shall bee called. But this in my opinion is more naturall and plaine.

The first argument is in this 11. *verse.* From the end of Gods calling of the Iewes, which is set downe two wayes: first, negatiuely, secondly, affirmatiuely.

The negatiue end is in these words: *I say then; Haue they stumbled that they should fall? God forbid.* And it is set downe by a Question and an Answer to it: the more familiarly to take away all scruple out of the minde of the Iewes, who might haue runne mad at the hearing of those fearefull curses out of *Esay* and *Dauid.* For from thence they might say; If wee bee thus accursed by those holy Prophets, then there is no hope left for vs to recouer the fauour of God and be saued, O saith *Paul* despaire not: God hath not cast you off to that ende; he hath not made you stumble that you should fall and neuer rise againe: (for to *Fall* is to be vnderstood, finally to *fall.*) This Negation is set down with great earnestnesse, as is vsual with *Paul*, God forbid. God purposed no such thing, but hee expounded some other end to himselfe.

Question. What is that?

Answ. Viz. *That through their fall, Saluation might come to the Gentiles, to prouoke them to Iealousie.*

Heere are two ends; one issuing out of another. The first,

That

That ſaluation might come to the Gentiles, amplified by mentioning the occaſion of it: which is *the fall of the Iewes.*

Queſt. God it ſeemes reiects the Iewes that the Gentiles might bee called in: may euill bee done that good may come of it?

Anſwere. No: And the reiection of the Iewes is not euill but goo: and effect of Iuſtice: a puniſhment of their Rebellion.

Queſt. Could not God haue ſaued the Gentiles, if the Iewes had not been caſt off?

Anſw. Doubtleſſe hee could, but hee pleaſed not ſo to doe. The Iewes would not themſelues receiue Chriſt; nor were they content the Gentiles ſhould; being herein like the dog in the manger; it was fit this dog ſhould bee driuen away, that the Gentiles might be intromitted and let in at Heauen gates.

The end beyond this: *to prouoke them to Iealouſie*,] that is, to an earneſt emulation, to recouer the loue of God their huſband.

The reiection of the Iewes, begets the calling of the Gentiles and this, the emulation of the Iewes.

To prouoke them to Iealouſie.] The Greeke word tranſlated *to prouoke to Iealouſie*, cannot bee expreſſed in any one Engliſh word which I can call to minde. It was before tranſlated; to prouoked to follow: both which tranſlations will make vp the ſenſe, *Iealouſie* being here taken for emulation, as it is rendred. *verſe*, 14.

The root from whence the word in the text is deriued, ſignifies, either enuy or emulation. Which though they be ſometime confounded, yet they differ greatly.

Enuy is a griefe of minde, conceiued at the good of our Neighbour, with a deſire and endeauour to diminiſh it, being perſwaded that our excellency is thereby obſcured. Thus *Cæſar* and *Pompey* enuied one onother. Thus did diuers Preachers enuie *Paul*, ſeeking to ecclipſe his fame. This is not meant here.

Emulation is alſo a griefe of minde for the good of our neighbour. But here is the difference: not becauſe that good is in him, but becauſe it is not in vs; not becauſe he is ſo good,

but becauſe our ſelues are no better. When a man beholding the graces in his Neighbour, and his owne backwardneſſe and wants, is grieued at himſelfe; and prouoked to vſe meanes to attaine ſuch graces. This is emulation: and this emulation ſhall the calling of the Gentiles at length breed in the Iewes, whereby they ſhall not bee greeued that the Gentiles are ſaued, but that themſelues haue beene ſuch beaſts, and are ſo farre behind the Gentiles, whom they ſhall be ſtirred vp with a holy zeale to ouertake. God dealeth with the Iewes, as a ſchoole-maſter with ſome one ſcholler, in whom he would faine breed a loue of learning and diligence at his booke; hee praiſeth another before his face, and aduanceth him, to ſet his teeth on edge, that ſeeing another praiſed and preferred, he might be prouoked to plie his booke, to obtaine the like commendation.

The Argument then you ſee is moſt artificially and cunningly framed thus: If this be the end of Gods reiecting the Iewes to call the Gentiles, that themſelues might bee prouoked to follow the Gentiles; then the Iewes ſhal be called: but the firſt is true, as in the text: therefore the laſt.

Conſule ep. Hierom. ad læta de inſtitutione filiæ.

The propoſition is cleered from this, that the end ſpoken of is Gods end. If the Iewes neuer doe imitate the Gentiles in receiuing the Goſpell, then God failes of his end. But this cannot be. Therefore the Iewes ſhall receiue the Goſpell.

Ratio argutiſſima Melanctho.

Here are two generall Doctrines.

Doct. *The Iewes are reiected, that the Gentiles might be called.* Math. 21. 43. Act. 13. 45. experience alſo proues this.

Vſe. 1 God delights not in the death of a ſinner, neither is that the chiefe end of his decree, though it follow it. Hee propounds his owne glory, which is fit ſhould bee ſet forth in their puniſhment, who will not glorifie him in their obedience.

God, when the Iewes contemne his fauours, doth not refuſe to be fauourable to any, but then beſtowes them on the Gentiles. This is contrary to our practiſe and words. If wee haue done good to one that hath rewarded vs ill, then wee vow neuer to doe the like for any. This is corruption: and nothing elſe but an excuſe for the ſpare of our purſes. God doth not ſo: imitate him.

When the Iewes refuſe the Goſpell, God giues it to the Gen-

Gentiles. He is not tied to any Nation. Thinke of this O *England*, which deseruest to bee stripped of the sweete blessings thou enioyest. God hath a nation in store, to put into possession of the fauours thou holdest of him, if thou bringest not forth fruites worthy of the Gospell thou hast. He that vsed not his Talent well, had it taken from him, and giuen to another before his face. When *Saul* behaued not himselfe well in his kingdom, it is giuen to *Dauid*. Hold that thou hast, O *England*, lest another take thy crowne.

The vocation of the Gentiles, is the prouocation of the Iewe: Deut. 32.20. and verse 15. following. *Doct. 2.*

God is infinitely good, who out of the greatest euill, the sin of the Iewes, can bring so great good, as the saluation of the Gentiles and Iewes. Hee makes treacle of our poyson: and neuer would suffer any euil to be, if he knew not how to bring good out of it. Our very enemies who seeke to mischiefe vs, shall thereby promote our good: as in the example of *Ioseph*. So I haue seene some mens reputation shine the more being enuied. For enuie diminisheth not, but increaseth our praises. Some haue grieued that they haue not been enuied, and others haue wished this as a great plague vnto a man, not to be enuied, because enuie hath beene holded a true marke of vertue in the party who is enuied. *Vse.1*

Themistocles. Qui ducis vultus non et legis ista libenter, Omnibus inuidias, Inuide, nemo tibi. Martial.

The Iewes shall be prouoked to embrace the Gospell, by the faith of the Gentiles. Learn what vse to make of the good gifts thou seest in others. Praise God for the vertues of thy neighbour, and pray to haue the like in thy selfe. Looke vpon thy wants by the glasse of his goodnesse, and say, Father blesse me also. Let it stirre thee vp to a holy emulation, and striue to doe as well, nay better: as *Peter* and *Iohn* strooue to outrun one another to the Sepulchre. *Let vs consider one another, and prouoke to good workes.*

There are three sorts of men offending heerein. 1. Such as neuer regard good or bad men, all are alike vnto them. They after a stupid manner, consider not a mans gifts, but a gay coate, or a gold ring: they walke without obseruation.

2 Some will consider their neighbour and their gifts, how they are qualified and spend their liues, but as the diuell con- *Vse.2.*

siders the seruants of God, to mischiefe them. These are enuious persons, most grieuous sinners. Enuy is noted by the Fathers to be the worst of all sinnes, and therefore one of them saith, that indeed, in other sinnes the Diuell poures his poyson into men; but when he workes vpon an enuious man, hee shakes his bowels, as when hee would haue dregges and all, we shagge and shake the vessell vp and down. Beware of this sinne, it seldome obtaineth pardon. As it is the worst of sinnes, so the iustest, as a Viper eating out the bowels where it is bred.

Greg. Mag. li. 5 cap. 34.

Hieron. in cap. 5 epist. ad Galat.

3 Some consider the good, but not those which are better then themselues; only looking at their inferiours: as the Pharisee pickes out the Publican for comparison. The consideration breeds not a striuing vnto more godlinesse, but a spirituall sloth. If thou be a Magistrate or Minister, or common Christian, it may be there are some inferior vnto thee in good abilities: but looke thou vpon the best, and striue to attaine to them. If beneuolence be to be gathered for the poore, follow not him that giues least, but weighing thy ability, proportion them who are most liberall. It is a shame to be in the lagge, striue to be formost: As the light of the Sunne drawes men out to their labour and businesse; so if thou hast a neighbour shinning as a starre in grace, let his light draw thee to please God.

Occupat extremum scabies.

VERS. 12, *Now if the fall of them bee the Riches of the world, and the diminishing of them, the riches of the Gentiles: How much more their fulnesse?*

Or decay, or losse.

IN this *verse*, is the second Argument to proue the calling of the Iewes, taken from the effect of such their calling; namely, the profit and benefit comming thereby to the world.

If the fall:] The word signifies Fault as well as *Fall*, and so reade the vulgar and the Ancient: expounding *Fall* infidelity; and then the meaning is: If their infidelity, much more their faith: there is no difference in the sense, if you say Fault; but *Fall* or Ruine is better, so is it the same with Diminishing: their

their *Fall*, that is, from their excellent estate, their Cashoering, as you may say.

The Riches:] Not Temporall, but Spirituall, as the Gospell, Faith, Repentance, &c.

Of the World:] By World is meant all Nations beside the Iewes: for when the Iewish Church stood, there could no stone be hewed for a Spirituall Temple but in Iury, nor any pearle found but at Ierusalem: but now God casts his bounty ouer all the world, which was before, in comparison of Iewry, a waste wilderneſse.

The Diminishing:] Not the paucity of beleeuers, meaning the Apostles, as though when they shall be called, they should be all Preachers with *Enoch* and *Elias*, for the conuersion of the World; for that shall not need, in as much as the Iewes shall not be called, till the fulneſse of the Gentiles be come in: but, their inferiority, their abasing, they being thrust, as wee may say, into the loweſt forme; their leſſening in account with God.

Of the Gentiles:] The same with World as before.

Their fulneſse:] That is, abundance, multitude, (in comparison of their present fewneſse receiuing the Gospell) as when much of a thing is in a vessell, we say it is full.

The Argument is thus framed and conceiued, as *Caluine* obserueth: What soeuer is profitable for the world or Church, God will doe: but the conuersion of the Iewes Nation, will beexceeding profitable.

The Proposition is grounded vpon the exceeding goodneſse of God: the Minor is proued in the text, from the leſſe to the greater, thus, If their casting out bee profitable, much more their calling home: for, if that which is euill and workes by accident, doe good; then that which is good, will much more, working naturally and by it selfe. But the first is true, as experience hath proued: therefore the second.

The generall calling of the Iewes, shall bee the inriching of the World. Which so much the more appeares by *Pauls* manner of setting it downe. *How much more?* As if he admired it, and were not able to expresse or conceiue. Some learned men apply hither, *Esay* 24.21. *Ezech.* 38.8. and *Reuel.* 21. I con- *Doct.*

fesse I can bring no plaine place to back this: But *Pauls* owne authority is sufficient, because we know hee wrote by the Spirit.

Vse. 1. God makes all mutations and changes of States and Kingdomes to serue to the good of the Elect: If the Iewes stand, it is good: so is it, if they fall; and shall bee in their rising againe. The prosperity of Egypt shall serue the good of *Abraham*: the Destruction of Egypt, the good of his children. *All his wayes are good to such as keepe his Testimonies.* Psal. 25. 10.

Vse. 2. The conuersion of the Iewes shall bee the riches of the world: The more receiue of the treasures of Gods grace, the greater is euery ones part: so is it not in the treasure of Princes. If the King bestow a thousand pound vpon one man, it is a great gift: if vpon two, it is the lesse to each by halfe, if vpon a thousand, it is but a small matter to euery one. But in Gods treasures, multitude of partakers, diminish not, but increase anothers part. The more drinke of the waters of life, the more floweth the fountaine: the more the merrier. Where two or three are gathered together, there is Christ; but where more, there he is the more graciously. If thou beest alone, thou shalt not want grace; but thou shalt haue more, if the number increase. The prayer of one auaileth much, how much more the prayers of many righteous? Force vnited is the stronger. Many streames make a great riuer, many drops a great floud, many sparkes a great flame. How might wee preuaile with God, if our whole people would ioyne with one minde and affection in the seruice of God?

Vis vnita fortior.

If our Brownists would leaue their corners (where some few silly ones of them meete) and ioyne with vs, wee might both be bettered. Grieue not to see the number of Professors and hearers of the Word increase: it is no mans losse, but euery mans aduantage: Helpe and further the conuersion of others: so shall wee haue the more to giue counsell and good example; to pray for one another, and to prouoke vnto godlines. Company oft times drawes vs on to do that cheerfully, which alone we haue no courage to meddle withal. When we haue no stomack, company oft-times sets vs on feeding: euen a iade, which is dull alone, goes cheerefully in company.

The

The Gospell, Faith, Repentance, &c. are true riches: gold, siluer, &c. but shadowes to these: therefore the man that had his barnes full, and his conscience empty, not being rich in God, is called *Foole*. We say in a Prouerb, He is poore whom God hates: true, none so poore as the wicked, none so rich as the Righteous. *The righteous is more excellent then his Neighbour*, saith *Salomon*. Hast thou the world at will? But thou hast not Heauen at will. Hast thou siluer and gold? But if thou hast not faith and a good conscience, thou art miserable: and whatsoeuer thou thinkest on thy selfe, the poorest man that feareth God, will not change states with thee: for a good conscience is a continuall feast: pray for this and say as *Abraham* for a sonne: *Lord what wilt thou giue mee*, seeing I want the true riches, thy fauour, and a good conscience. Lord make me rich in these. Prou. 12. 26.

The conuersion of the Iewes shall be our riches; it should make vs thinke long for their calling: Gaine is pleasing to heare of, but more to haue it; wee shall bee gainers by their conuersion. Knowledge shall then increase vpon vs, as the waters that couer the Sea, the light of the Moone shall bee as the Sunne, and the light of the Sun seuen-fold. Zeale and all good graces shall increase: A great light is now risen, but a greater shall arise. *Vse.* 4

Blessed are the eyes of them which shall behold that time, blessed shall our posterity bee, in whose daies these things shall come to passe: Let vs pray and long for the reuealing of such riches, and in the meane time, mourne for the hardnesse of the Iewes, and cry vnto God in their behalf, saying, O Lord how long? Returne, O Lord; and visite thy Ancient people with thy Saluation.

The casting off of the Iewes, was our Calling; but the Calling of the Iewes shall not be our casting off, but our greater inriching in grace, and that two waies: First, in regard of the company of beleeuers, when the thousands of Israel shal come in; which shall doubtlesse cause many Gentiles, which now lie in ignorance, error and doubt, receiue the Gospell, and ioyne with them. The world shall then be a golden world, rich in golden *Vse.* 5.

golden men, saith *Ambrose*. Secondly, in respect of the graces, which shall then in more abundance bee rained downe vpon the Church. There shall bee more good, and they shall be also more good.

VERS. 13. *For I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office.*
14 *If by any meanes, I may prouoke to emulation, them which are my flesh, and might saue some of them.*

A Third Argument is in these words taken from *Pauls* intention in Preaching the Gospell, as if he should say, I doe cheerefully trauell ouer all the world to teach the Gentiles; as for other reasons, so also for this, because I know the state of the Iewes is not desperate, but that they shall bee brought home againe.

For the attaining of the meaning of these two verses, *Caluin* hath supplied some words, which indeed haue inuolued them in more obscurity. *Beza* reades a great part of the thirteenth verse in a parenthesis: but his Maiesties Translation vsing no insertion of words, or parenthesis, is plainest and best.

In these words we haue two parts, the Argument and the Confirmation of it.

The Argument is in these words, *I magnifie mine office, If by any meanes, &c.* The Confirmation is the precedent words of the thirteenth *verse*.

I magnifie mine office:] I make my Apostleship (that is, his *office*) honorable and famous, that is, I preach diligently, the effect being put for the cause: For that which makes a Preacher famous, is his painfulnes and diligence in his office. *Pauls* preaching is not to bee vnderstood of his preaching to the Iewes, which he was not bound to do, as some expound; (performing therein a worke of supererogation, which might be a signe of the conuersion of the Iewes, or else *Paul* would not preach vnto them.) but, of his preaching to the Gentiles: because the faith of the Gentiles, should bee by Gods appointment, the occasion, or a meanes to bring the Iewes forward to Christ. The end of *Pauls* preaching is, *verse.* 14. which is

double:

double: The neerer: *To prouoke them of his flesh*, that is, the Iewes, *to follow them*, that is, the Gentiles. The remote ende, *That some of the Iewes might bee saued: that I might saue some of them.* Saluation belongeth to the Lord, as to the Author: but he hath giuen vs Ministers to bee instruments of it; from whence we are called, *fellow workers with God*: So *Paul* exhorts *Timothie* to ply his booke, and follow his studie, *That hee may saue himselfe, and his hearers.*

Psalme 3.8. 1 Cor. 3.9. 1 Tim. 4.16.

The Argument may be thus framed. One end of *Pauls* diligent preaching to the Gentiles, is, that the Iewes may bee called and saued, therefore they shall be conuerted and saued. Or thus, The end of *Paul* in his preaching, shall obtaine or come to passe: but the calling of the Iewes is *Pauls* end. Therefore the Iewes shall be called.

The Confirmation of the Maior, is in the thirteenth *verse*, in these words: *I speake to you Gentiles, in as much as I am the Apostle of the Gentiles*: Which words containe a solemne auouchment, that *Pauls* end in preaching to the Gentiles is the calling of the Iewes; as if he should say, In the word of an Apostle, or, As I am an Apostle to you Gentiles, I do solemnely testifie, that the end of my great labors in preaching ouer the world, is not only my obedience to God, and to saue you, but to saue the Iewes also. This Confirmation may bee put into forme thus:

Gryn.

The end which *Paul* intends as an Apostle, shall come to passe: But the end before named, hee auoucheth in the word of an Apostle. *Ergo.*

Also it might be confirmed out of the eleuenth *verse*, thus: Gods end cannot faile, but *Pauls* ende is the same with Gods end. *Ergo.* If such a calling were not to come, *Pauls* labour in a great part were lost.

The way for a Minister to make his office glorious, is to be diligent in Preaching. So *Paul* speaketh for himselfe, 1 *Cor.* 15.10. and commendeth himselfe for this, 2 *Cor.* 11.22. and so to the end of the Chapter.

Doct.

Paul challengeth Credit to that he speaketh, because of his calling: It is very materiall that hearers should haue a reuerent opinion of the calling and office of their Teachers. Let a man

Vse. 1 Cor. 4.1.

man esteeme vs, as the Ministers of Christ? Then will the word worke in vs, when we heare it not as the word of man, but as indeed it is, the Word of the liuing God. Heare thy Teacher Preaching the truth, with such reuerence as thou wouldest heare Christ, if he were vpon the earth.

1 Thes.3.13.

Vse. 2. Our principall Office is to saue men: which reproues them which intrude themselues, being no way fit to saue men; and those which being fit, by their silence and negligence suffer men to perish.

Vse 3. *Paul* hath a great desire to saue them of his owne flesh: ordinate charity first regarded ones owne. So euery man, first for his owne family: and euery Minister, first for the flocke committed vnto him.

Vse:4. The glorie of a Minister is principally in his learned and painfull preaching Maintenance, degrees, dignities, make not a Minister honorable, but are badges of such: our Church and State appointing these as rewards of them who deserue to be honoured for their learning and worthinesse; being a part of that double honour allotted for them by the Spirit of God.

1 Tim.5.17.

There is a great deale of contempt cast vpon the Ministery, and euery base fellow can bee eloquent enough in disgracing the Clergie. The way to redeeme our function from the scorne of men, is painfulnesse in our calling, and sufficiency of holy gifts for ministerial imployments: without these, preferments will not do it. As a gold ring in a swines snout, and beauty in a woman without discretion, so is dignity conferred vpon a man, vnlearned and negligent,

Paul was, both for person and meanes, very meane, yet when the *Galathians* heard him preach, they esteemed him as an Angell, and held him so deare, that they would haue pluckt out their eyes to haue done him good. As the honour of a King is in the multitude of his Subiects, so the glory of a Minister in the multitude of them he conuerts. As the credit of a schoolmaster is to send many to the Vniuersities, and of a Physition to heale many Patients, so is it in the fame of a Minister spiritually to cure many, and to send them to heauen.

Let vs therefore spend the candle of our life, for the enlightning of others, this will credit vs; for we ought to be had

in

in singular estimation for our workes sake.

There are three ends of a Minister in his preaching: first, to obey Gods commandement and the Churches, who haue called him forth to preach. Secondly, to saue the soules of his hearers. Thirdly, that their hearers thriuing vnder their labors in faith and godly life, may bee a prouocation to others to follow them. In aiming at, and attaining these three, we glorifie God. *Vse. 5.*

These also must bee the ends of hearers in hearing, that they may set forth Gods glory: first, to obey Gods Commandement: secondly, to saue their soules: thirdly, to prouoke others by their example, and so to saue them. Art thou seasoned with grace by hearing? Liue so, that thou mayst relish and season others, that those which will not be won by the Word, may be won to the word by thy good conuersation.

Examine thy conscience, hast thou done thus? Or rather when thou hast come from a Sermon, hast thou not by swearing, lying, backbiting, false dealing, quarrelling, drinking, &c. caused profane men and women to blaspheme Christ and his Gospell, and to wound them through the sides? If it be thus, it were better that a milstone were hanged about thy necke, and thou thrown into the bottome of the sea. Is this to gaine Iewes and other profane men to the faith? Nay, it is to make Iewes, Turks, and Infidels to renounce Christianitie; and those which are profane among vs, to hate the profession and preaching of the Gospell the more. What a blessing shall it bee to thy soule, if thy godly, iust and good conuersation, liuing according to thy profession, bring others on to loue and heare the word, and so to be saued. I testifie to thee in the word of a Minister, that thou oughtest so to liue, as thou maist bring credit to the Gospell, and prouoke others to the Faith.

VERS. 15. *For if the casting away of them, bee the reconciling of the World, what shall the receiuing of them bee, but life from the dead?*

IN this *verse* also is contained an argument, to proue the generall calling of the Iewes to come, not a new one, but that in

in the 12. *verse.* repeated. The substance is the same, onely the termes differ.

If the casting away:] Before we had *fall, diminishing*; here wee haue another word, which signifies a hurling away with dislike, as loth it should touch vs.

The reconciling of the world:] Proppe rly Christ is the reconciling of the world. The casting off of the Iewes, only the occasion; and yet not giuen, but taken: for the Iewes had no intent to refuse the Gospell, that they might be cast away, and the Gentiles receiued into their roomes. But God wrought it so, who can bring light out of darkenesse.

Of the world:] In opposition to the Iewish Nation: before God confined himselfe to Iewry, but now hee enlargeth his goodnesse to all the world.

What shall their receiuing be?] Their calling: their assumption to grace and mercy. The word is very significant, signifying such a receiuing, as a man performeth in the entertaining of a special friend: The word is vsed by the Septuagint, *Psal.* 65.4. So *Paul* desires *Philemon* to *receiue* his seruant *Onesimus*, that is, with kindnesse, forgiuing his fault. The same word is vsed of the receiuing of them which are weak in Faith, *Rom.* 14. 1, 3. Ad Phil. 12.

But life from the dead.] Some vnderstand these words of the Resurrection at the last day: as if the Apostle should say, That the Iewes should be called, at or immediatly before the resurrection. This exposition is pressed by some, who deny that euer there shall bee a more glorious face of the Church, then is now at this present: This can be by no meanes admitted. First the general resurrection is not here meant, because the termes wherin *Paul* expresseth that mystery, are different from these, and if the same phrase should bee vsed, yet the scope of the place would not suffer it here so to be taken.

Secondly, I would thus argue: The calling of the Iewes shall bee either before, after, or at the instant of the resurrection. If it be said before, as *Aquinas* holdeth; then it must be granted, that the Church for that time (though short) shall bee the better for them. If it be said, after, it is absurd, and affirmed of none. If at the same instant, then it is to be vnderstood either of such as are before dead, or of such as are liuing at the comming

ming of Christ. But neither of these can hold: because it implies a saving of men impenitent and vnbeleeuing. For though God can saue men in an instant, yet he hath appointed means, which meanes cease at the resurrection, and therefore no calling to bee then expected: for that is the time of reuealing iudgement, not of preaching mercy. Also whereas they deny any other calling of the Iewes to be expected, then is in these dayes, now and then one: the very reading of the words of the 11.12. and this *verse*, make the contrarie manifest. *If the casting away of them*: of whom? Of the nation, say learned men: what shall *the receiuing of them*? Of whom? Of them which are cast away: that is the nation: or else wee make the Apostle say hee knowes not what: not that the same indiuiduals of the nation which are cast away shall bee receiued, but the body of the people to be vnderstood.

Some vnderstand these words metaphorically, thus; the calling of the Iewes seemes to be a thing impossible; but yet it is not so to God, who can as easily call them to Christ, as raise the dead; or enliue *Ezechiels* dry bones, which some interpret of the calling of the Iewes yet to come, as also the first resurrection spoken of: *Reu.* 20.

I confesse it is a metaphor, or prouerbiall speech, but after an other manner; namely, that the calling of the Iewes shall bring such an addition of happinesse to the world, that it shal seeme to be receiued, or to haue more life, spirit, vigor, viuacity put into it, both in regard of Iewes and Gentiles.

The world is now like a man taken with the Palsie on the one side; for though it liue on the side of the Gentle, yet its dead on the side of the Iew; and therefore in that regard their calling shall be as life from the dead.

Also on the side of the Gentile; not (as some expound) that the Gentiles shal fall away, and at the conuersion of the Iewes they shall returne, for the Gentiles shall prouoke the Iewes to emulation, not by their iniquity, but by their faith. But thus; partly because that vpon the conuersion of the Iewes; many that are now seduced by the Papists & Mahometans, shal then imbrace the Gospel in truth. And partly, because those that do beleeue, shall so be confirmed and increased, that in compari-

son

ſon their former life ſhall not come into remembrance. They ſhall liue more. And all this is deliuered by an Interrogation, to ſhew that ſuch happineſſe and beauty ſhall then come to the world, as we cannot imagine.

Doct. *The calling of the Iewes ſhall bee a new life and happineſſe to the world*: ſo before, *verſ.* 12. It is the iudgement of *Peter Martyr*, a very learned man, beſides others, that many things are ſpoken by the Prophets of the calling of the Iewes, and of the happineſſe of the Church, which are not yet fulfilled, and therefore are to be expected at that time.

Vſe. 1. Fellowſhip in grace, is no hinderance to them which haue receiued grace, as before.

Vſe. 2. Againe, here we are to be put in minde, to pray for the calling of the Iewes, which ſhall bring ſo much good to the world: as the ſiſters ſent to Chriſt in the behalfe of their brother *Lazarus*; ſo let vs Gentiles, importune the Lord for our brethren the Iewes. My ſpirit reioyceth at the remembrance of that day. O, how will the Iew put on, as being aſhamed to be ouergone by the Gentile? How eagerly will hee follow? Not a ſnailes pace, which is the faſhion now; but euen flying with the wings of knowledge and zeale: wee haue now the ſtart of them, let vs ſet the beſt foot forward, and keep it.

Iohn 11.

Vſe. 3. Till we be conuerted, wee are enemies, and in open hoſtility with God: the regenerate are Gods friends: hee will ſaue his frindes, but as for his enemies, they ſhall bee ſlaine before his face.

Nay, till we be called, we are dead, ſtarke dead: The Father ſaid of the prodigall childe being returned: *This my ſonne was dead, but now is aliue*: Dead, though not bodily, yet ſpiritually, which is the very ſuburbs of hell. *Such as liue in pleaſure are dead.* So much difference betweene vnconuerted men, and conuerted, as betweene dead and liuing men. As the countenance of a dead man is gaſtly, and his carkas proues ſoone vnſauory; ſo vnregenerate men are odious in the ſight of God and men: notwithſtanding their outward ornaments and odours, which is nothing elſe, but the perfuming of a peece of carrion. Hee that keepes company with the wicked, is like the ſpirit that haunted the graues; as thou hopeſt to bee ſepa-

Luk. 15.29.

1 Tim. 5.6.

rated

rated from them at the day of iudgement, ſo now ſtand vp from the dead, that thou maieſt receiue light. Epheſ. 5. 14.

The Miniſtry of the Word, is the voice of God calling vs from death to life, from hell to heauen; thoſe which contemne it, muſt needs be ſwallowed vp by death. If God hath breathed into thee the life here ſpoken of by this meanes, manifeſt it by thy loue to the word, and by the actions of life. Drunkenneſſe, vncleanneſſe, &c, are dead workes, ſo called, becauſe they bring death, and are performed by them which are ſpiritually dead: *But godlineſſe hath the promiſes of this life, and of that which is to come.* Hebr. 9 14. 1 Tim. 4 8.

VERS. 16. *For if the firſt fruit be holy, the lumpe is alſo holy: and if the roote be holy, ſo are the branches.*

HEre is another Argument taken from the relation of the Iewes, to the couenant made with their fathers: thus, A holy people ſhall not be finally reiected: But the Iewes are a holy people: *Ergo.* The Minor is proued by the likeneſſe of the effect with the procreant cauſe, thus: That whoſe procreant cauſe is holy, is holy: But the procreant cauſe of the Iewes is holy: namely, *Abraham, Iſaak* and *Iacob. Ergo.*

The propoſition of the laſt Syllogiſme is heere auouched by *Paul*, vnder two elegant ſimilitudes. Firſt, from the law of Ceremonies in the firſt part of the *verſe*. Secondly, from the law of Nature, in the laſt.

The Patriarkes are compared to the firſt fruits and roote: the people of the Iewes, to the lump and branches. The Iewes then deſcending from thoſe Patriarkes, to whom and their ſeed for euer the Couenant is made, are ſtill in the Couenant, and therefore their ſtate not deſperate.

If the firſt fruits] This hath commonly beene rendred by a word which ſignifieth an Aſſay or Taſte: as when a Cook by taſting a ſpoone full of his prepared broth, knowes how the whole meſſe taſteth. This Taſte they make to be the Apoſtles: but this doth not eneruate the Argument, and is not the purpoſe. It is better tranſlated firſt fruits, hauing reference to the Patriarkes, to whom the Couenant was made.

Concerning these first fruits, the law is set downe, *Leuit.* 23. where the people may not put sickle into their corne, till they haue offered a sheafe to the Lord, and then it was lawfull for them to reape it, and hereby they had assurance, safely to Inne their whole croppe. Hence by allusion is our Sauiour called *the first fruits of them that sleepe*, because our Resurrection depends vpon, and is assured by his. Also when they had their corne in, and made ready of it for their vse, they might not eat of it, till they had offered two loaues to the Lord, and then was their whole lumpe sanctified and made lawfull for them to eate.

Quæst. Why did God command these ceremonies?

Answ. To teach the Iewes hereby, that they receiued all blessings of the Lord. So that as Princes and Nobles, when they bestow Manners of deseruing seruants, make reseruation of some fealtie, seruice, rent, or such like; onely to shew that they hold of them. So God required this of the Iewes, that they might know they held in chiefe of him. This law in regard of the Ceremonie is abolished, but the morall part is perpetuall, namely, that we ought to be thankfull to God for his benefits: A thing that the wisest Heathens obserued, which may the more shame many of vs, who day and night partake of Gods good blessings, and yet make none or a slender acknowledgment for the same.

But to returne to our matter: The sanctification of *Abraham*, *Isaak* and *Iaacob*, to be the people of God, sanctifieth outwardly all their posterity: As when the two loaues were offered, not only that lumpe or batch of dowe, from whence they were taken: but euery kernell was sanctified to the nourishment of them and theirs: so the very last man, that shall bee borne of that Nation, hath right to the Couenant.

The same is the sense of the other similitude: The branches follow the Nature of the roote, so doe the Iewes the state of these holy Patriarkes in regard of the outward things of the Couenant.

Obiect. I, the next Generation.

Answ. Nay, euen as not onely the lowest boughs which are next the root, partake of the Nature of the root, but the highest

highest twig that is farthest off from the same; so not only the next generation partake of the benefit of the couenant to bee the people of God; or those which returned out of Egyptian or Babilonian bondage; or those which lined in Christs time, but euery Iew to the ende of the World. They are still to bee acknowledged a holy people, and in the Couenant in regard of right, though not in regard of possession. For the Couenant was not limited for any terme, but is euerlasting.

Concerning the holinesse here spoken of: some distinguish it into actuall, and potentiall, denying the first, and granting the second: But potentially any Nation is holy as well as the Iewes; God can make them so: But heere is meant a present holinesse, which is onely in regard of the Couenant, and their right vnto the promises by the same. *Aquin.*

The Iewes are still a holy people. This appeares by their euidence and their letters patents, the tenor of the first grant running thus: *The God of Abraham, and of his seed after him, in their generations by an euerlasting Couenant*, Gen. 17 7. So reade Act. 2. 38. 39. and 3. 25. They are called the children of the couenant, being for euer separated in the loynes of their Fathers, vnto the Lord. And though some of them, for their particular haue forfeited their estate, yet some particulars cannot forfeit the priuiledge granted to the whole Nation. *Doct.*

Obiect. The Nation of the Iewes is before called Rebellious: how then can it now be called holy?

Answ. There is a double holinesse: First, of Regeneration. Secondly, of the Couenant: in regard of the first they are rebellious; in regard of the second, they are holy.

Obiect. Wee are by nature the children of wrath, as Paul *acknowledgeth of himselfe, being a Iew. How then can the Iewes bee holy by nature or birth?* Ephes. 2. 3.

Ans. Both these may be in one subiect, because they are not in the same respect: The former distinction of holinesse makes it plaine. In regard of the first, Children of wrath: in regard of the second, Holy by nature. The first cannot bee conueyed by parents to posterity: The se cond is, as for example, A Gentleman is chosen to some great office, whereby he is a great Lord: he begets a sonne; this sonne is a Gentleman by

birth, but not a Lord: becauſe the honor of his Father was not inueſted in his bloud, but a ſpeciall grace conferred on his perſon. Indiuiduall and perſonall accidents, are neuer deriued, but common are; as *to be the people of God*: So wee beget children, who though they are borne in originall ſinne, yet alſo within the Couenant. As a ſonne of a Free-man of *London*, is borne free, though lame or deformed: ſo are our children, *free of the Church*, thogh originally polluted. The ſame perſon may be the child of wrath by the common condition of Nature in *Adam*. And yet holy by the common condition of the Couenant in *Abraham*.

Vſe. 1. The Children of Chriſtians, are borne Chriſtians and holy: by vertue of the couenant hauing right to the initiating ſeale of the Couenant, which in Baptiſme, which right, if they were not born Chriſtians, they could not haue. Before Baptiſme our children are either Heathen or Chriſtians: but not Heathens: for then they might not be baptiſed til they had made confeſſion of Chriſt with their owne mouth. Therefore they are borne Chriſtians. Baptiſme maketh not a Chriſtian, but ſignifieth. As there are Iewes by nature, ſo Chriſtians. If any alledge that of *Hierome*, wee are not borne, but reborne Chriſtians: the anſwere is ready; we are not borne regenerate Chriſtians, but to be regenerate. The ſaying muſt be ſo vnderſtood, or elſe it is falſe: we beget Chriſtians, not beleeuers.

Hie. aduerſus vigil.

Vſe. 2. The children of Chriſtians dying before Baptiſme, dye not as Heathens and Turkes, but as Chriſtians, therefore they haue hope, and their parents may bee comforted ouer them. The Doctrine of the Papiſts, teaching that children dying vnbaptiſed are damned, is a cruell doctrine, without ground in the Scripture.

Queſt. But what is to be thought of ſuch children which die vnbaptiſed, whoſe parents die without repentance?

Anſw. The ſinne of the next parents cannot barre the priuiledge of the childe: who may make claime from ſome others of his Anceſtors who haue beleeued. And by ſuch parents making profeſſion outwardly, ſuch a childe may haue a right to the outward things of the Couenant; yet parents would bee admoniſhed, to deliuer ouer their euidence and charter to their

their Children as faire as they haue receiued the ſame. For though the title of children whoſe parents are wicked, is good to the Sacrament; yet it is more comfortably deriued, from next parents beleeuing.

Thou ſhalt neuer haue comfort that thou art borne a Chriſtian, till thou beleeueſt as a Chriſtian ſhould doe. He that is free borne, and will vſe his freedome, muſt obſerue ſome ceremonie, and receiue ſome inſtrument teſtifying the ſame: ſo though we be borne of Chriſtian parents, yet there is ſomething to be done on our parts, wee muſt beleeue and repent; the ſinne of the Father preiudiceth not the beleeuing; nor the righteouſneſſe of the Father, ſaueth the vnbeleeuing Childe. *Vſe 3.*

Its a credit to be borne of religious parents, if we be religious. If a man haue a thouſand pound land a yeer left him, and ſpend it all in riotous liuing, what credit is it for him to brag that his friends left him ſuch an eſtate? nay, it is a ſhame to him: ſo if the vertues of our parents liue in vs, its a grace to vs, otherwaiſe, the contrary. Its better to be religious, and the ſon of wicked parents, then being the ſonne of godly parents to be wicked. He is truly noble, that is good, but a wicked and vitious man, though he came of a worthier father then *Abraham*, is to be accounted baſe. Walke in the ſteps of thy godly Parents, and if they were not godly, redeeme the baſeneſſe of thy family, by thy holineſſe and vertues.

Art thou borne a Chriſtian? Why then liueſt thou like a Turke or heathen, in all manner of viciouſneſſe and profaneneſſe? If thou beeſt free borne, why becommeſt thou by thy wickedneſſe the diuels ſlaue? As thou beareſt the name of Chriſt, ſo liue like him. When yong *Tobit*, married her, whoſe ſeuen former Husbands were ſlaine for their vitiouſneſſe, hee ſpeakes to her the firſt night, being in the bed Chamber, after this manner: Siſter let vs pray vnto God; for we may not come together as the heathen, for we are the children of the Saints. So when thou art tempted to euill, thinke and ſay thus: I am a Chriſtian borne, God forbid that I ſhould defile my ſelfe with heatheniſh and wicked manners. *Vſe 4.*

VERS. 17. *And if some of the branches bee broken off, and thou being a wild olive tree, wert graffed in amongst them. And with them partakest of the root and fatnesse of the Olive tree.*

18. *Boast not thy selfe against the branches: but if thou boast, thou beares not the root, but the root thee.*

IN these *verses*, and so to the 23, *Paul* digresseth, stepping aside to call vpon the Gentile, admonishing them not to dispise and insult ouer the Iewes, notwithstanding their reiection, and their endowment with their priuiledges: for as the Iewes hated the Christians for their admittance to the grace of the Gospell, so the Gentiles specially of these times contemned the Iewes. So that the very name of a Iew is of odious account, though indeed, wee ought to account it a name of honour.

Paul falles into this discourse purposely; but takes occasion from the 16 *verse*; from whence some Gentile might or did say. We acknowledge the root of the Iewish nation to be holy; but what good doth the holinesse of the root to them, they being reprobated of God, forlorne, vagabonds, rebels, hauing crucified the Lord of life?

Vnto this *Paul* answeres, *verse.* 17. 18. As if hee should say, I graunt that some of the branches be broken off, and thou being a wilde oliue art graffed into that stock and root: yet (remembring thine owne originall) boast not thy selfe, dispise not, nor vexe the branches; for if thou beest puft vp, thou beares not the root; but the root thee.

Here are two parts: 1. An admonition: 2. the Reason.

The Admonition in these words. *Boast not thy selfe against the branches.*

Boast not thy selfe:] The word signifieth such a carriage, whereby wee shew disdaine, in scornfull lookes, and words.

Against the branches] That is the Iewes, whether remaining in the oliue, or broken off.

The reason is two fold: the first, *ver.* 17. the other *verse.* 18.

The first reason is from a comparison of the estate of the Gentiles

Gentiles before their calling with their preſent. Their former eſtate was an eſtate of wrath: their preſent eſtate of mercy. The force of the reaſon is this: thoſe which being in a forlorne eſtate; are of meere grace aduanced, may not boaſt themſelues againſt others. But the Gentiles being in ſuch eſtate were of meere grace aduanced: *Ergo*.

This eſtate of the Gentiles paſt, and preſent, is ſet downe vnder a moſt elegant ſimilitude.

In their firſt eſtate, they are compared, to a wild oliue, which is a tree growing in the waſt wilderneſſe, vnfruitfull, with exceeding bitter leaues, which the Husbandman makes little reckoning of, but to hew down and lay at the fiers back. This eſtate is amplified by the Antitheſis of the naturall eſtate of the Iewes, which is compared to a ſweet or garden oliue, faire, greene, and flouriſhing. Ier.11.16.

Their preſent eſtate is, that they are graffed into the naturall and ſweete oliue, which is the Church of the Iewes: they are not made Iewes, but brought into the fellowſhip of that Church by the calling of the Goſpell, for graffing in, ſignifies effectuall calling and conuerſion to God. Rom.6.5.

The graffing in, is amplified two waies: firſt, from the occaſion of it, which is the breaking off of ſome of the branches, that is, caſting away ſome of the Iewes for their vnbeleefe: all were not caſt away; for all were not vnbeleeuers: we are graft in among them which remained; or *for them* (as ſome reade) which were cut off.

Secondly, from the effect of this ingraffing: which is a partaking of the iuyce and fatneſſe of the naturall oliue. An Oliue is of a iuycie and oylie nature. The grace promiſed in the couenant, is called fatneſſe: becauſe it is as wholeſome to the ſoule, as oyle is to the body. A like phraſe is in the Pſalmes, *My ſoule, ſaith Dauid, ſhall be ſatisfied with marrow and fatneſſe.* The fauour of God ſhall be to *Dauid*, as marrow and fatneſſe to an Epicure. The grace alſo which wee receiue from Chriſt (for *of his fulneſſe we receiue*) is called *oyle of gladneſſe*, becauſe it gladdeth the conſcience of ſinners. We partake of this fatneſſe by inciſion into the ſtocke, which is the Church of the Iewes. This effect is ſet forth by an adiunct: we partake, not Pſal.63.6. Iohn 1.16. Hebr.1.9.

lone, but with them, that is the Iewes, remaining vnbroken off: so that by what grace the Iew is nourished and saued, by the same grace are we.

The summe: The Church of the Iewes is the stocke or body of a sweete oliue. The roote is *Abraham*, *Isaac*, and *Iacob*, with relation to Christ, who fills both roote and body with oyle and fatnesse. Out of this body sprout many naturall branches: some proue vnfruitfull, which the Husbandman, which is God, breakes off: and because he hath respect to the beautie of his tree, not delighting to see it mangled, hee goes into the wildernesse (the rest of the world out of the pale of Iewrie) and gathereth of the wilde oliue tree (that is the Gentiles) impes which he grafteth in the roome of them which are broken off, and among them which stand; whereby these wilde impes grow into the naturall oliue, and partake of her fatnesse with the rest of the naturall branches.

The second reason is *vers.* 18. taken from the relation betweene the roote and the branches, as if he should say: Despise not a Iew, for he is a branch of that body and root which beares thee: he is a natural child of *Abraham*, who in some degree is despised (which is vnreasonable, in as much as he is the root that beares thee) when his children are dispised.

Doct. *The Gentiles may not despise the Iewes.* They which are aduanced by grace, are not to boast against them which are in misery: *Psalme* 41. 1. *Exodus* 2. 3, 9. *Deutereon.* 10. 19. 1 *Corinthians* 13. 4, 5. The Pharisee disdained the Publican as a varlot or base fellow, with, *This Publican.* But the Iican disdaines not him, nor is disdained of God, as the Pharisee was.

The vse of this is either in respect of the Iew, or of the Gentile.

Vse. 1: In respect of the Iew:

Putata est oliua non amputata. Ansel. Some of the Iewes are broken off, some not at all. The Church of the Iewes was neuer cast away; onely the vnbeleeuers, are broken. The oliue tree is pruned, but not stocked vp. The body and some of the branches remaine, into which and among whom we are graffed.

We are graffed in among them, and receiue of the fatnesse with

with them. The Church of the Iewes, not of Rome, is properly our mother Church. We must be the seed of *Abraham*, if wee will haue the promises, and therefore beleeuing Gentiles are called the children of *Abraham*, not naturall, but by incision. We bring nothing to the Iewes, but receiue all from them: for saluation is of the Iewes. The Gentiles are not called to make a seuerall Church by themselues, neither doe they so: for there is but one Church. But they are called to bee members of the Church of the Iewes, as Christ saith: *I haue other sheepe* (saith he) *which are not of this fold.* What sheepe? what fold? *Sheepe*, that is, elect among the Gentiles. *This fold*, that is, the Church of the Iewes: *Them must I also bring*: whither? To the fold of the Iewes, that there may bee one fold or Church, and one Shepheard. Iohn 4.22. Iohn 10.16.

In regard of the Gentiles.

Thou art made partaker of the fatnesse. The same fatnesse nourisheth the naturall and ingraffed branches. The Iew is saued by Faith in Christ, so are we. There is no differance betweene the way of saluation in the old and new Testament, but as this: Ingrafting, there is clay and binding about. The Iew is bound about with a red ligature, in regard of circumcision; wee with a white, in regard of Baptisme, and the white garments then vsed. *Vse.* 1. Acts 15.11.

Let vs not then boast our selues against the branches: for though they deserue the contempt that is cast vpon them, yet woe bee to them which are instruments to vex them. *Assur* the rod of Gods wrath to the people, is cast into the fier; and shame couereth *Edom* for euer, for his cruelty to the captiued Iewes. Let vs loue them as we haue good cause for the roots sake. There is no name of any Nation that is named vnder heauen so honourable as the name of a Iew: take heed thou vse it not in contempt. The life of this application we want, because the wisedome of our lawes hath for their outrages long agoe banished them out of his Kingdome. But whensoeuer thou thinkest of them, thinke honorably, pitty and pray for them. Esa.10.12.&c. *Obediah.*

Wee are here taught also three thing to consider of. First, What we were before this grace receiued wherin we stand. 2. *Vse.* 2.

How

How to carry our selues in this state of grace. 3. How to know whether we haue receiued true grace, bee ingraffed into the naturall oliue or no.

1 We were before our ingraffing, wild oliues. Euen as the cursed heath in the wilderneſſe, without Christ, without God, strangers from the common-wealth of *Israel*, from the promises and from the life of God, very caytifes: this *Paul* bids all Gentiles to remember, that wee may prayse God for his mercy.

Ier. 17. 6.
Eph. 2. 11. 12.

2 Hauing receiued grace, carry thy selfe without boasting against them that want grace: when thou seest a profane wretch disdaine him not, but mourne for him, and say, Lord, looke mercifully vpon him and turne his heart. Considering thy selfe, and remembring thy former estate, haue compassion on thy neighbour.

3 Those which partake of the fatnesse of the oliue, are ingraffed; this fatnesse is the grace giuen to the root, which is double: the grace of iustification, and sanctification. If iustified and sanctified: then ingraffed.

1 For Iustification: Oyle is good for medicine, healing wounds, and asswaging paine, also it makes the countenance cheerefull: so the grace of our Lord Iesus, which is called the oyle of gladnesse, maketh the righteous merry and ioyfull. Feelest thou the mercy of God in the pardon of thy sinnes, and hast peace with God? This is the fatnesse of the oliue; thou art ingraffed, and become the child of *Abraham*, the child of God.

Psal. 104. 15.

2 Sanctification may be knowne by effects and properties of it. The effects are three: first, in the heart. Secondly, in the tongue. Thirdly, in the life.

1 If thou beest graffed in: then thou hast the heart of *Abraham*: thou loueſt goodnesse and hateſt euill: thou art vpright and sincere: The wood of the Oliue will not rot; This notes soundnesse. The nature also of the oyle, is not to be mixed with other things: if you mixe it with wine or water it will be vppermost: you may as soone mixe light and darknesse, as grace and sinne. An Hypocrite is no branch of this tree. Further the nature of oyle is to keepe mettals from rusting: so the

Cariem vertustatemque non sentit. Joh. Bap Neap. vil. l. 6. ca. 9.

the vertue of this grace, preserues the conscience from sinne, which otherwise would eate in, and perish the soule. If thou hast a cankard heart, rusted with the loue of sinne, and of the vanities of the world, thou hast none of this fatnesse, and by consequence art not graffed in.

2 The words will be sutable to thy engraffing. The blossome of the oliue is wonderfull sweete, so if thou beest of this tree, thy speech will be sauoury and gracious to the hearers. If thou be a blasphemer, a lyer, &c. thou art not graffed into this oliue. The sweete oliue yeelds another manner of sent. A dead mans graue, doth not more annoy men, then thy filthy and rotten communication. Its a vaine thing for a man to seeme religious, and if hee refraine not his tongue. *Flores Oliuæ suauiter redolent. Frater Iohãnes a S. Gemimano lib. 3. qui est de. vegetabilibus et plantis. c. 37.* Iam. 1.

3 If thou beest ingraffed, thou wilt bring forth much fruit: for the Oliue is exceeding fruitfull. The fruite of the Oliue is both for God and man: First, for God; Oyle was consecrate to the Lord, was vsed in Sacrifice, and for the holy lamps, for it is a nourisher of light: so thou wilt be religious, a keeper of the sabboth, a worshipper of God, a fauourer of the Gospell. Secondly: For man. It is both for medicine and meate. Kings, Priests and Prophets were annoynted with it: Our liues must be fruitfull and profitable to the Church; wee must not be for nothing, or onely to spend stouer, as they say. Let ours, saith *Paul*, learne to shew forth good workes, for necessary vses, that they bee not vnfruitfull. If we liue without doing good, we are no oliue branches. Our obedience must be to God and man: to the first and second table of the Law. Tit. 3. 14.

The properties of our obedience, are foure, according to such properties of the oliue. That is. 1. Speedie. 2. Peacable. 3. Continuall. 4. Cheerefull. *Cito comprehendit et fructificat. Ioh. Bap. Por. Nea. vii. l. 6. c. 5.*

1 The Oliue is a quicke bearer: so wee must bring forth fruit quickly: like the Almond rod of *Aaron*, that presently budded and brought forth ripe Almonds. The Theife vpon the crosse presently shewed the fatnesse hee had receiued by confession, prayer, &c.

2 Our fruit must be peaceable. An Oliue branch was a token of peace, as a palme of victory. *Iames* saith, that the fruit of righteousnesse is sowen in peace: pride, disdaine; quarreling Iam. 3. 17

and

and contending with our Neighbours, is a note of a bramble, not of an Oliue branch. If you powre out water, it maketh a noise, dasheth, and sprinkleth you. But the powring out of oyle, is without noise, falling downe softly and with great silence. So the seruants of God must be peaceable.

3 Our obedience must bee continuall, once and alwaies to beare fruit. The Oliue alwaies flourisheth, is alwaies greene, and neuer castes the leaues: noting the constant tenour wee should keepe in our obedience: *Dauid* saith, That they which bee planted in Gods house, still bring foorth fruit, and florish in their age. If thy obedience bee not continuall, it is not sound.

Psal. 92. 14.

4 Our obedience must be cheerefull, thy loue to thy neighbour must be free. Anointing with oyle, makes vs lithe and nimble; so if we haue receiued hereof, we will not come to the Church, as though we were stiffe in the ioynts, like a Beare to the stake, but with *Dauid*, wee will runne in the waies of the Commandements. The Oliue requires no great cost to make it fruitfull: nor a man truly sanctified, great intreatie to perswade him to doe good. As the Sunne naturally giues light, so a true Christian ingraffed into the naturall Oliue, willingly and chearefully is exercised in Gods seruice.

VERS. 19. *Thou wilt say then, the branches were broken off, that I might be grafted in.*

20. *Well, because of vnbeliefe they were broken off, and thou standest by faith: Be not high minded, but feare.*

THe Admonition is heere repeated in other words, vpon the occasion of an insolent obiection of a Christian Gentile, which obiection is set downe verse 19. and is the first part of these words. The second part is *Pauls* answere, verse 20.

The Gentile taking in some scorne, that *Paul* in the 17. vers. had auouched the Iew to be the naturall Oliue, and the Gentile a wilde Oliue, obiecteth, as if hee had said, Tell not me, *Paul* of these things: let the Iew bee what hee will, I am as I am; yet (by your leaue) he is broken off, that I might be graffed

fed in, which shewes that God saw more worthinesse in mee, then in the Iew: The Merchant parteth not with his present fraught, but for better lading: neither will any man suffer an incision or scarifying in his armes or feet, but for preseruation of a more noble member, as the eye or head.

His Argument may be framed in an *Enthymeme*, thus, They are broken off, that I might be grafted in; Therefore I may boast.

To this *Paul* answeres, *verse.* 20. which his answere is either to the Antecedent: *Well, because of vnbeleefe they are broken off, thou standest by Faith*: or to the consequence, *Be not high minded, but feare.*

His answere to the Antecedent hath two parts, 1. A Concession, *Well*: 2. A correction, in the rest of the words.

Well:] Some take this word ironically and by way of increpation, as we must vse it in our English tong, saying, *well, well*, when wee meane that it is not *well*. But heere it is taken for a Concession, *Paul* grants the thing: *viz:* That the Iewes are broken off, that the Gentiles might come in: But he addes *a proviso*, alwaies remembred, that the propper cause of the breaking off of the Iew, was his infidelitie, not the comming in of the Gentile: For this came to passe by a second and accidentall consideration: and the propper cause of the comming in and standing of the Gentiles, is Faith, that is, the grace of God. The Gentile then vnderstood not himselfe, being like a foolish seruant that runnes away without his errand: for if he had taken all with him, he would haue discerned cause of humiliation, not of boasting herein. *Ansel.*

The Gentiles Argument is a meere parologisme, alledging that which is not the cause, for that which is. The vnbeleefe of the Iew, being the cause of their breaking off, not the letting in of the Gentiles. So that *Paul* answeres, as if he should say, Learne (thou Gentile) to distinguish betweene the cause and the euent. It fell out, that the Iewe being cast out, thou wert receiued in: but this was not the cause of that, neither is thy goodnesse the cause of thy standing in the Olive, which were wont to stand among the bryers in the wildernesse. God could haue brought thee in, without breaking off the Iewes, but

but he would not; but hath done thee good out of their euill, and hath brought thee in, that thou mighteſt bee the cauſe of their bringing in againe.

The propper cauſe of the breaking off of the Iew, his infidelity: of the ſtanding of the Gentile, Gods grace.

Faith is the gift of God, whereby we know, apprehend and apply the promiſes, relying vpon them. Infidelity is a fruit of corruption, whereby we know not the promiſes, or knowing, beleeue them not, or beleeuing them to be true, make them not our confidence.

Standing notes an eſtate wherein a man hath the fauour of God to iuſtification and ſaluation: Breaking off, the contrary.

Standing is a manifeſtation of Election, by Faith, heere: by ſaluation, hereafter.

Breaking off, is a manifeſtation of Gods Iudgement: in this world, by taking away from a people, the Word and Sacraments, the tokens of his loue, and cogniſance of his people, ſo are the Iewes, and alſo thoſe famous Churches of Aſia, broken off: and by giuing particular perſons to hardneſſe of heart. After this world, by ſeparating ſuch from Angels and Saints, and by throwing them into hell.

Obiect. It ſeemes then that a man may bee a branch, and yet broken off?

Anſw. Similitudes are not to be preſſed too farre: Branches are to bee diſtinguiſhed: ſome that haue onely an outward fellowſhip with the Oliue, theſe may be broken off: ſome that haue an inward partaking of the ſappe and fatneſſe of the Oliue, theſe cannot. So that there are Infidels out of the Church, and Infidels in the Church. The firſt Infidell is called Negatiue, the ſecond, Priuatiue.

Yet it is ſo to be vnderſtood, that Faith is not ſo the cauſe of ſtanding, as infidelity is of breaking off: for infidelitie is the meritorious cauſe of breaking off, and faith but the inſtrument or thoſe whereby we ſtand.

We ſtanding is by Faith, our breaking off by Infidelity, 2 Cor. . Heb. . . . n this place to the Hebrewes, there is the ... name giuen to an vnbeleeuing heart, which is giuen to that

that naughtie-packe the Diuell. And *Heb.* 11.1. *Faith is the ground of things hoped for:* or (as Saint *Augustine*) of persons hoping: God hath giuen faith to vphold vs, not as a reed that may deceiue, but as a pillar; well translated ground, being as the vnmoueable earth which we stand on: we haue good footing by faith: The Israelites were destroyed for their infidelitie. *Iude* 5. *Aug. tract. 79. sup. Joh.*

Beleeuers are truely happy, vnbeleeuers truly miserable. He stands in Gods fauour: This is throwne away as a withered branch into vnquenchable fier. *Cain* sinnes, beleeues not, hence he is tormented in conscience, afraid of his owne shadow, thinking the Diuell should meete him in euery corner: a picture of the misery of an vnbeleeuer. *Vse.*

He that beleeueth, is the Sonne of God; what a prerogatiue is this? What is he then that beleeues not? Euen the childe of the Diuell. Can there be any thing worse? Iohn 1.12.

He that beleeues sayes God, is true: He that beleeues not, sayes God, is a lier, should not this be plagued? Iohn 3. Iohn 5.10.

Christ dwels in the heart of a beleeuer, as in his Temple; But the heart of an vnbeleeuer is the Diuels shoppe, in which he forgeth, and his anuile on which hee hammereth all villanies, his stye, his stable, and whatsoeuer can bee said that is more base. Gal. 3.17.

Nay, an vnbeleeuer is a Diuell. *Haue not I* (saith Christ) *chosen twelue, and one of you is a Diuell:* see how Christ accounts of *Iudas* for his infidelity and treason. Ioh 6. 69, 70.

Did I say Diuell? Nay, worse then a Diuell: *The Diuels beleeue and tremble*: but many among vs, beleeue not, and many that beleeue there is a God, and that hee is a hater and reuenger of iniquitie; yet when they are admonished of their pride, drunkennesse, breaking of the Sabbath, &c, moue no more then the stones in the wall. Iam. 2.19.

What shall I say to make thee sensible of thy misery? If thou beleeuest not, the wrath of God dwelleth vpon thee. The diuell woketh effectually in thy heart: as hee possesseth thee here, so thou shalt possesse him hereafter for euer.

This consideration should moue vs to three things: First, to

to seeke faith: Secondly, to examine whether we beleeue or no: Thirdly, to mourne for infidelity.

1 Aboue all things labour for faith, sell all for this: let the fooles of the world drudge and droyle for a penny; let vs seek for Faith, and whatsoeuer wee want, let vs not want this, by which we stand, and without which we fall eternally.

2 Many perswade themselues that they haue faith, which will be found Infidels at the day of Iudgement: Bee thou of good ground that thou beleeuest. The fiue foolish Virgins thought they should doe as well as the other fiue, but they were deceiued. Thou shalt know whether thy perswasion bee true sauing faith or no, by three things.

1 By the meanes whereby it is wrought, which is the preaching of the Gospell. If it arise from a conceit of thine owne braine: it is but a mocke-faith, and will not stead thee.

2 By the manner how it is wrought: First, there is in euety true beleeuer, a sight of sinne: Secondly, Humiliation for it: Thirdly, a change of the heart: Fourthly, a hungring after righteousnesse, then comes Faith.

3 By the fruits: faith workes by loue: As the fruit shewes the tree, so obedience shewes faith. Many shew plainely they haue no faith, for when prosperity comes, they feare not God and when aduersity, they runne from God to the Creature, to Wizards, to the Diuell for helpe, as if there were no God in Israel: Herein they are like a dogge; hold vp a crust, he comes fawning; hold vp a cudgell, and he runnes away: so many, let them thriue, then God is a good God. But let God lay his hand vpon them, then they are gone to seeke a new master, the Diuell: yea, if it be but for the sauing of a pigge or a cow, what are such but Infidels?

Faith purifyeth the heart; it will not suffer a man to bee an Hypocrite: to bee one thing without, and another within: one thing before men, and another in secret: Hee that beleeues Christ dyed and shed his bloud for him, cannot but die to sin, and delight to liue righteously.

3 Mourne for infidelitie: euen for the least motion to it: and

and the rather becauſe it is the faſhion of moſt, to mourne for other things, and not for this. If a man bee robde, or his houſe be burnt; he cries out I am vndone. But who is heard to cry, woe is me for want of faith, I am vndone for my vnbeliefe? If we heare of a Theefe, we cry, hang him, and perhaps we will cry ſhame on a drunkard; but there are few cry ſhame of themſelues for infidelity, that maine mother ſinne.

Infidelity is the barre of all goodneſſe: if a man heare the word without faith, it profits him not: as a bottle being ſtopt though it be throwne into the midſt of the ſea, remaines emptie, ſo an vnbeleeuer, vnder the beſt meanes, remaines vnbleſſed for the want of faith. Labour to be ſenſible of this want. Thinke what weeping and gnaſhing of teeth it will worke in thee at the day of Iudgement, when thou ſhalt ſee many who haue heard the word with thee, to be receiued into Heauen becauſe they beleeued, and thy ſelfe thruſt downe to hell, for thy infidelity: remember that good man in the Goſpell who cryed with watery cheekes, *Lord I beleeue, helpe my vnbeleefe*: pray thou in like manner. Heb. 4. Mar. 9. 24.

VERS. 20. ——— *Be not high minded, but feare.*

HEere *Paul* anſweres to the conſequence of the Gentiles obiection: becauſe the Iew is broken off, that they may be receiued in; therefore they thought they might boaſt: it followes now ſaith *Paul*, ſhewing in theſe words, both what ſhould not follow: *viz.* *High-mindedneſſe*: and what ſhould: namely, *Feare*.

Be not high minded.] The word is ſignificant: think not, conceiue not highly of your ſelfe. He ſaid before, *boaſt not*, heere he vſeth another word of purpoſe, by which hee ſtrikes at the roote of pride, poynting at the padde, where the myſtery of this iniquity is couched.

Faith ſhuts out boaſting. Rom. 3. 27. Eph. 4. 1. 2 Ioh. 5. 44. Phil. 2. 3. Hab. 2. 4, 5. *Doct.*

At euery turne remember this ſaying: *Be not high minded.* Hath God giuen thee a liberall portion of riches, wit, beautie, &c? Let this ſentence alway ſound in thine eares: haſt thou

knowledge, and vtterance? Heareſt thou any ſay; few haue the knowledge you haue, or can ſpeake as you doe? Let this ſentence ſtand ſentinel to keepe thee from pride. Let no grace puffe thee vp: God loues we ſhould acknowledge his guifts, and giue him the praiſe.

Iam.4.6. God reſiſts the proud. All other ſinnes fly from God. The proud man, as though he were of the race of the old Gyants, reſiſts him. God giues grace to the lowly: The raine ſtayes Pſal.25.9. not on the tops of the mountaines, but the vallies are watred and made fruitfull.

God teacheth the humble. The proud man is empty, thers little grace in him. Height weakens a thing, & an empty veſſell, makes the lowdeſt ſound. They which brag moſt, haue leaſt in them. In the fanne, the good corne goes to the boſom and bottom; the ſlighty, to the mouth and is vppermoſt. The chaffe is aboue the corne, not becauſe it is beſt, but becauſe it is lighteſt. Theres nothing in a proud man, or if any good, it is marred by pride, as the Prophets pottage was by the bitter herb, or the pretious oyntment by a dead fly. The grace of our graces is humility. Theres no difference betweene a mad man & a proud man, but this: we pitty him that is mad, we hate, (nay God hateth) him that is proud. If thou wouldſt haue comfort of thy guifts, be humble.

Altitudo non eſt valida chriſoſt. hom.20.in Epiſt. ad Rom.

Obſerue. Firſt, The ſignes. Secondly, the remedy of high mindedneſſe.

Vſe.2. 1. The ſignes of pride are many: *Eſay* notes the daughters of *Ieruſalem* for pride, becauſe of their fantaſticall apparell, but we are to enquire the ſignes of ſpirituall pride; which are ſpecially foure:

1 Impatience of admonition; to be deafe on that eare is a Ioh.9.39.40. plaine token of pride The phariſes who were proud, take it in great ſcorne, that Chriſt reproued them of blindneſſe, when 2.Chro.18.23 indeed they were beetle blind. Proud *Zidkiah* cannot endure *Micaiah* his admonition. He that ſwelleth when he is told of his fault, hath a proud heart.

2 Diſgracing and diminiſhing the guifts of others with boaſting of our owne, declares a high mind. The proud phariſee abaſed the publican and exalted himſelfe. Doeſt thou impute

pute vnto others that they are cold, couetous, &c. ſaying, thou wouldeſt be aſhamed if thou wert not better then they, neuer looking at thine owne infidelity, pride, hypocriſie, &c. Verily, thou haſt a proud heart.

3 Medling with things aboue our vnderſtanding or meaſure, notes pride alſo: many preſently vpon their ſuppoſed conuerſion, enter into controuerſies, cenſure particular men, yea whole Churches, as if they were ignorant of nothing, when indeede they know nothing as they ought to know: they ruſh into matters beyond the age of their Chriſtianity. Pſal. 131. *Danid* approued his humility, by not medling with things which were too high for him.

4 Contention alſo argues pride, as *Salomon* ſaith: What is Prou. 13. 10. the cauſe that in our Church many pick quarrels, and vrge with violence their owne conceits, as if they were vndoubted Articles of the Faith? Surely it is our pride that makes our good *Rebecca* complaine of our ſtriuing.

2 The ſecond part of this vſe is for remedy, where wee haue three things: Firſt, the place to which the remedy is to be applyed: Secondly, the remedy it ſelfe: Thirdly, the perſons that need it.

1 The place is the heart, as *Peter* aduiſeth, *Decke your ſelues inwardly with lowlineſſe of minde.* There may bee an abatement of pride outwardly, and yet neuertheleſſe within: according to our ſaying: There may be as much pride vnder a leather Iacket, as vnder a veluet gowne: Who ſeemed more humble then *Diogines* in his tub? And yet there was ſcarce any thing more proud, as wiſe *Plato* could obſerue. A man would thinke that nothing could be more lowly and meeke then a Monke or Frier, in his Cell, and vnder his Cowle, but the leſſe pride is in their habite, the more is in their heart: Their Maſters Title is a very lowly one, *Seruus ſeruorum*; but if a man ſhould ſay, that he were proud, he neede neuer to come vnder confeſſion for it.

2 The remedy conſiſts of many particulars (wee cannot haue too much againſt this foule euill) which vſed with praier will be of force to keepe our hearts from ſwelling.

1 The firſt thing I commend to bee vſed: is a continuall

remembrance of these & the like Scriptures: *Be not high minded: God resists the proud*, &c. Draw forth these as a sword to take downe this Peacoke.

2 Remember the example and monition of Christ: *Learne of me*, (not to walke vpon the sea, or to make a world) but to be *humble*, and *lowly in Spirit*: Is Christ humble, then bee thou ashamed to be proud?

3 Consider how God hath iudged the proud. Pride thrust Angels out of heauen; our first Parents out of Paradise; hanged vp *Haman* vpon his owne gallowes, made *Nebuchadnezzar* a beast, &c. Take heed by these examples.

4 Consider, that if thou hast any excellency, it is the gift
1 Cor. 4. 6. 7. of God: *What hast thou which thou hast not receiued?* It is an Asse that will bee proud of a Lions skin, which is not his owne. And God can take away thy knowledge, and make thee an Ideot, or strike thee with madnesse; and if thou beest rich, in the turning of an hand, hee can make thee as poore as *Lazarus*.

5 Doth thy heart tickle thee, because of thy knowledge, faith, patience, &c? Sit downe and cast thy account, thou shalt finde vpon thy reckoning, that thy wants are more then thy receipts: for one thing thou knowest thou art ignorant of ten: If thou hast one good thought, thou hast a thousand ill ones, which arise out of thy heart, as the smoke out of the bottomlesse pit. As *Goliah* is bigger then *Dauid*, so for the terme of this life, corruption is more then grace. Looke vpon thy dulnesse in prayer, thy wandring thoughts, thy hypocrisie, &c. Hold thy selfe to this taske, and thou shalt find more cause of mourning then of Pride. As ballast is to the Ship, so will this meditation be to thee, that thou shalt not be turned about with
Plin. Nat. hist. lib. 11. cap. 10. the waues of self-conceit. *Pliny* records a secret of the Bee, that in a storme, it getteth vp a little stone, by the weight of it to flye the more steadily, and to get home in safety. If thou be in danger to be blowne away with pride, let the thoughts of thy wants be to thee as this little stone.

3 The parties that stand in need of these remedies, are all men, specially those which are extraordinarily graced by God euen such as are truly sanctified: all other sinnes are in euill, this

this is in that which is good, and therefore the harder to be auoided. We are all of his minde, who being asked what ſong he delighted moſt to heare, ſaid, that wherein his praiſes were ſet forth: When we paſſe the ſtreetes, how doth it pleaſe to heare the people ſay, There he goes, a very worthy man; it is incredible, how this ſteales vpon Gods beſt and moſt ſanctified children. Euen *Paul* hauing receiued extraordinary reuelations, muſt be taken downe with the buffettings of Sathan, leſt hee bee proud. *Hierom* that liued a retired and mortified life, ſaid, that he could hardlier be brought to want arrogance, then gold or ſiluer. Study and pray for Humility, the honour of a Chriſtian. It is the firſt, ſecond, and third thing to bee ſought for of a Chriſtian, as pronuntiation is of *Demoſthenes* his Orator. *Moſes* face ſhone when he had talked with God, and he wiſt not. An excellent degree of grace is it, to bee excellent, and not to take notice of it. As boughes the more laden with fruit, are the more lowly, and as when the Sunne is at the higheſt, our ſhadowes are at the ſhorteſt; ſo the more grace would be adorned with the more humility. *Themyſtocles.* Exod. 34. 29.

The Diuell will tempt thee to all vitiouſneſſe; if he cannot preuaile that way, he wil tempt thee to be proud of the goodneſſe; yea to be proud, becauſe thou art not proud. In the middeſt of grace, pray for an humble heart.

VERS. 20. ——— *But feare.*

THere is a worldly feare, and a feare that hath reſpect to God, which is Seruile, or Filiall: this, Initiall or more perfect. The filiall feare is heere meant, which makes vs carefull not to diſpleaſe God our Father.

Feare:] That is, looke to thy ſtanding: for feare bringeth forth care: and they that feare not, are careleſſe.

He that beleeueth, feareth God, 1 Pet. 1. 17. If you call him Father (*there is faith*) then, as it followes, paſſe our time in feare, 1 *Cor.* 10. 12. He that thinketh he ſtandeth (*there is faith*) let him take heed he fall not (*there is feare*) Phil. 2. 12. *Doct.*

The Papiſts from this and the like places teach, that we are vncertaine, and muſt doubt of our ſaluation. Hee that feareth

doubteth (say they) but hee that beleeueth, feareth. *Ergo.* We deny the Maior, being vnderstood of filiall feare, as it must be in this place, for filiall feare causeth no doubting, but more sure standing.

Prou. 28. 14. *Blessed is the man that alwaies feareth,* saith the Spirit, but alwayes to doubt were no blessing, but a rocke to the conscience. Ier. 32. 39. *I will put my feare in their hearts,* saith God, that they shall neuer depart from me. So then there is a feare of assurance, (this is filiall:) as well as a feare of doubting, (this is slauish:) He that is in the top of a tree, if he feare to fall, will claspe the better hold. He that is careleſſe hath no firme security, but he that feareth, may be secure.

Vse 2. This feare manifesteth faith; for where there is faith, there is a grace whereby we are afraid to do any thing which may offend God, and weaken our faith. Art not afraid of drunkennesse, Whoredome, Blasphemie, &c. Then hast thou no faith?

He that hath a charge of money vpon the way, how careful is he? How often is his hand vpon his sword? His eye is busie at euery corner and crosse way, to discerne dangers: and when he comes home, is carefull to locke it vp, and the more his treasure is, the more is his care: But a man that hath no treasure in his house, leaues open his doores, and feares nothing. So the want of feare argues the want of faith. Remember the pretiousnesse of Gods fauour, and of the bloud of Christ, whereby thou art redeemed, and be ashamed of thy carelesnesse, whereby thou squandrest away that which is so dearely bought.

VERS. 21. *For if God spared not the naturall branches, take heede lest hee also spare not thee.*

IN the 20. *verse*, the Apostle admonisheth the Gentile, thus: *Be not high minded, but feare.* In this *verse* is a reason of that Admonition, and in the 22. *ver.* the Conclusion of this whole Digression.

The reason is taken from the effect of the contrary: If they be high minded and feare not, God will punish them; as if he should

ſhould ſay, Thou ſtandeſt on the top, thou muſt not haue high conceits, leſt thou come tumbling downe. A man that is on the top of a tree, bragges not of his height, but lookes to his hold: ſo doe thou (ſaith *Paul*) or elſe thou ſhalt fall.

This is confirmed by an argument: a *Maiori*, thus; If God ſpared not the naturall branches, much leſſe wil he ſpare thee. This reaſon is doubly amplified: Firſt, from a caution, *Take heede:* Secondly, by an *Antitheſis* betweene the naturall branches (the Iew) and the ingraffed (the Gentile.) That which is naturall, is ſurer then that which is ingraffed; As a naturall Child is more affectionately beloued then an adopted: If the Iewes were caſt off, which were borne of *Abraham*, *Iſaac* and *Iacob*, and who had many priuiledges, much more the Gentiles, if they take not heed, which are ſublimed with no commendation. *Nulla commendatione ſublimati. Amb.*

All without reſpect which continue not in grace, ſhall be broken off, *Doct.* Luke. 13. 3, 5. Reuel. 2.

God is not moued with outward priuiledges to ſpare any, or to tolerate in his Orchard thoſe which are fruitleſſe, and onely cumber the ground: Thou art planted in the Church, which is Paradiſe, and art watered with thoſe Riuers of God, the Word and Sacraments; If thou bringeſt foorth no fruite, though Chriſt himſelfe had come of thy ſtocke, thou ſhalt bee broken off, and throwne away. *Vſe.*

Heere is a good Take-heed, or *Item* for many: *Vſe. 2.*

1 For England, Germany, all Reformed Churches: The Iewes were the famous people of God, and yet caſt away for their faithleſſneſſe: Where are thoſe renowned Churches of Aſia, of Greece? Let vs be warned by their harmes: If we continue not to bring forth fruit, we muſt look for the ſame meaſure which God hath meated out to them.

2 For prophane perſons: If Iudgement beginne at Gods owne houſe, how ſhall the wicked eſcape? If an Iſraelite goe to the pot, what ſhould a Canaanite, an Hypocrite, a Rebell looke for? The Scribes and Phariſees, the great obſeruers of the Law, whom the world could not challenge of drunkenneſſe, whoredome, &c. are for all that damned in hell, becauſe they receiued not the Goſpell: If thou, beſides horrible irreli-

gious prophaneneſſe, beeſt opplete with all vnrighteouſneſſe, how ſhalt thou eſcape damnation?

3 For the children of God: Art thou one of theſe? Walke according to thy profeſſion; if thou groweſt cold as others, take heed. Haſt thou Faith? Keepe it. Haſt thou a good conſcience, better the peace of it euery day by righteous liuing. Hold that thou haſt. It is worth thy care, and thou haſt a dangerous enemie.

Remember what is come to the Iewes: when thou ſeeſt thy Neighbours houſe on fier, it is time to prouide water to ſaue thine own. When two Ships ſet forth, if the formoſt run vpon a Rocke and ſplit, her conſort that followes will bee warned. Thou ſeeſt couetouſneſſe to bee the deſtruction of this man, pride of that, whoredome of another; pray thou againſt theſe ſinnes, and all other, and be carefull.

He that is the child of God cannot be damned, but hee may ſo wound his conſcience, that he ſhall thinke the torments of Hell not equall to that which hee feeles: though wee cannot loſe true grace totally, yet it may bee ſo abated, that it may breed vs woe vnſpeakable. *Dauid* ceaſed not to be the child of God by his ſin, but he receiued ſuch a wound, and was ſo ſhaken, that he loſt for a time all feeling of Gods fauour, and I make queſtion whether hee receiued his former glorious feelings to his dying day. Thou knoweſt when *Dauid* fayled, where *Demas* fell, why the Iewes were broken off: watch and pray leſt thou alſo fall into temptation, and approue thy ſelfe a fruitfull branch, leſt thou be broken off.

VERS. 22. *Behold therefore the goodneſſe and ſeueritie of God; on them which fell, ſeuerity: but towards thee, goodneſſe, if thou continue in his goodneſſe: otherwiſe thou alſo ſhalt bee cut off.*

THis *verſe* is the concluſion of the former admonition, ſhewing to vs Gentiles, the vſe wee ſhould make of the iudgements of God to the Iew, and his mercy to vs. This hee propounded by way of counſell and aduice, directing vs how to ſpell out a good leſſon for our ſelues out of theſe things.

In

In this *verse* are two things: First, an Exhortation: Secondly, an Amplification.

The Exhortation in these words; *Behold the goodnesse and severitie of God, on them which fell, severitie: but towards thee goodnesse:* The Amplification in the rest of the words.

In the Exhortation, are two things to be considered: First, the Manner: Secondly, the Matter of it.

The Manner is in this word, *Behold*, which is not the aduerb, but the verbe, to note a narrow looking into the point: as in that, *Behold the Lambe of God:* as if *Iohn* should haue said, Looke well on him: eye him: marke him well. Iohn 1.29.

The matter to bee considered: *Goodnesse* and *Severity*: both these determined by their propper subiects. *Severitie*, generally to all: personally to the Iew: Goodnesse personally to the Gentile, *To thee*, speaking to vs face to face, and generally to all.

Goodnesse:] The word signifies the propensitie of God to doe good: *Taste and see how good and gratious God is*, taste the sweetnesse of his nature. *If so bee you haue tasted*, saith *Peter*, *how gratious the Lord is*. The sweetnesse of the nature of our God: who is not froward and tyrannous, but most readie to bestow grace and goodnesse, and to receiue sinners. Psalme 34. 1 Pet. 2.3.

This sweetnesse, if you please so to call it, is to bee distinguished from the effects of it, which are *Loue*, *Mercy*, *Saluation*. Saluation is the effect of Gods mercy, mercy of his loue, loue of his speciall goodnesse. Tit. 3.4, 5.

Severity:] The word signifies such a severity as notes a cutting off: which word *Paul* vseth the more to set forth Gods goodnesse to vs. Most sweetly hath God dealt with vs, and most bitterly with the Iewes, searching and sifting out al their vngodlinesse. As a Iudge cuttes the matter in peeces, pondering all reasons and circumstances before hee giues sentence, or as a Iustice strictly examineth and presseth the suspected malefactor brought before him: Or as in an Anatomie, euery sinew and veine is laid open; or as *Paul* bade *Titus* to reproue the Cretians *sharply*, as if one should say, Rippe vp their consciences, speake home to them, touch them to the quicke; so God dealt with the Iew. Tit. 1.

These

These two are attributed to God, whence the Fathers confuted the dotage of the Manichees concerning two beginnings.

These are not opposite iu God, who is a simple essence. They are not two things in God, much lesse two opposite things: they are the same in God, opposed not formally, but in regard of the effect, as it is the same heate of the Sunne which hardens the clay, and softens the wax.

Doct. *It is the dutie of all, for their better stirring vp to thankefulnesse and humilitie, diligently to keepe a note-booke of the mercies of God to themselues, and his iudgements to others.* Concerning iudgements. 1 Cor. 10.6.11. 2 Pet. 2.6. And for his goodnesse *Dauid* had his table or booke of remembrance: *Psalme* 66.16. And so had *Paul*: 1 *Tim.* 1.

Vse. 1. Hee saith not, behold thy goodnesse, but Gods: if thou be saued, the praise is Gods; if thou bee damned, the fault is thine owne.

Vse. 2. His goodnesse and seuerity. Seperate not these things which God hath ioyned: he hath reuealed himselfe to bee both mercifull and iust. Ioyntly consider of them, and it will help against two dangerous tentations, namely, dispaire and presumption, which are as the two armes of the Diuell whereby he gathers vs vp for himselfe.

1 For dispaire. Sinners dispaire, because they cannot bee perswaded of mercie, onely viewing the seueritie of God, and poring vpon that: hast thou offended God, and therefore art afflicted in conscience? Alasse, thou hast deserued to bee a firebrand of hell; but yet consider the sweete goodnesse of God: he is iust to damne stubborne sinners that repent not: but to such as humble themselues, and with penitent hearts beg for mercy, he is a sweete God. Witnesse *Manasses*, *Mary Magdalene*, *Paul*; these vpon their repentance were pardoned their odious sinnes: whatsoeuer therefore thy sinnes haue been, despaire not; there is mercy with the Lord, who is more mercifull then thou art sinfull, and can pardon more sins then thou canst commit. Onely beleeue it, and repent.

2 For presumption. As the act of seeing, is hindered both by no light, and by too much: so the light and comfort of conscience

science is hindered, either by no seeing of mercie, which causeth despaire; or by seeing nothing else but mercy, which causeth presumption. Satan wil tell thee, thou maiest take thy liberty, follow thy pleasures, needest not to be so precise, for God is merciful. Thy remedy is to consider, not only the mercy, but the seuerity of God also. He is as iust as mercifull. Remember how seuerely he hath dealt with the Iewes; they haue bin almost this 1600 yeares vagabonds for their rebellion against Christ and his Gospell. Forget not his seuerity to *Dauid* for the matter of *Vriah*: how hee not onely visited *Dauids* conscience, but tooke him vp, and made him an example to all the world, plagueing him in his *Amnon*, *Absolon*, *Adoniah*. Thinke of *Moses* that meeke man, whom God calls his friend, yet for one fault, (and that so secret, as by reading the storie we can scarce finde it out) for striking the rocke, when hee should onely haue onely spoken to it in confidence, was barred entrance into the land of Canaan. O seueritie.

How darest thou then dreame of mercie vnder many sins, when thou remembrest how seuerely God hath dealt with his owne children, for some one weaknesse which they haue shewed? If therefore the diuell tell thee that God is mercifull: tell him againe, that he is most iust and seuere also. The rather consider seriously hereof, because a thousand perish this way, to one that perisheth by desperation. Desperation is a course that Sathan takes but with a few, because it is tedious to flesh and bloud, and often proues the occasion of a mans conuersion, and so the diuell is ouershot in his owne bow. But presumption is pleasing. To liue as we list, to enioy our pleasures, and then go to heauen when we haue done, what can be more pleasing to flesh and bloud? But this baite the diuell catcheth most: let vs therefore be the more wary, praying with *Dauid*, *Lord keepe me from presumptuous sinnes*: Psalme 19.

Goodnesse and seueritie.] Who haue goodnesse? And who seueritie? I will tel thee: if thou repentest and obeyest the Gospel, goe thy way, thou art a happy man. The sweetnesse of God and his goodnesse, is to thee. But if thou beest a profane, vnbeleeuing, impenitent wretch, and diest in this estate, the most *Vse.* 3.

iust

iust God will in his great seuerity hurle thee into hell, as out of the middle of a sling.

Vse.4. That thou mayst value thy mercy and the goodnes of God to thee the more, consider the iudgements that fall vpon the wicked. See thy happinesse O England: looke vpon Turkie, where Mahomet; vpon Italy, where the Pope tyrãnizeth; look vpon France and the Low-countries, how they are fired with contentions, swimme in bloud, while thou singest of Peace. Long mayst thou sing: and shalt, if thou canst thankfully say, God hath not dealt so with any Nation: Blessed be his Name.

Let euery one in particular apply this. Wouldst thou see the blessing of health, liberty, competency of maintenance? Look vpon the diseased, the prisoners, the poore, who crie in the streetes and high waies for reliefe. Thou in regard of nature, art no better then they, not a haire to chuse betweene thee and them. Why is it then thus? Because of the goodnes of God to thee, and his seuerity to them. *Cain* and *Iudas* despaire, but thou beleeuest, and hast assurance of Heauen. Feare God for his seuerity, and loue and praise him for his sweetnesse to thee, which thou hast not deserued.

2 The amplification of these two properties thus determined, is by a seuerall correction to either of them. Concerning the Gentile, in the latter end of this *vers*: concerning the Iewe in the next *verse*, where *Paul* cunningly resumes his former busines, from the which he hath thus digressed.

The first correction: *To thee bountifulnesse, if thou continuest in his bountifulnesse*, that is, Faith, the cause for the effect, as mercie is taken *ver.* 31. This is confirmed by a reason: *Else*
Ansel: *thou shalt bee cut off.* Some obserue the change of the word: The Iew is broken off: the Gentile cut off. To the Iew remaineth a hope of reingraffing: but if the Gentiles continue not, they shall be stocked vp by the roots. As the famous Churches of the East; the very seed of these ancient Christians is vtterly extirpated: so is it not with the Iewes. Continue O England in his goodnesse.

Doct. *Perseuerance is a necessary condition of true sauing Faith.* Heb.3. 14. 2 Iohn 9.

The

The Papists from this conditionall (*If thou continuest*) collect, that none can be sure to continue. We deny the collection or consequence. 1. *Paul* speakes to the whole Church of the Gentiles, among whom were many Hypocrits, at whom hee aymes. 2. He speakes thus to the elect, not that they can finally fall away, but to prouoke them carefully to looke ouer their euidence that they may be sure. 3. Its absurd to inferre an absolute proposition, from a conditionall. As if one should thus collect in another case, if the sunne rise not to morrow, it will be darke: therefore it will be darke to morrow. The course of nature appointed by God, holding, the sunne shall rise, and so, the power and truth of God holding, (which cannot faile) the elect shall continue: so *Arminius* but weakely concludes, that there needes nothing to the conuersion of men, but the bare propounding of the Scripture, because it is said: that the Tyrians and Sydonians would long agoe haue repented, if the great workes which Christ did among the Iewes, had beene done amongst them. Which manner of reasoning is as if one should collect a power of speaking to be in stones, because our Saiuour somewhere saith, that if these hold their peace, the very stones would cry out. Luk.19.40.

See thou continue, or else thou shalt not taste of the sweetenesse of God in the saluation of thy soule. Bee not like a waning, but like a new moone that is increasing: like the morning light which groweth brighter and brighter to perfit day. Bee not like *Nabuchadnezzars* image, whose head was of gold, and whose feete were of dirt. Many begin gloriously, but ende shamefully: our end must be best. *Vse.* 2.

Faith saueth if it be kept to the end: if with *Paul* thou canst say, I haue kept the faith, thou shalt weare an immortall crown with *Paul*. The ende tries all, before which a man cannot bee said and knowne to others to be happy. Flowers that are fresh and sweete, we delight to weare, but when they fade and wither, we throw them away. So fading Professors shall bee cut off. If thou returnest with the dogge and swine, to the vomit and mire of thy former sinnes, it had beene better thou hadst neuer known the way of righteousnesse, for as the Lord liueth who cast off the Iewes, so hee shall also cast off thee. Pray for perseue-

perseuerance, and looke to thy selfe, that thou looosest not the things which thou hast done, but that thou maist receiue a full reward.

VERS. 23. *And they also, if they bide not still in vnbeleife, shall bee graffed in, for God is able to graffe them in againe.*

HEre is the other correction, on the part of the Iew, by which *Paul* mittigates and allayes, the seuerity of his speech which he vsed of them, *vers.* 22. The speech was, that Gods seueritie is on the Iew, the correction is here, *If they continue in their vnbeleife*; but, *if they continue not in it, they shall be graffed in againe.* This is proued by a reason from the power of God: God is able to doe it.

Thus these words, pertaine to the former exhortation, and with all the Apostle in them falles into his former argument to proue the reiection of the Iewes not to be finall: and so we will consider of this *verse, viz.* as it belongeth to those things which follow.

In this *verse* and those which follow, the Apostle sheweth three things concerning the generall calling of the Iewes before the end of the world. First, that it is possible. Secondly, that it is probable. Thirdly, that is is certen. The first in this *ve.* the second in *ver.* 24. the third from *ver.* 25. to the 33. In this *verse* we haue two things: first, a proposition, *The Iewe if hee continue not in his vnbeleefe, shall bee graffed in.* Secondly, a reason from the power of God, *For God is able to graffe him in againe.*

The Apostle here speaketh of the multitude of the Iewes, of whose calling the Gentiles despaired, as a thing impossible: but *Paul* tels them it is possible, by the Almighty power of God.

Obiect. But from the possibility to the being of a thing, is no certen conclusion.

Answ. Paul proues not here directly it shall be so, but that it is possible, which is enough against the Gentiles, in this, that they held it to be impossible. But if wee bee certen of the

will

will of God, then from his power is a certaine Argument. Now a *Quere* may bee here made, whether that there be not alway in things of this nature, a secret supposall of the will of God, as where *Paul* exhorts the Corinthians to almes-giuing, lest any man should grudge and say, Heere is such calling for almes, such taxes, and collections euery Sabbath, that if wee should giue to euery one, we & ours must want: lest, I say, any man should thus oppose; *O*, saith *Paul, let no man argue thus, for God is able to make you abound in all sufficiencie*: where *Paul* reasoneth not onely from Gods power, (as I take it) but from his will also supposed, or else, me thinkes, *Paules* argument should not be perswasiue. But howsoeuer, it is most safe to follow Interpreters which say, that heere *Paul* proues onely that the calling of the Iewes is possible. 2 Cor. 9.8.

Quest. But cannot God doe more then he will?

Answ. In regard of vs there is a difference, betweene the Wisdome, the Will and the power of God. The first being the directing, the second, the commanding, the third, the executing beginning of things: but in God these differ not. And yet it is true, he can doe more then he will doe, but not then hee can will to doe. He actually doth no more, then he actually will doe: but whatsoeuer hee can doe: hee can also will to doe, if he please.

The power and will of God are of equall latitude and extent, if we euenly examine them, *viz.* his actuall will, with his actual power, and his potentiall wil, as I may so terme it, with the power answerable thereto.

Yet heere obserue a difference betweene the Creator and the Creature: Man cannot do all that he actually willeth: God can doe more then he actually willeth. It is not fit that the power of man should be equall to his will, because he is euill: but it is fit that Gods will should bee more then his actuall power, because he is infinitely good.

The Iewes if they continue not in their vnbeleefe, shall bee grafted in againe Luk. 1.37. Math. 19.26. *The Doctrine in the Hypothesis.*

Whatsoeuer sinner beleeueth and repenteth, it is possible hee should be saued, Ezek 18.21. *The Doctrine in the Thesis.*

If they continue not in their vnbeleefe: The chiefest barre *Vse 1.*

to

to a mans saluation is an vnbeleeuing heart. Many will say of our ciuill men and women; if they goe not to Heauen, Lord haue mercy vpon vs: and yet our Sauiour told the Pharisees, who exceeded all men in ciuill Iustice, that publicans and Harlots should goe before them into the Kingdome of Heauen: why? Because they beleeued not. Ciuell righteousnesse is not in it selfe euill, but good, but not good enough to saue a man. It may be without faith, but faith cannot be without it.

Moralities without faith, are like a goodly picture, which is faire to looke vpon, but a man can haue no society with it, because it wants life; so a ciuell man is good to liue by, but his Iustice is but painting. Consider a Iew, he liues ciuilly, yet is he accounted an odious Creature, and thou wouldest not bee in his estate. What makes him odious? his infidelity. Labour therefore for faith, which is the soule of obedience, and will saue thy soule.

Vse 2. Heere is a singular comfort to poore afflicted consciences, distressed for their abominable sinnes committed. Art thou such a one? Thus farre thou maist be comforted: God is able to saue thee, and will, if thou continuest not in thy sins and vnbeleeue. It is a comfort for a sicke man, if the Phisitian tel him his disease, though dangerous, is yet curable, if it be not driuen too long before remedies bee appointed. So God is able to saue thee, if thou deferrest not thy repentance.

If we looke onely to our selues, there is nothing but impossibilities and desperation: but if we looke vp to Heauen, to see what God can and is ready to doe: (onely staying for our beleeuing and repenting) there is great hope. Euen thou Iew, which hast crucified and blasphemed Christ, if thou canst cease from vnbeleefe, thou shalt be saued. For as all the promises in the world, so the threatnings are conditionall. The King of *Nineueh* said, *Let vs repent, for who can tell if God will turne away his fierce wrath:* but if thou repentest, I can tell thee one good assurance, that God will turne his wrath from thee, though thou wert one of them which crucified his Sonne. How should this breake our hearts, and moone vs to repentance?

Ionas.3.9.

Vse.3. Despaire not of the saluation of any, neither finally censure any

any though neuer ſo wicked: For God is able to turne the heart of a Iew: He that conuerted thee, can conuert thy neighbour alſo.

But ſay not when thou art reprooued for thy lewdneſſe; Why? I may bee ſaued as well as you: True, thou mayeſt: But yet I can ſay this vnto thee (bee it ſpoken with reuerence:) That if thou continueſt in thy wickedneſſe and repenteſt not, God cannot ſaue thee; becauſe hee cannot deny his word, wherein he hath reuealed that hee will ſaue none, but ſuch as beleeue and repent. Vſe the meanes therefore, that thou mayſt haue experience of the power of God in thy ſaluation.

God is able to ſaue, ſo is he able to deſtroy. Let his power make thee wary how thou liueſt: Art thou ſtronger then he, that thou ſhouldeſt dare by thy abominable ſinnes dayly to prouoke him? Can any man carry it away from God? Our God is to be feared more then all gods. *Vſe.* 4.

VERS. 24. *For if thou wert cut out of the Oliue tree, which is wilde by Nature, and wert graffed contrarie to nature in a good Oliue tree: how much more ſhall theſe which be the Naturall branches be graffed into their tree?*

IN this *verſe Paul* ſhewes that the calling of the Iewes is probable: The Argument is a *fortiore*, from the compariſon of the leſſe likely to the more likely.

This is not to bee referred to the laſt clauſe of the former *verſe*, but to the firſt, that the Iewes ſhall be graft in, if they continue not in vnbeleefe. This is probable: why? Becauſe he hath graffed in the Gentiles, which is leſſe likely to bee done, therefore it is probable, that hee will reingraffe the Iewes, which is more likely.

He proues that it is more likely for the Iewes, then it was for vs, from the naturall condition of both.

We are branches of the wilde Oliue, they of the right Oliue: it is contrary to nature, to graffe a wilde Oliue branch into a right Oliue: but naturall to graffe into it a naturall branch. A man cuts off the boughes of a tree in his Orchard,

purposing to graffe it: he goes not to the field to gather Imps of a crabbe: but rather if he haue no choise, hee will take an Impe of the owne, which is more likely to beare good fruit. There is a neerer disposition, sympathy, proportion, affinity of the the naturall branch to the stocke, then of a wilde one. The Iew is naturall in regard of vs, and wee against nature. *Contrary to nature.*

Quest. Doth God any thing contrary to nature?

Answ. No: Gods creation is the nature of things: whatsoeuer he doth in the creature is naturall; though contrary to the present nature of the thing, yet according to the nature of God. For that is naturall which is done by an Agent, to whom the patient is naturally subiect, as all creatures are to God. *Aquin.*

Quest. Is not a Iew a childe of wrath by nature, as well as a Gentile?

Ans. Yes, but *Paul* heere speakes of Gentiles, as comming from *Adam*, Iewes, as comming from *Abraham*. Consider a Iew, as comming from *Adam*, and he is all one with the Gentile; but as comming from *Abraham*, and then hee hath the start of vs, by reason of the Couenant made with *Abraham* and his seed, they being chosen to bee Gods people, and the rest of the world neglected: The speciall grace of the Couenant, and the common condition of nature are to be distinguished.

That the Gentile then is saued, is by the King of Kings prerogatiue, as we may say.

The Doctrine is double. First, on the part of the Iew. Secondly, on the part of the Gentile.

Doct. 1 On the part of the Iew. *It is probable the Iewes shall bee called,* 2 Sam. 7. 24.

Vse 1. Absolutely to deny the calling of the Iewes, is rashnesse, when *Paul* saith it is probable. A tree is not dead, because it buds not in winter. This is the Iewes Winter, there is yet hope of a Summer, wherein they may yeeld fruit. The Iew is oft compared to a Figge-tree, wherein may be a mystery: It is the nature of a Figge-tree to bud first, but it is the last whose fruit is ripe. The Iewes budded before vs, the time of their ripe fruit is at hand.

Speake

Speake honorably of a Iew, for whatſoeuer he is in regard of his vnbeleefe, yet *Paul* calles it a naturall branch. *Vſe* 2.

The Church is called the Iewes owne Oliue. There is but one Church, and that is the Iewes, into whom wee are graffed: and when they ſhall be called, they ſhall not bee graffed into vs, but into their owne ſtocke. *Vſe.* 3.

2 On the patt of the Gentile. *The Gentile hath not ſo great* (though as ſure) *a prerogatiue and right to the promiſe as the Iew*: Act. 3. 25. Rom. 1. 16. *Salnation is to the Iew firſt, and alſo to the Grecian*, ſo Rom. 2. 10. *Doctrine.*

Our natnrall condition, being Gentiles, is moſt miſerable: we ſhould haue beene euen as Turkes, Infideles, worſhipping *Mahomet*, yea the Diuell, and as ſauage as they, if God had not giuen vs his ſpeciall grace. It is contrary to our nature to bee in the right Oliue, to bee worſhippers of God, to plea ſe him: we had rather in our corrupt nature, pleaſe and ſerue the Diuell in an hundred things, then God in one. Wee delight in good, as a fiſh to be out of the water: To be at a Sermon, at prayer among good company, is tedious to vs, wee hang downe our heads, we are out of our element, but among euill company we can be Iouial, and paſſe the time in as much merriment and glee as may bee. *Vſe.* 1.

If any thinke I ſpeake too hardly of our nature, let him deſcend into his own heart, and note the vile motions, the pride, couetouſneſſe, hypocriſie; and though regenerate, hee will bee aſhamed, and cry out with *Paul*, *O wretch that I am, who ſhal deliuer mee from this abominable corruption.* If the remainder of corruption, in the Regeneration who daily mortifie it, and in whom it is abated, be ſo ſtrong: O how filthy is the heart of him, that is wholly in his natutall corrupt eſtate. Bewaile thy corruption, and pray with *Danid*, *Lord create in mee a new heart:*

The error of the Papiſts, in aduancing ſo much the power of free will is hereby confuted: for goodneſſe is contrary to our nature, and therefore the ſelfe-cooperation of nature with grace which they dreame of is a fable. Alſo *Arminius*, who held that we are borne in the ſtate of grace, and that originall *Vſe.* 2.

corruption in Infants, hath not the nature of sinne, but of a punishment (as though God punisheth them that haue no sinne) and that wee are able to beleeue as much and when wee will, is hereby ouerthrowne. Goodnesse, and to be conuerted to God, is contrary to our nature and desire, as *Paul* heere teacheth, and therefore *Arminius* in this is a false Teacher.

Vse. 3. By Creation goodnesse was as naturall to vs, as now euill is naturall, and goodnesse supernaturall. We delight to possesse the Antient Inheritance of our Progenitors: if there bee any dramme of spirituall wisedome and courage in vs, let vs striue to recouer that stocke of grace, which our first Parents spent by the subtiltie of the Diuell.

Vse. 4 Our Conuersion is contrary to our present nature: God will inuert the nature and course of things for the saluation of his Elect: This also sheweth, that wee are conuerted by the omnipotent power of God, which *Arminius* stiffely denyeth.

Vse. 5. The state of Nature and Grace is easily discerned: Hee that despiseth the Gospel and liueth wickedly, is a natural wretch, but to beleeue and repent is a state of grace.

Vse. 6. *Contrary to Nature:* Keepe diligent watch ouer thine heart, which is not as yet wholly and perfectly changed: Bee daily renuing thy repentance, or else Nature will soone runne after her old course and bias. Naturall inclinations are forcible. Bend the bough of a tree downeward, when thou letteſt it
Math. 23. 37. goe, it will striue vpward by and by: Water-fowles hatched vnder a land fowle, will quickly to the water by Nature. So though by the warmth of the Spirit, we be hatched vnder the Word, and become Gods Chickens, as Christ compareth vs; yet wee will bee drawing to corruption, if wee daily mortifie it not.

By nature boates goe down the streame, but by the force of wind & oares, they be got vp the streame; and if such meanes cease, they goe faster downeward, then they were forced vpward: so to proceed in grace, is against the streame of nature. If Gods Spirit, like a good winde blow not a prosperous gale

vpon

vpon vs, and we labour in the meanes of grace, wee are eaſily carried downe the ſtreame of our corruption, into the pit of perdition, as the fiſhes of Iordan into the dead ſea.

VERS. 25. *For I would not brethren that yee ſhould bee ignorant of this myſtery, leſt you ſhould bee wiſe in your owne conceites, that blindneſſe in part is hapned to Iſrael, vntill the fulneſſe of the Gentiles be come in.* or hardneſſe.

26 *And ſo all Iſrael ſhall be ſaued.*

IN theſe words the Apoſtle proues the certaintie of the calling of the Iewes, and he takes his argument from a reuelation of this ſecret, vnto him by the Spirit of God, to bee made knowne to the Gentiles; ſo that this Scripture is a propheſie, and is of the nature of a demonſtration.

Here, and ſo to the 33. *verſe*, are three things: Firſt, the preface: Secondly, the propheſie: Thirdly, the proofe.

The preface is in theſe words; *I would not brethren, that you ſhould bee ignorant of this myſtery, leſt you ſhould bee wiſe in your owne conceits.* Where are two things: firſt, the nature of this propheſie; ſecondly, an admonition concerning it. The nature of it is ſet downe in this word *myſtery*. Myſteries are of two ſorts: firſt, when ſome ſpirituall thing is ſhadowed vnder viſible ſignes, ſo the Sacraments are called myſteries, improperly: ſecondly, when ſome ſecret thing is reuealed by ſpeciall illumination, or by the euent, which could neuer bee vnderſtood by ſtudy, but by the Spirit of God: ſo the Doctrine of the Trinity, of perſons in the vnitie of the God-head; the perſonall vnion of the two natures in Chriſt, the myſticall vnion of Chriſt and his Church, the Reſurrection of the dead, the calling of the Gentiles, the recalling of the Iewes, of which wee ſpeake. This is a great ſecret, and in *Pauls* time more ſecret to the Gentile then to the Iew, for theſe had a glimmering of a deliuerance to come; but how, what, and when, they knew not.

In the admonition are three things: firſt, the perſons admoniſhed, which are the Gentiles, whom *Paul* a Iew calleth *Brethren*. The profeſſion of the Goſpell makes all Profeſſors, bre-

thren. Therefore we would all liue in vnitie.

Secondly, the admonition, which is, that the *Gentiles should not bee ignorant of this secret.* How well doe they follow *Paul*, who contradict this as false. Againe, this mystery is necessary to be knowne, much more other mysteries.

Thirdly, the vse of the knowledge of this secret, that the Gentiles shold not be arrogant in themselues, that their pride in which they contemned the Iewes, might bee curbed. *Paul* touched them for this before, *verse* 18. 20. here also hee meets with them for it: so profitable is it for vs, often to bee admonished of that vice, to which we are most inclined.

The second generall thing, is the propheſie it selfe, in these words, *Blindnesse is partly come to Israel, vntill the fulnesse of the Gentiles be come in, and so all Israel shall be saued.* Here are two things: first, a description of the present estate, of the Iewes, *Blindnesse in part is happened to Israel.* Secondly, a reuealing of some secret things concerning this estate. which are two: first, how long this blindnesse is to endure; namely, *Till the fulnesse of the Gentiles be come in.* This is one secret. Secondly, what shal become of them when this fulnesse is come in, then *all Israel shall be saued, verse* 26.

In the description of their present estate, are foure things: first, the persons, *Israel*: secondly, the thing, *blindnesse*: thirdly, the manner, *is hapned*: fourthly, the degree, *in part.*

1 The persons, *Israel*: this terme is three wayes taken: first, for a name of *Iacob* the Patriarke; not so here: secondly, figuratiuely for all the elect; nor so here, because of the opposition betweene Israel and Gentile: thirdly, for the people of the Iewes, which are the carnall seed of *Abraham, Isaac* and *Iacob*; so it is here to be taken, which is confirmed from the thing it selfe, which speaketh as much, namely, the present *blindnesse* of that people.

2 The thing, *blindnesse of minde*, which is the cause of their reiection, the cause put for the effect.

3 The manner, *is hapned*, not at aduenture, but is cast vpon them by the iust iudgement of God: a iudiciall hardnesse, beside their naturall.

4 The degree, *in part*: this word either notes the time, or

is

is added to the thing or to the persons. *Ambrose* referres it to the time, which (and may be very well) is receiued of many. *Caluin* referres it to the thing, as if *Paul* should say, mitigating the matter: They are become blind after a sort, or in some part. But this I take it cannot be: first, because *Paul* hath before aggrauated their hardnesse, and here to vnsay it, agrees not with the Spirit by which *Paul* wrote: secondly, al experience shews that the Iewes are not after a sort in a small measure, but in a wonderfull high degree hardned, still railing at and blaspheming Christ and his Gospell; neither is there punishment light which for such blindnesse is inflicted. The best in my opinion is to attribute it to the persons: *In part*, that is not all, not to euery indiuiduall amongst them, but to some: and so it agrees with the sense of the first part of the Chapter, that the reiection of the Iewes is not totall: also with that 17. verse, *Some of the branches are broken off:* and with verse 26. *And so all Israel shall be saued.* Israel in part, and *all Israel*, seeme to bee termes aptly opposing themselues.

The two secrets follow: the first, how long this blindnesse shall continue, *viz. Till the fulnesse of the Gentiles be come in.*

Vntill.] not, that the fulnesse of the Gentiles might come in, as some: for first, it agreeth not with the words: secondly, it was no secret to the Gentile, neither were they ignorant that the Iewes were cast off, that they might enter: thirdly, the word is to bee taken in his propper sense, in as much as it agrees with the place, and with other Scriptures.

Fulnesse of the Gentiles,] A full and plentifull propagation of the Gospell, whereby many of all nations shall be conuerted to God.

Quest. Is this fulnesse past, or to come?

Answ. Some thinke it is past, because of the decay of the loue of the Gospell among the Gentiles, quarrels arise, zeale is cooled, &c. which deserue, that as when the Gentiles came in, but few of the Iewes beleeued, so when the Iewes returne, but few of the Gentiles should beleeue. The state of the Gentiles being now like a vessell at the tilt, and therefore their goodnesse greatly failing: and so for this, the conuersion of the Iewes not to bee farre off. *Beza et Gualter in locum.*

But I take it that this fulneſſe is to come; and that the Gentiles ſhal more zealouſly profeſſe the Goſpell then heretofore. My reaſons: firſt, becauſe the faith of the Gentiles ſhall prouoke the Iewes, *verſ.* 11. Secondly, if it were come, the Iewes ſhould ceaſe to be obſtinate and blind: but yet they are as obſtinate and blind as euer: therefore, &c. Some thinke that the Nations now profeſſing the Goſpell ſhould fall alway, though others be added; but heereof I ſee no reaſon: rather the contrary: for the conuerſion of the Iewes ſhall bring riches to the Gentiles.

The ſecond ſecret: what ſhall become of the Iewes when the fulneſſe of the Gentiles is come in; namely, *All Iſrael ſhall be ſaued.* Where we haue firſt the thing, ſecondly the perſons.

Piſcator. The thing, *ſhall be ſaued*, that is conuerted by the preaching of the Goſpell; the effect put for the inſtrumentall cauſe, or the conſequent for the antecedent; vnleſſe ſome ſhould ſay, that the Iewes ſhould bee ſaued and not conuerted, which were abſurd.

The perſons are ſet downe by name, *Iſrael*, with a note of vniuerſalitie, *all Iſrael*: and ſo the ſecret is this, that when the fulneſſe of the Gentiles is come in, there ſhall be a famous, notorious, vniuerſall calling of the Iewes.

Some oppoſe this, auerring that *Iſrael* is here taken for the elect of the Iewes and Gentiles. I confeſſe that *Iſrael* is ſometime ſo taken, but here it cannot: and they which affirme it, bring no ſhadow of reaſon for their ſaying, but their bare word. But many things make it plaine, that by *Iſrael* muſt be vnderſtood onely the nation of the Iewes.

1 It is to be taken here, as it is before throughout this argument; but it is to be taken for the nation, *ver.* 1, 2, 3. Againſt theſe doe *Dauid* and *Eſay* denounce the curſes, *ver.* 8. 9. 10. and not againſt the elect: and *verſe* 14. *Paul* expounds *Iſrael* to be them of his owne fleſh.

2 The perpetuall oppoſition ſo often iterated from *ver.* 11. to the 33. euince, that here alſo it is to be taken oppoſitiuely to the Gentils, and ſo of the Iewy.

3 Many things in the Text plainly ſhew it.

Firſt, *Paul* ſaith, that hee would not haue the Gentiles ignorant:

norant: of what? That all the elect ſhould be ſaued. Who euer doubted of it? But of the calling of the Iewes, there was a doubt.

Secondly, hee calles it a ſecret or myſtery: but that all the elect ſhall bee ſaued, is no ſecret.

Thirdly, that you ſhould not bee wiſe in your owne conceits. But if he here had onely declared that the fulneſſe of the Gentiles ſhould come in, and that all the elect amongſt them ſhould be ſaued, this would haue made them more conceited: but *Pauls* drift is here to commend the Iewes, not the Gentiles.

Fourthly, and ſo, the coherence bindeth, that *Iſrael* is to bee vnderſtood as before *verſe* 25.

Fiftly, *Iſrael* is called *Iacob*, *verſe* 26. which tearme I remember not, ſo much as once to bee (certainly) taken for the elect of Iew and Gentile.

Sixtly, the propheſies, *ver.* 26. 27. are neceſſary to be vnderſtood of the Iewes, as the oppoſition continued in the *verſes* following plainly ſheweth.

Obiect. But there is no mention of this tearme *Iewes* in this Chapter.

Anſw. The Iewes are called Iſraelites, as by the more antient, generall, and honorable name, and alſo becauſe the propheſies in the 9, 10. and this Chapter runnes in this tearme *Iſrael.* And by *Iſrael* there is nothing more euident then that the Iewes are vnderſtood, as *Mat.* 10. 5. ſo alſo *c.* 9. *v.* 24. there is mention made of Iewes, who *ver.* 27. are called *Iſrael.* So in this Chapter, *Paul* ſaith, that he is an Iſraelite: and in another place he ſaith he is a Iew: ſo *Act.* 2. 14. and 22. Iewes and Iſraelites, are taken for the ſame people.

Therefore there is no colour that any man ſhould auouch *all Iſrael*, to bee taken otherwiſe then for the nation of the Iewes.

Before the ende of the World, the Iewes in regard of their multitude ſhall be called. It is Peter Martyrs opinion that many places in *Eſay* aime at this. *Beza* ſaith, It is very often deliuered in the Prophets. *Origen* proues it out of *Hoſ.* 2. 7. *Aquinas* out of *Hoſ.* 1. 4. and *Micah*: 7. from the 15. *ver.* to the end of *Doctrine.*

the

the Chapter. *Oleuian* out of *Esa.* 27. 9. *Ezek.* 11. 17. and 37. 22. which place *Beza* also alledged, *Math.* 1. 27. *Luk.* 1. 33. *Parens* out of *Reuel.* 7.

To these I thinke may be added two pregnant places of the new Testament, as *Luk.* 2. 32. where Christ is called *The glorie of his people Israel*, which must bee vnderstood of their Saluation. He is not the glory onely of a few, but of the people and multitude. But as yet *Simeons* prophecie hath not taken effect, for the people haue not glorified Christ.

Also *Act.* 1. 6, 7. the Apostles expected the restoring of Israel: they aske our Sauiour of the time; who answers, that it is not for them to know the times which the Father hath put in his owne hand. In which answer, Christ denies not that there should be such a time, but as to mee appeares, secretly confesseth it.

Besides, they wonderfully encrease in all places where they are suffered, as Writers and Trauellers report. Wherein is yet fulfilled that part of the promise to *Abraham*, that his seede should bee as the Stares in Heauen. If this promise be yet of force to them, why not the principall promise, that God should be their God?

Farther, the prouidence of God wonderfully appeares in preseruing them to be a distinct people, knowne in all places from other Nations, continuing a nation, though they bee hated and oppressed in all kingdomes, and kept vnder by most seuere Lawes. It is not for nothing that God thus preserues them, whereas in much shorter time many other Nations are quite extirpated.

Vse 1. The calling of the Iewes is a mysterie: seeke not further then is reuealed, and beleeue that. If thou askest how? and when? I know not, because I find not reuealed. God knowes, which satisfies me. It is the opinion of *Lyra*, in his commentarie vpon this Chapter, and so generally of the Papists, that the Iewes shall be called presently vpon the discouery of the falsitie of Antichrist: which (if you vnderstand of a more notorious discouery then yet hath been) may haue some correspondence with the truth: alwaies prouided, that you seek not for Antichrist at Rome, least you find him with a triple crowne

on

on his head: And therefore the Iesuits direct vs to seeke for Antichrist among the Iewes, in the Tribe of *Dan*, at Ierusalem: wherein they are like such birds, who commonly draw vs away from their nests, by their fluttering and noise, for the safety of their yong: For their fable of Antichrist, and of *Enoch* and *Elias* his preaching and death, as the occasion of the calling of the Iewes, cannot stand with this of *Paul*, who affirmes that the faith of the Gentiles shall occasion their conuersion. But it is not safe to bee too bold in things not reuealed. He that too earnestly lookes vpon the Sunne, comes in the end to see nothing: and hee that stands too neere fier, may burne himselfe in stead of warming him. Secret things are for the Lord, but things reuealed, for vs and our Children for euer.

The end of this world shall not be til the Iewes are called, and how long after that none yet can tell. There are certaine foolish propheſies disperſed, that the world ſhall end within theſe twenty yeares: count ſuch like the drunken propheſies of *Merlin*, in all ages of the Church there haue been ſuch fantaſticall people: in *Pauls* time there were ſuch, and they would haue fathered their brainleſſe toyes vpon *Paul*: ſo alſo from *Pauls* time to this day, many haue attempted to find out (not the day and houre) but the yeere of the laſt iudgement, which muſt needs be a note of grea, folly and raſhneſſe: Firſt, becauſe there are no plaine Scriptures for it, but againſt it: Secondly, becauſe the grounds of their conceit are vncertaine, idle and friuolous: as from *Peters* ſaying; that a thouſand yeares is but as a day, and from the collection of one *Elias* (not the Prophet) concerning the diuiſion of the terme of the world, two thouſand yeeres before the Law, two thouſand yeers vnder the Law, & two thouſand yeers after the law, and from diuers myſticall numbers in *Daniel*, and the *Reuelation*. At theſe Saint *Auguſtine* laughes, ſaying, That the place in the *Acts* 1. 6. 7. hath bred the gout in the fingers of our Pythagorean Count-caſters. Thirdly, if the laſt day be vnknowne (as all acknowledge) then the day before the laſt, and ſo by conſequence the laſt weeke, moneth, yeare, age. Fourthly, all the Diuiners, and Coniecturers about this point haue beene hitherto

Vſe 2.

2 Theſ. 2. 1, 2.

Aug. lib. 18. de Ciuit. Dei, cap. 53. 54.

1 Iohn 2.

therto shamed: such therefore that shall yet attempt it, must expect the same measure which their fellowes haue had, as a iust recompence of their madnesse.

It is not possible to know, nor lawfull to enquire: if it had beene for the Churches profit to haue knowne it; I am out of doubt that God wuld haue reuealed it before now; for no reason can be alledged why it should bee now more necessary to be knowne, then fortie yeeres agoe.

Whensoeuer the time comes, it shall come well for Gods children, prepare for it that it may bee a ioyfull and not a black and dismall time vnto thee. If God should now this very day come to Iudgement: How readie art thou? Set thy selfe as before the Iudge. If thou hast not repented, in what a miserable case wert thou, if this were the day: and though this be not that day, yet it may be the day of thy death; which as it leaues thee, so shall the last Iudgement finde thee:

Waite for the comming of thy Master: To liue in drunkennesse and riotousnesse, is to deny his comming at all. What shall become of thee at that day, when at the voice of the trumpit thou shalt peepe out of thy graue, and see the world on fier, the Iudge comming in glory in the clouds, and the diuell ready to torment thee? Repent, repent, that at that day when the Iudge shall appeare, thou maiest not hide thy head for shame, but haue boldnesse before him.

Vse. 3. Till the fulnesse of the Gentiles be come in: yet there is in emptinesse among the Gentiles, both in regard of number, and in respect of grace, which last emptinesse is a great impediment to the calling of the Iewes. The great Idolatry of the Romanists, and prophaneneſse among other Christians, is a stumbling blocke vnto them. Let vs remoue it, so behauing our selues according to our profession, that wee may make a passage for their calling.

Vse 4. Come in, whither? Into the Church, which is the house of the liuing God. All they which beleeue are within; without are vnbeleeuers. It is our fathers house, where is bread inough; without is nothing but hogges meat. Out of the circle of the Church raines nothing but fier and brimstone; Examine how thou art within, whether as *Cham* in the Arke, as *Iudas* among the

the Apoſtles, as chaffe in the floore; for in reſpect of their bodies many are within, who in reſpect of faith and obedience are without. It is all one to be without, and to deſerue to bee without.

Blindneſſe or obſtinacy is in part come to Iſrael, but in the end all Iſrael ſhall bee ſaued. The comparing of theſe together, Obſtinacy and Saluation, ſhew that an obſtinate man, *quà talis*, is not in the ſtate of grace and ſaluation. Who haue this obſtinate heart? Surely the Iewes, as we ſee, but we need not ſeeke a Iew to find it; among our ſelues is this iudgement fallen: Concerning which, we will at this time note theſe foure things: Firſt, the miſery of an obſtinate heart: Secondly, the meanes whereby wee come into ſuch an eſtate: Thirdly, the effects of it: Fourthly, the ſignes of it. *Vſe* 5.

1 *Iobs* eſtate was miſerable, when he vnderwent all the miſerie the Diuell could deuiſe; yet all that is nothing to a blind obſtinate heart, this is worſe, onely hell worſe then it. There are two eſtates of the heart moſt fearefull: To feele ſinne too much; and to be paſt feeling. In the firſt were *Cain* and *Iudas*, whoſe ends were deſperate: But the ſecond eſtate is more fearefull, pray againſt it: If you ſay, a damnable, diuelliſh, helliſh heart, of any heart, it is true of the obſtinate heart. The ſoft repenting heart, is a heauenly heart: there is a naturall hardneſſe which is in all, but the Iudiciall is a fore-runner of damnation.

2 A man comes not to the height of his obſtinacie at the firſt, but it is ſome time a working by certaine meanes: The meanes cooperating with the Diuell in our hardning are two: Firſt, Cuſtome in ſinning: euen as a path is hardned by the continuall trampling of the paſſengers, ſo by cuſtome in euill, is the conſcience by little and little cruſted and made inſenſible. At the firſt there is ſhame and trembling; but being habited in euill, men ſcorne reproofes, as the Leuiathan laugheth at the ſhaking of the ſpeare. Stories record of one who through cuſtome, made poyſon ſo familiar to him, that hee dranke it without danger; ſo wicked men by cuſtome, make blaſphemies, whordomes, drunkenneſſe, and all prophaneneſſe ſo familiar, that their ſtomackes are neuer offended with *Mithridates.*

them;

them. The second meanes, is neglect of the meanes of grace offered. This shut vp the Iewes in obstinacy; and ordinarily for this, is this iudgement of God inflicted vpon men.

1 Tim. 4. 1, 2, 3 3 The effects of this hardnesse are two. 1. A departing from the faith, broaching the doctrines of diuels, denying Eph. 4. 8. manifest truth, and holding and seeming any thing to obtaine our owne ends. As when men will bee Papists, Protestants, neuters, any thing, nothing, as they see it best serue their politick plots.

2 Committing vncleannesse, and other abominable sins with greedinesse, delighting in nothing but in besotting voluptuousnesse.

4 This hardnesse is two waies discerned. 1. When no Iudgement. 2. When no Mercy can moue to remorse. When the Word, which is a hamer, a sword, and water, can neither by thundring of iudgement, bruise, or make any dint into our heart, nor by the pleasing sound of mercy, mollifie vs and make vs relent; there is hardnesse vnspeakable. The Diuell trembles at Iudgement: the hard heart trembleth not. Hee that can reade the bitter passion of our blessed Sauiour for vs wretches, and can consider, how by his precious bleeding heart, hee intreateth vs to bee reconciled, offring vs mercy; and relents not, must needs haue a heart as hard as the nether Milstone.

VERS. 26: *As it is written, there shall come out of Syon the deliuerer, and shall turne away vngodlinesse from* Iacob.

Esay 59. 20. 27 *For this is my Couenant vnto them, when I shall take away their sinnes.*

PAul had this doctrine of the calling of the Iewes by reuelation, which is sufficient for our Faith: but yet he farther prooues it, both by Scripture in these words, and by vndeniable reasons, in the other *verses* to 33:

As it is written.] Obs. Who so obtrudes any opinion to the Church without warrant from the Scripture, is a deceiuer.

This Scripture is taken out of *Esay*, who propheſies of deliuerance

deliuerance to the Iewes, which *Paul* interprets of this deliuerance wee ſpeake of.

In this teſtimony are fiue things. 1. The perſon deliuering. 2. The perſon deliuered. 3. The deliuerance. 4. The confirmation. 5. The meanes.

1 *The deliuerer ſhall come out of* Sion.] The perſon deliuering, is Chriſt, deſcribed here by his office, and by his originall.

His office, *The deliuerer.* The word which *Paul* vſeth, ſignifies deliuering by ſtrong hand, to reſcue by force, as *Dauid* deliuered the Lambe out of the Lyons paw:

This word is vſed in the Lords Prayer, But deliuer vs from euill. And in other places. *Eſayes* word ſignifies a kinſman, and hath reſpect to the law mentioned, *Leuit.* 25.25. Of which is an example about the mariage of *Booz* and *Ruth.* So Chriſt is our *Goel* or next kinſman, to whom belongs the right of our redemption, and therefore *Iob* calles Chriſt by that name, I know my redeemer liueth. In Chriſt there is lawfull redemption. He hath right, as *Eſayes* word; and power as *Pauls* word imports; and both theſe are needfull; for the priſoner that wrongfully eſcapes, is in more danger. Ruth. 4. Iob 19.25.

The Diuell is the ſtrong man; Chriſt the ſtronger: wee the ſpoyles, recouered and redeemed.

His originall: *ſhall come out of* Syon: *Syon* the Church of the Iewes, the meaning, ſhall come in the fleſh of the Iewes: the Septuagint, for *Syons* ſake: *Eſay* to *Syon.* But *Paul* out of *Syon*, writing by the ſame ſpirit, to ſhew the greater probability of the Iewes deliuerance: for if wee haue comfort becauſe he tooke the nature of man; the Iewes muſt haue more, becauſe hee tooke the ſeed of *Abraham.* *De Veniet buminatus. Aqu.*

2 The perſon deliuered; *Iacob*: that is, *Iacobs* poſterity The Iewes.

3 The deliuerance, *ſhall come and turne away iniquities*: ſo is their conuerſion deſcribed; for when God forgiues ſinne, hee giues the grace of true conuerſion.

4. 5. The confirmation is *verſe* 27. That this is Gods couenant: which is then fulfilled when God calles them, of which *Eſay* ſpeakes. Or this latter part is taken out of *Ieremy*: and then it is the ſubſtance of the couenant.

How

Howsoeuer, the Argument strongly conuinceth the calling of the Iewes, thus:

Those who shall be pardoned their sinnes, shall bee effectually called.

But the Iewes shall bee pardoned: therefore.

The minor is proued; because that God hath couenanted to pardon them: *This is my Couenant vnto them.* This couenant concerning the pardon of their sinnes, and deliuerance by Christ, is not yet fulfilled; therefore for the truth of God, certenly to bee expected.

Obiect. Christ shall come, saith the Prophet: and hee came in his incarnation.

Answ. Christs comming is to be according to his couenant: which implieth a comming in regard of his merrit & effecacy. In regard of his merit, hee came, when hee tooke flesh of the Virgin *Mary*: but in regard of his effecacy, effecting that by his spirit in their harts, which he hath effected by his merit on the crosse, hee is not yet come. For when are we said to reape the benefit of the couenant, when wee feele the effecacy of it, sealing to our consciences, the pardon of sinne, and turning our hearts to serue God according to his Gospell. Both these are comprehended by *Peter* when hee said, that the Iewes are the children of the couenant, for whose blessing, and turning away from their sinnes God sent and raised vp Iesus Christ: which is not yet performed, but must be, for the couenant. Act 3.25.

Obiect. Some of the Iewes are conuerted.

Answ. But the couenant runnes to the people, Nation, house of *Iacob*: if two or three English men get much wealth; wee say not: the whole Nation is inriched, this implies the multitude and body of that Nation.

Not onely some now and then, but the people of the Iewes shall bee called. Christ shall raigne in the house of *Iacob* for euer, *Luke* 1.33. which yet he doth not: for they yet acknowledge him not, but defie him. But this must come to passe, because the Scripture cannot be loosed.

Will Christ yet come, & forgiue the Iewes? What the Iews? Who fill vp the measure of their fathers iniquity by blaspheming him dayly? Will he come a Sauiour to these? O infinite propor-

proportion of mercy, who shall now despaire? Whatsoeuer thy sins are, if thou canst repent, doubt not of his mercy, who will graciously receiue a Iew.

Redemption is a taking away of sinne, by iustification and sanctification. Such as are in their sinnes, are vnredeemed, and remain vnder the power of the diuel, who holds them, though not by a visible possession, which is fearfull, yet by an inuisible operation, which is worse. *Vse 2.*

Many say, they defie the diuell, who by consenting to his suggestions, worship him in their liues: for as true obedience is a worshipping of God, so sinne and disobedience is the worship of the diuell, as *Paul* sheweth, saying; *His seruants ye are to whom ye obey.* God saith, sweare not; the diuell saith; sweare, and ease thy stomacke. God saith, be sober; the diuel saith; be drunken. To whom doest thou yeeld? If thou refusest to doe Gods will, and obeyest the fiend, thou art Gods enemy, and the diuels slaue. Rom. 6. 16.

VERSE 28. *As concerning the Gospell, they are enemies for your sake: but as touching the election, they are beloued for the Fathers sake.*

HEre *Paul* proues by reason, that the Iewes shal be pardoned, and so called. The reason is taken from the loue of God; and followes thus:

Those whom God loues, he will pardon, and call.
But God loues the Iewes. *Ergo.*

The argument is brought in by a prolepsis. What, the Iewes (might some say) pardoned and called? Gods enemies? whom God hates? Yes, saith *Paul*, euen the Iewes: for though in some respect they are *hated*, yet in other they are *beloued of God.*

Here are two things auouched of the Iewes: first, *that they are enemies:* secondly, *that they are beloued.*

They are enemies: whose? *Pauls*; but not so here: but Gods enemies hated of God. This is amplified two wayes: first from the meritorious cause, *for the Gospell*, namely, because they refuse and persecute it: secondly, from the end, *for your sake*,

for your benefite, that is, the Gentiles.

The hatred of the Iewes to the Gospell, is deadly; as appeared in the crucifying of Christ, in their persecuting the Apostles, and their extreme malice to Christians of all times; being a chiefe cause, and principall agents in the tormenting of poore Christians, as *Tertullian* reports of his times; and their dealings with *Polycarpus* doe testifie, mentioned by *Eusebius*.

Iudæorum Synagogæ fontes persecutionum. Tertul. scorp. aduersus Gent.

Hierome reports, that in his time the Iewes vsed to curse Christ and Christians, vnder the name of Nazarens.

Robert. Gnguanus lib. 7. hist. Franco.

In the dayes of *Philip* the Long, a King of *France*, they hired certain leapers to poyson all the fountaines in that kingdome.

In this our Land they committed many outrages, by crucifying children to death on Good-friday, for which as they deseruedly many of them suffered, so they were at length wholy banished out of this kingdome.

Circa an. 1290.

Circa an. 1493.

They were also for such like things expelled Spaine, giuing occasion of the beginning of the bloody Inquisition, which afterwards was turned against the Protestants.

Aurelianense 3. & Matisconense 1. circa an. 537. & 575

In two Councels it was prouided, that at Easter, two dayes before, and two after, they should not be permitted to come abroad, because of their insolencies offred to Christians at that time, which is yet obserued in all Christian Cities where they are suffered.

Aug. lib. 1. de prædest. cap. 16

For this hatred of the Gospell *they are hated of God*, and that for our good, as verse 11. It is in the power of wicked men to sinne; but by their sinne to effect this or that good, is not in their power, but in his who diuides the darkenesse, and orders it.

Loco Aug. mo do citat.

2. *They are beloued:* They are hated, and yet beloued: which may well be, because they are not in the same respect, time, or particular subiect. These to be vnderstood of the nation (as *Austen* saith) of whom some belong to *Iacobs* halting, some to the blessing he receiued.

Beloued of God] in two respects, first of election, secondly, of the Fathers.

Election signifies the grace whereby they were chosen to be the people of God: by which it comes to passe that many of them

them belong to Gods ſecret election. For where God hath his Church, there is the treaſury of his Election.

Fathers ſake: Abraham, Iſaac, and *Iacob:* not becauſe of their merits, but of the couenant made with them.

The Iewes are beloued of God: Eſay 1.1.&c. They were belo- *Doct.*
ued: and Gods loue is to the end.

The certainty of the calling of the Iewes, hereby is mani- *Vſe* 1.
feſt, yet ſome haue gone about (abſurdly) to take away the ſubiect of the queſtion, deny ing there are any Iewes in the world, becauſe there are none in England; or becauſe they liue not in a Countrey by themſelues; which are ſilly ſhifts to alleage againſt ſo manifeſt a truth.

Haue all learned men agreed to befoole the World? Doe Chriſtian Magiſtrates make Lawes againſt ſhadowes? Doe all Trauellers conſent together to bely themſelues, who ſay they haue ſeene and talked with Iewes? What Countrey-men are they, which in Italy, Venice, and diuers free Cities, are vpon penalties diſtinguiſhed by their habit from other Chriſtians? themſelues ſay they are Iewes: Are they not? Is the profeſſion of a Iew in ſuch account and eſteeme, that men ſhould counterfet themſelues Iewes, which are not? Surely this is not worth the anſwering.

There is a place to the Theſſalonians, which theſe accute 1 Theſ.2.14.
diſputers haue not obſerued, which hath more validity againſt the calling of the Iewes, then all which they haue alleaged. *Paul* ſaith; That *the wrath of God is come on the Iewes:* εἰς τέλος, which ſome haue rranſlated, for euer; but it is better tranſlated, to the vttermoſt, noting the extremity of puniſhment, not of time; or if of time, then to be applyed to *Pauls* perſecutors, and thoſe of that time, which wrath they endured at the de- *Vſe.2.*
ſtruction of Ieruſalem.

Many ſpeake and account baſely of the Goſpell: but for ſuch doing God hated the Iewes.

Thou knoweſt a Papiſt or prophane perſon, though thou *Vſe.3.*
beeſt an enemy to him for his ſinne, yet thou muſt loue him for the Election, becauſe for ought thou knoweſt hee may be the elect child of God.

Good Fathers are a great bleſſing to their children. *Salomon* *Vſe* 4.

continues Prince all his dayes, and one Tribe is reserued for
2 King.11.34, 35, 36. his sonne, for *Dauids* sake: let vs feare God euen for our childrens sake, that the blessing of God doe not determine in vs.
Vse 5. Thou loueſt the remembrance of *Abraham*, then loue a Iew: as many times we shew fauour to one that is lewd, for his good Fathers sake: nay, though we be glad for our owne sakes, yet we must loue them for Gods sake: we must loue them whom God loues: woe vnto them who haue no other cause of hating their Neighbour, but because hee is religious and beloued of God: such are of the line of *Cain*, who hated his brother for his goodnes: or rather of the seed of the Serpent, who hates them most, whom God loues most.

Vse.6. The Elect are beloued, the reprobate are hated of God, and the tokens of Gods loue, are putting away and pardoning iniquity, and effectuall calling. Examine thy selfe, doth God loue thee? Then will he giue thee faith and repentance, which are Gods loue tokens, as wee giue tokens to them wee loue. Art thou prophane, and thinkest God loues thee? Thou art deceiued, for if Christ loue his Church, it is to clense it from sinne,
Eph.5.25,26, 27. and all spots and wrinckles. If thou loueſt thy house, thou wilt be repayring and beautifying it: if thou hast a garden, thou wilt be weeding it, and planting it with the best hearbes and flowers. So if God loue thee, and delight in thee, hee will not suffer the stinking weeds of sinne to ouergrow thy heart, but will giue thee repentance and grace to a holy life.

If thou loueſt thy child, wilt thou suffer it to starue for want of bread? or if it fall into the water or fier, wilt thou let it lie and perish? No, no, wee neede not to be bidden runne if our beloued childe be in danger. So if God suffer thee to be in want of sauing knowledge, and to runne on into abominable sinnes, whereby thou art in danger to fall into hell, hee loues thee not.

VERSE. 29. *For the gifts and calling of God, are without repentance.*

THe Iewes shall be pardoned their obstinacy, verse 26,27. because they are beloued of God, verse 28. and they are beloued

beloued, becauſe of Election, and for their Fathers ſake. verſe, 28. for the Nature of Gods loue is vnchangable: once loued, and euer loued.

Some of the Gentiles might ſay; what if their Fathers were beloued? What is that to ſtubborne and obſtinate children, that walke not in their fathers waies? Vnto this *Paul* anſwers, that whatſoeuer they are; yet the gifts and calling of God are without repentance.

The gifts:] That is, of Gods ſpeciall loue, not ordinary or common gifts, but choyce ones, which come of ſpecial grace, and make vs gracious.

And calling:] That is, to ſauing knowledge, to obedience, and that both outward and inward.

The gifts and calling:] Not the gifts of callinh, but diſtinguiſhed, concluding election and callidg with all the effects of both.

The gifts and calling: That is thoſe gifts, and that calling are without repentance, for ſome gifts are with repentance.

Without repentance:] Vſually Repentance is taken for that grace whereby our hearts are changed, and wee turne from our ſinnes to God: but not ſo heere. It is not ſpoken heere as a thing in vs, but in God for our vnderſtanding: the fained cauſe, being put for the true effect. It is ſpoken after the manner of men, but muſt bee vnderſtood after the manner of God.

Repentance is not properly in God: It is attributed to him *ſecundum modum*, according to the manner, but not *ſecundum rem*, according to the thing. When God ſeemes to doe that which men doe indeed: then that which is the cauſe of ſuch doing in men, is attributed to God, and ſo on the contrary.

Men vſe to reuenge when they are angry: Therefore when God auengeth himſelfe vpon ſinners, Anger is attributed to him; not indeed, but by ſimilitude, for that which in men proceeds of Anger, in God comes from his moſt quiet iuſtice: ſo when men change that which they haue done, they are ſaid to repent, and when they change not, they are ſaid not to repent of their doing. So the conſtancie and truth of God is called not repenting, and when hee alters that which hee hath

done, repentance is attributed vnto him, as of making man, and of making *Saul* King. Yet this is to be remembred, that when God changeth things, the change is in the things, not in God, who determined the change of such things before the foundation of the world.

The meaning then is, that God neuer repents him of the giuing of sauing grace to them whom he loues, and of electing them at the first, he holds his gifts well bestowed, he giues not to day, and takes away to morrow. According to this is that of *Esau*, who sought repentance with teares, but found no place for it: which is not meant of his own repentance for sin, but of his fathers repentance concerning the blessing: Hee would haue had his father haue changed his mind and made a new will, but his father would not.

There are three things which cause men to repent of their doings, and to alter their purposes; none of which are in God.

1 Mutabilitie of minde: but there is no variableneſse with God, but he is euer the same.

2 Error through ignorance, which causeth new consultations, some things being mistaken, or some impediments happening not foreseene, but in God, is neither errour nor ignorance.

3 Impotency, when we are not able to bring to effect, our purposed intendments: but God is almighty, therefore his gifts and calling are without repentance, and by consequence hauing elected and called the Iewes to be his people; saluation and a time of conuersion, must needs be laid vp in store for them.

Doct. *God repent. th not of his gifts and calling.* 1 Sam. 15. 29. Num. 23. 19. Esay 46. 10. Math. 3, 6.

Vse 1. The Iewes shall bee called. *Obiect.* But they haue continued long in this their vnbeleefe. *Answ.* True, yet this excludeth not their hope: as the continuance of some particular man in his sinne, twentie, or fortie, or threescore yeere, absolutely excludes him not from grace. God neuer yet said of the Iewes, It repenteth me of their election and calling, therefore they haue hope.

The

The graces of vocation and election, are not debts, but free gifts, both in their first bestowing, and also in their encrease, and continuance. *Vse 2.*

The couenant of God expressed, verse 27. and Election, verse. 28. are expressed heere, by gifts and calling. By our effectuall calling then, we may discerne of our being in the Couenant, and of our election. Examine then: thou heareſt what the Ministers of God say to thee, calling vpon thee to repent, beleeue and obey. What sayeſt thou to them? doeſt thou so? If when thou art called to come out of thy sinnes, thou yet liueſt in them, thou art not in the eye of any mortall Creature Elected. *Vse 3.*

Alas, will some say, what then shall become of me who haue heard the word a long time, and my selfe called to repentance, but I haue not repented? Is not my estate fearefull? Yes indeed: but yet I aduise thee to heare still; if thou belongeſt to God, thou shalt heare something at last, which will doe thee good on thy deaths bed.

We loue to day, and hate to morrow, vsing friends as flowers, which when they are fresh we weare them, but when they fade, we throw them on the dung-hill. But the strength of Israel is not as man, variable; but he is the vnchangeable God, if he once weare vs, he will neuer caſt vs away, but renew our freshneſſe. This is our comfort againſt our great guiltineſſe and manifold infirmities, he repents not of his loue to vs, but keepes vs with watch and ward, as vnder locke and key to saluation. Hee finiſheth the good worke hee beginnes. If hee keepe not the Citie, the watchman watcheth in vaine; if hee keepe the Citie, the enemie watcheth in vaine. *Vse 4.*

There are three sorts of men goe to Hell: 1. Such as continue in sinne; a man need no great skill to reade their doome. 2. The second are such, who haue onely a shew of Religion, these are Hypocrites. 3. Such who haue true grace, but it is temporarie and continues not. A man may haue true grace without saluation, but no true sauing grace. True grace is then sauing when it continues. *Vse 5.*

This distinction of grace is gathered out of the Hebrewes, where *Paul* saith, That a man may bee enlightned, partake of Heb. 6.

the holy Ghost, and taste of the good word of God, and of the powers of the life to come, and yet be a cast-away. Now such graces were true, but temporarie: So the stony and thornie ground had true grace, but not continuing, which is the note of good ground.

Examine then the grace thou hast. Thou hast true ioy and sorrow: as at a Sermon thou art truly affected with that which thou hearest, being mooued to ioy at the hearing of the promises, and it may bee to mourning, at the hearing of the threatnings against thy sinnes. Doe these things continue? or art thou Sermon-sicke, as a man is sea-sicke: sicke at sea, and well at shore? A penitent within the Church, and prophane without? If these continue not, they are no sauing graces.

Thou hast true feare: as in the time of Thunder or other danger: but it may be thy feare is ouerblowne with the cloud: thou wert truely afraid, but it must continue if a sauing grace.

In prosperitie many beleeue in God, and in aduersity flie to the Diuell. This may be true Faith, but is not saning. Saning faith is like a true friend, who failes not in aduersitie, which makes a man say, *Though he kill me, I will trust in him.*

Thou hast true loue, as to the world and to godlinesse in godly folke: but it may be thou louest these, as *Saul* loued *Dauid*: *Dauid* must be sent for, and who but *Dauid*? how long? Till the euill spirit come vpon *Saul*: so many loue these things, till the ill spirit come vpon them, and then they shew that they haue no saning grace.

Many haue true resolution, as in time of sicknesse to amend their liues: they will speake so well then, as a man would think they speak as they meant, and so they do, as they meane then; but their meaning changes, and when they are recouered, their minde is altered, therefore such resolutions though true, yet are not saning. Wee loue stuffe in our garments that will last, and mettall in a horse that will last: some horse will at first setting out stand vpon no ground, and yet bee starke tired before noone; we like not such a horse, nor doth God like such Professors, whose graces doe not continue.

VERS.

VERSE. 30. *For as yee in times past, haue not beleeued God, yet haue now obtained Mercie through their vnbeleefe.* Or obeyed.

31. *Euen so haue these also now not beleeued, that through your mercie, they also may obtaine mercie.* Or obeyed.

HEere is the last Argument to proue the Conuersion and generall calling of the Iewes, which is further confirmed, *verse* 32.

The Argument is taken from the like dealing of God with the Gentiles; God after a long time of Infidelitie receiued the Gentiles to mercy: therefore will hee also at last receiue the Iewes; for (according to the rule) of things like, there is the same iudgement. The impiety of the Gentiles was no impediment to their mercy: neither shall the infidelity of the Iewes to theirs.

One accounts this Argument probable, not necessary, but the Confirmation, *ver.* 32. makes it very necessary. *Piscator.*

In these *verses*, as in all similitudes, are two parts. First, A Proposition, *verse* 30. Secondly, A Reddition or Amplication, *vers.* 31.

In the Proposition are three things. 1. The state the Gentiles were in, in times past, *They haue not beleeued God.* There is a double infidelitie Naturall, Iudiciall, the Gentiles were vnder both: Infidelity may also bee considered as opposed to Christianitie: so we Christians are not vnbeleeuers: or as opposed to faith, and so we are borne vnbeleeuers.

2 Their present estate, *Terminus ad quem: They haue now obtained mercy*, that is, Faith, which hee should haue spoken, but he rather chose to say mercy; both because faith is of mercie, as of the cause, and also because the proper act of faith is to receiue mercy.

3 The meanes whereby we come out of an vnbeleeuing estate to a beleeuing, namely, the *vnbeliefe of the Iewes.* Which was *medium occasionale*, the occasion, not giuen but taken by the goodnesse of God.

The

Doctrine. *The Gentiles were Infidels:* Eph.2.12. but by the vnbeleefe of the Iewes they are receiued to mercy and conuerted, as appeares in our experience.

Vse 1. Forget not what thou wert in times past, an vnbeleeuer, a profane wretch; for we haue all runne the race of the Prodigall sonne. It is Gods grace if it be otherwise with thee now. Be thankfull. It may be within these few yeeres thou wert a drunkard, a blasphemer, an vncleane person: How if God had taken thee away in thy sinnes, who hath suffered others not so greeuious sinners as thy selfe to perish in their iniquities? Let this binde thee to thy good behauiour for euer, and spurre thee on to more godlinesse: If now thou shouldst liue as those which haue receiued no mercy, it must be a foule shame to thee.

1 Tim.1.15 Saint *Paul* saith; *This is a faithfull saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.* O its a sweete saying indeede; for else we had beene all damned. This is picked out to bee read at the receiuing of the Lords Supper, for the comfort of penitent sinners: a sentence worthy to be written in letters of gold: write it vp in thy heart. And remember that *Paul* saith also; *This is a faithfull saying, and worthy of all affirmation, that they which beleeue in God, should be carefull to shew forth good workes.* Tit. 3.8. As that is a faithfull saying, so is this a faithfull. As thou desirest the sweetnesse of the former, so see thou performest the duty of the latter: for as the former comforts the conscience, so this latter directs the life.

Vse 2. Faith is a sweete mercy, so is the Word of God, the meanes of that faith: Alas for the poore Indians, who know not God in Christ, who are without the word, who worship the diuell; how wretchedly doe they liue, how desperately doe they die; wee account them miserable, as they are indeed. But doe you thinke that we may not find some among our selues, for whom wee may say ten thousand times more alasse? Yes certainly, namely for them which hauing the meanes of faith, which is the Word, yet contemne the same: alasse, alasse, for them, for their estate is more desperate: Turne not this grace into wantonnesse, it will encrease thy torments.

Vse.3. Sinne breeds sorrow, and many times sorrow killes the sin which bred it; as a worme breeding in timber consumes it.

So

So the ſinne of the Iewes workes, to the good of the Gentiles by the goodneſſe of God. One calles the ſinne of *Adam* happie, becauſe it was an ocaaſion of the reueaſing of Chriſt, ſo in ſome ſort may wee ſay of the ſinne and vnbeleefe of the Iewes. *Greg. Mag.*

Queſt. But are not men excuſed, if good come of their ſinnes?

Anſ. No, becauſe they intend not the good, neither are our actions to bee cenſured by the good comming of them, but by the law of God. Therefore it was a vile part of that ſtrumpet-Nunne, who was the mother of *Lumbard*, the Maſter of the Sentences, and of *Gratian*, the Compiler of the Decrees, that being admoniſhed to repent of her vncleanneſſe, anſwered, ſhe would not, affirming that ſhe had merited therby much, in bringing two ſuch lights into the world as they were.

The Iewes are in a miſerable ſtate for our ſakes: God forbid that we ſhould lightly eſteeme of the grace God offers vs, it comming vnto vs at ſo deare a rate, as is the caſting off of Gods deare people the Iewes. A Heathen King cauſed a corrupt Iudge to be ſlaine, and the ſeate of Iuſtice to bee couered with the skinne, that the ſight thereof might admoniſh ſucceeding Iudges to beware of bribes. So me thinkes we ſhould neuer ſee, heare, reade, meditate of a Iew, but wee ſhould lay our hand vpon our heart, and ſay, Thus are theſe poore wretches dealt withall for my ſake; what manner of perſon therefore ought I to be? *Vſe 4.*

When we were infidels, God ſhewed vs mercy, much more will he be merciſull to vs now we beleeue. *Vſe 5.*

VERSE. 31. *Euen ſo haue theſe alſo now not beleeued, that through your mercie, they alſo might obtaine mercie.* Or obeyed.

THere haue beene many queſtions about the meaning of theſe sword, ariſing from the differing pointing of it: as whether the *Inſiſum*, be to follow *beleeued*, or *your mercy*, and ſo whether (*through your mercy*) be to bee read to the firſt clauſe of the verſe, or the ſecond.

They

They that haue read it to the firſt: haue ſome of them expounded your mercy, of Chriſt, called our mercy as hee is our peace, becauſe the Author of theſe things: but this cannot be the meaning becauſe of the termes of the ſimilitude; and it agrees not with the words.

Coment. Hieron aſcrip.

Others expound, that becauſe God ſhewed the Gentiles mercy, therefore the Iewes beleeued not: but this is falſe, for firſt, they refuſed to beleeue, and then the Gentiles were called.

Eraſmus.

Others giue this meaning, that the Iewes beleeued not, that the Gentiles might obtaine mercie: but this was ſaid before *ver.* 30. and therefore not the ſame muſt here bee meant, but ſomething to anſwere vnto it.

Aquin.

To auoid theſe impertinent expoſitions, the right is, to reade it according to his Maieſties tranſlation, where there is a neceſſary trajection of this word (*That*) which word if it bee referred to the Iewes, notes the euent: But if to the counſell of God, as is beſt, here it notes the end.

Here there are three things of the Iewes; anſwerable to the three things ſpoken of the Gentiles, *ver.* 3. 1. The Gentiles were in an eſtate of vnbeleefe, the Iewes *are in ſuch an eſtate.* 2. The Gentiles *haue receiued mercy:* The Iewes *ſhall.* 3. The Gentiles receiued mercy, by the *vnbeleefe of the Iewes:* the Iewes ſhall receiue mercy, *by the mercy ſhewed to the Gentiles.*

So the Argument is, that as God hath dealt with the Gentile, ſo will he deale with the Iew, and this is brought in, to abate the pride of the Gentiles, who deſpiſed the Iewes, as if there were no mercy for ſuch wretches. Now (ſaith *Paul*) conſider thy ſelfe thou Gentile, what wert thou before thou wert called? wert thou not a worſhipper of diuels, in a grieuous eſtate of ſinne? If then there was mercy for thee, why not for them? Why ſhould their infidelitie be a greater impidement to them, then thine was to thee? Nay, there is more likelihood of their calling then was of thine, in regard of the occaſionall meanes; for thou cameſt in by their vnbeleefe: they ſhall come in by thy faith, which is more effectuall for the bringing of ſuch a thing to paſſe.

Doctrine: *The Iewes are now in an eſtate of vnbeliefe, but they ſhall bee receiued to mercy.* Eſa. 36. and Ier. 24. 6, 7. If the reiection of the

the Iewes be finall, how are they carried to olde age, and not rooted out and destroyed, contrary to these Prophesies. And their receiuing shall be occasioned by the mercy shewed to the Gentile, v. 11.

There is yet mercy for the Iewes, by the example of the like mercy to the Gentiles. *Vse* 1.

Obiect. But it is now almost sixteene hundred yeeres agoe since they were cast off, is it likely that after so long time they should be called?

Answ. Yes: for the Gentiles lay longer vnder their infidelity, and yet at last receiued grace, and were called: for from the time of *Abrahams* calling to the destruction of Ierusalem, is about two thousand yeeres; therefore the Iewes may be yet called notwithstanding this long time, though it were not this hundred or two hundred yeeres. Surely the preseruation of that people in the prouidence of God (notwithstanding all their affliction) to be a people distinguished, not onely in name and apparell, but in customes, ceremonies, religion, from all other Nations, argues, that God hath some good purpose to them; because we see the Troians, Vandals, Hunnes, and diuers other Nations to be quite extinguished, especially for their distinction from other people. Therefore if thy authorities and reasons against the general calling of the Iewes, be not of more force then the authorities and reasons alleaged for such calling from the 11 verse hitherto: at least cease to contradict it, whosoeuer thou art.

Faith is not in the power of man, nor can any meanes effect it without Gods blessing: one would thinke that this long affliction of the Iewes might make them crie *peccaui*, beside other meanes God hath affoorded them; but yet they are obstinate. When therefore thou art visited with trouble, pray it may bee sanctified to thy profit. When thou commest to the Word, pray also for a blessing, else it will be vnprofitable, though the Preacher were a sonne of thunder. *Vse* 2.

Carry thy selfe meekly toward a Iew, and toward vnbeleeuers among our selues, and that considering thy selfe, who wert sometime in the same condemnation. Iudge not thy neighbour for damned, though he be now a wretch: he that *Vse* 3.

conuerted

conuerted thee, can in his good time conuert him also. Remember how thou hadst thy time of infidelity, and (it may be) accompanied with whoredome, drunkennesse, blaspheming Gods name, &c. which God hath winked at and pardoned.

In the sense of this step to thy wicked neighbour, be seuere against his sinne, but haue compassion on his person: and as when thou visitest thy friend sicke of a disease, out of which thou hast recouered, thou art prescribing medicines vpon thy experience: so play the Physition to thy Neighbours soule: shew him of the mercy thou hast receiued, that he also may be stirred vp to seeke to him who is mercifull.

The conuersion of the Gentiles shall occasion the conuersion of the Iewes: so doe thou vse the grace which thou hast receiued, to winne others to grace. God gaue *Paul* consolation in distresse, that he might comfort others: so if hee giue thee knowledge, faith, &c: vse them in like manner.

Vse. 4. Who then is the better for thy gifts? hast thou occupied them to thy Masters aduantage? The Iew compasseth Sea and Land to make a Proselite. The Iesuites winde themselues like Serpents into euery place to make a Papist. Drunkards and other vngodly persons seeke to draw others to their practises: labour much more to gaine others to become zealous and true Christians; else thou shalt be called an vnprofitable seruant: how much more, all such which are causes and occasions, by their wicked examples and counsels, to peruert men, and to make them worse by their acquaintance.

Vse. 5. Let the Iew follow the faith of the Gentile, so doe thou the example of good Christians among whom thou liuest: It is a great furtherance to godlinesse to haue an example to the rule. It is a helpe to the Scholer, to haue a coppy to write by, but a greater furtherance to his profiting to see his Master make the letters.

By Gods prouidence it comes to passe, that good men and women dwell not all in one Towne; but God hath scattered them some in one Towne, some in another, setting them vp as lights, that by the light of their liues, wee might be directed in the way of godlinesse. Hast thou a godly man dwelling by thee?

thee? Why hath God giuen thee ſuch a neighbour? Not that thou ſhouldeſt wrong him, but that thou ſhouldeſt be bettered by his example. Looke thou profiteſt by him: for as the contempt of the word, ſo by proportion the contempt of good examples makes vs ſubiect to Gods wrath.

VERS. 32. *For God hath concluded them all in vnbeleefe, that hee might haue mercy on all.* Or ſhut them al vp together

SAint *Paul* in the two former *verſes*, brought a ſimilitude to proue the calling of the Iewes: now becauſe ſimilitudes doe more illuſtrate then proue, therefore he in this *verſe* confirmes the parity of Gods dealing with the Iew, as with the Gentile, from the end of Gods purpoſe in the ſame.

The end of Gods concluding Gentiles and Iewes in infidelitie, was not to deſtroy them, but to ſhew mercy on them. Therfore if the Gentiles obtaine this end, ſo alſo ſhal the Iew: and thus he concludes this matter as hee began it, that Gods end in caſting off the Iewes, is not their deſtruction, but the ſaluation both of Gentile, and alſo of Iew, as *verſe* 11.

In this verſe are two things: 1: A propoſition, *God hath concluded all in vnbeleefe.*

2 The Amplification from the end: *That he might haue mercy on all.*

In the Propoſition are, firſt, the Action, ſecondly, the Perſons.

The Action, *Concluding in vnbeleefe*, a metaphoricall ſpeaking, where vnbeleefe is compared to a chaine: or rather a priſon, in the which men are concluded, till it pleaſe God to haue mercy on them, giuing them Faith.

The perſons are twofold: Firſt, Committing: Secondly, Committed.

The perſon committing, or concluding, is *God* moſt iuſt, and moſt mercifull.

Queſt. But is not God heereby made guilty of their Infidelitie?

Anſw. No: No more then a Iudge committing a malefactor to priſon is guilty of his fault. God makes them not vnbeleeuers.

beleeuers, but finding them so, punisheth them with continuance in that estate during his pleasure.

The parties committed: *Them all*; that is, Iewes and Gentiles; Iewes as well as Gentiles, and Gentiles as well as Iewes.

Here is an elegant similitude. Men vnconuerted are prisoners, God the Iudge; Vnbeliefe the prison, the Diuell the Gaoler, the Law the Sergeant, or the Mittimus, and naturall corruption the fetters, in regard of our indisposition to goodnesse, and disposition onely to euill.

Doct. *God hath shut vp all in vnbeliefe. This is the common condition of all men:* Rom. 3. 9. 19. 23. Gal. 3. 22.

Vse. 1. Saint *Paul* hath in the passage of this businesse, ten times told vs of our miserable condition by nature: Heere wee are poore prisoners, it is our part to take knowledge of our corrupt nature.

Vse 2. Great is the misery that accompanies imprisonment, restraint of liberty, hunger, cold, basenesse, shame, chaines, fetters, &c. but no dungeon more lothsome then an vnbeleeuing heart, though a man should stand vp to the knees in mire among toads and snakes. O that we could be sensible of it, that we might sigh to God for deliuerance, as once did the Israelites from their bondage in Ægypt. When a man is arrested, and to bee carried to the Gaole, what lamenting among his friends: but our very soules are imprisoned in the worst of prisons, vnder the worst of gaolers, and yet we are merry and iocund, as though it were but a trifle.

Alas, what heart can a condemned wretch haue to be merry, that tarries but for the dismall houre, wherein hee is to be made a ruefull example. So if vnbeleeuers knew their present misery, and the damnation following, they would surely crie for mercy to be reprieued, that they might repent and beleeue.

Vse. 3. Wee may know whether wee be yet in this prison, by two things: First, by faith in God: Secondly, by faith in his Word.

1. Doest thou beleeue there is a God? If thou doest not, there needs no Iury to goe on thee, to find thee guilty or not guilty

guiltie: thou art in the very bottome of the dungeon. But thou sayest there is a God. Doest thou beleeue also that he is iust, Almightie, present euery where, knowing all things? for as good to say there is no God, as not such a God.

Thou art indited of vnbeleefe; How wilt thou bee tried? Euen by thy life shalt thou, the best triall in the world. What is thy life? Thou doest not openly steale, commit whoredom, so that all the world shall see thee: but if it bee in secret, thou wilt make no conscience. Loe thou art an vnbeleeuer; for if thou diddest beleeue as thou shouldest, thou wouldest bee as afraid to commit these things in thy secret chamber, as in the market place, in the darke as in the light; because the eye of God pierceth into euery place, and through all impediments. It must needes argue extreame impudencie, for a wife to prostitute her selfe in the eye of her husband.

2 Hee is an Infidell that beleeues not the Scriptures. Are there any so vile (wilt thou say) that beleeue not the Bible? Yea thousands in the Church: for the Scripture threatens vngodly men with the plagues of God, and promiseth eternall life to the godly. Did men beleeue this, durst they so runne on in all prophannesse? No verily, heereby they proclaime to the world, that they beleeue not the Word of God.

VERS. 32. —— *That he might haue Mercy on all.*

THis is the Amplification, from the ende (not of Infidelity, but) of the counsell of God, in concluding men therein.

The full meaning of this will appeare in answering two or three Questions.

Quest. 1. *Doth Infidelitie, moue God to shew Mercy?*

Answ. No: There is no sin that doth more prouoke him: God is not moued hereby to bee mercifull, but hee so dispenseth saluation, that he a while deteineth men in vnbeleefe, for the more manifestation of his mercy in their saluation.

God could haue saued both Gentile and Iew, without this long imprisonment: but then had not his mercy so clearely beene manifested, as now it is, by the comming betweene of such a time of vnbeleefe. The Iew hath this 1600 yeares been

working his iuſtification by his owne righteouſneſſe, and cannot attaine it, therefore it will appeare when they are called, that it is of meere mercy.

Queſtion. 2. *Shall none bee damned? for hee will haue mercie vpon all?*

Anſ. The greateſt part ſhall bee damned, for there are but few (in compariſon) that finde the way of life. All is not to bee vnderſtood of particular men, but in generall of Iew and Gentile.

Queſt. 3. *But doth not this generall* (All) *ſhew that it is Gods purpoſe to ſaue all, as other Scriptures alſo import?*

Anſw. Indeed ſo held the Pelagians; ſo doe the Papiſts partly; ſo doe the Latherans and Arminins, but God neuer purpoſed to ſaue all, and therefore to this Scripture and others of like ſound, may be anſwered diuers wayes.

1 That, *All*, is to bee vnderſtood of the kinds of ſingulars, not of the ſingulars of euery kinde.

Aug. lib. cont. Iul. cap. 12.

2 That God will all ſhould be ſaued, *viz.* that ſhall bee ſaued, as we ſay, *All*, goe into this houſe by the doore, not that all the world goe that way, or into the houſe: but all that goe into the houſe, goe that way.

3 *All*,] That is, all the Elect.

4 *All*,] That is, in regard of the ſufficiency, not efficiencie of the ſufferings of Chriſt, which are of an infinite price to ſaue all: but onely ſuch are ſaued by them, for whom it was appointed. In regard of the greatneſſe of the price, not in regard of the proprietie of Redemption, ſaith Saint *Auguſtine*.

Aug. reſp. ad art falſo ſibi impoſ.

5 Or God will that *All* ſhall be ſaued, by his reuealed will, in regard of offering and giuing the meanes, and inuiting and commanding *all* to beleeue, but not in regard of his ſecret will.

Aug. tract. 56. in Ioan.

6 He taketh away the ſinnes of the world: that is, of the reconciled world, not of the damned, as Saint *Auguſtine* diſtinguiſheth; or of Iewes and Gentiles, into which the world is vſually diſtributed.

7 Hee is the propitiation, not for our ſinnes onely, but for the ſinnes of the whole world; that is, not of the ſinnes of the Apoſtles onely, or of ſuch as liued in thoſe times, but of all

all to the end of the world, which beleeue in Christ.

God hath concluded all in vnbeliefe, that hee might haue mercy on all: Gal. 3. 22. *Doctrine.*

Our saluation is of meere mercy, but it is a hard thing to be brought to acknowledge it. The Gentiles were two thousand yeeres before they could take forth this lesson, and the Iewes haue beene sixteene hundred yeeres about it, and yet haue not learned it: yea, there are many amongst vs that cannot say this lesson right. *Vse 1.*

If a man that hath liued an honest ciuill life, be on his death-bed, fooles will be ready to flatter him, that hee shall be one of the first that shall be saued; or else (say they) wee were all in a poore case. Most men hope to be saued by their prayers and good seruing God: wee are loth to lose the commendation of our owne goodnesse; and sure the praise that many haue of their ciuill carriage, is a very iudgement of God vpon them, whereby they are kept from the acknowledgement of their vnworthinesse, and from seeking to Christ for the saluation of their soules.

Could all the World haue driuen *Paul* from the opinion of his pharisaicall righteousnesse? No, I warrant you: Christ is faine to take him in hand, shewing him his sinfull estate by the commandement, and giuing him power to beleeue, and then hee accounts basely of his owne righteousnesse, and himselfe onely happy in the knowledge and faith of Iesus Christ.

Iewes and Gentiles should loue together, seeing they are both prisoners in one prison, for one end, and set free by one and the same mercy. *Vse. 2.*

If any be set free, it is by the mercy of God, who hath the key of our vnbeleeuing hearts, doth open and shut them at his pleasure. As a man committed by the King, can be set free by none but the King: So God committed vs, and none can set vs free but himselfe. *Vse. 3.*

Crie therefore to the Lord for mercy, and say; O the Iron is entered euen vnto my soule, haue mercy, Lord, haue mercie.

Our freedome in this life is not absolute, but wee carry about vs, not the prison it selfe; but the Kings Irons, as a token

of the remainder of vnbeleefe in our hearts, to humble vs for our ſpirituall pride, and to call ſtill vnto him for mercy, who in the end (being onely able) will knocke off our Irons, and quite ſet vs free.

Iſa. 4. There are two notes whereby wee may diſcerne, whether wee be releaſed out of the priſon or no.

1. Our ioy. A man that hath beene long in priſon, ſo ſoone as he can get out of the doores, he leapes and dances, ſo as no ground will hold him: ſo birds and beaſts, eſcaping from their reſtraint, skuddle and flie about, as ſenſible of the ſweetneſſe of libertie. How cheerefully doth *Dauid* praiſe God for this
Pſal. 103. 1, 2. libertie, *My ſoule praiſe thou the Lord, and all that is within mee, praiſe his holy name; and my ſoule praiſe the Lord*, as if hee knew not when to make an end, ſuch was his ioy for the mercie of God in forgiuing and deliuering him.

2. If a man be deliuered from the miſery of impriſonment, he will euer be careful not to commit any thing that may bring him into ſuch bondage. So hee that beleeueth the pardon of ſinne, will for euer hate ſinne and iniquitie. For the moſt part priſoners are of wicked behauiour; ſo if thy converſation bee lewd, it is a manifeſt ſigne, thou art not yet deliuered.

VERS. 33. *O the depth of the riches, both of the wiſedome and knowledge of God! How vnſearchable are his iudgements and his wayes paſt finding out!*

Eſay 40. 13. Wiſd. 9. 13. 1 Cor. 2. 16.

34. *For who hath knowne the minde of the Lord, or who hath beene his counſeller?*

35. *Or who hath firſt giuen him, and it ſhall bee recompenſed him againe?*

IN theſe three *verſes*, and in the laſt, is a ſolemne concluſion of the things before deliuered, in the ninth, tenth, and this Chapter.

Hee hath ſpoken of many difficult points, as Election, Reprobation, Reiection of the Iewes, calling of the Gentiles, Recalling of the Iewes; he hath anſwered many queſtions, preuented many cauils, ſatiſfied many doubts: here hee religiouſly maketh a ſtop, admiring the wiſdome of God.

And

And high time was it for *Paul* ſo to doe: for in the 32. *verſe* he had deliuered a ſecret enough to haue ſwallowed vp any created vnderſtanding: and therefore there hee breaks off, putting in a barre, againſt all further quærees which might bee made falling into admiration of the infinit wiſdome of God in the adminiſtration of things. As a man wading into the ſea, when he comes vp to the neck, and feeles the water begin to heaue him vp, & his feet to faile him, cries out, O the depth and goes backe, ſo it fares with *Paul* in this place; and it is as if hee ſhould haue ſaid thus.

O you Romaines, and my countrymen the Iewes, I haue writ vnto you of theſe things as far as I can; for the reſt I am ſwallowed vp, being more vnable to paſſe farther into this bottomleſſe, then to wade through the depth of the ſea. Ceaſe therefore to put more queſtions, and admire with mee the depth of the wiſdome of God.

In theſe words are two things. 1. A propoſition. 2. A reaſon. The propoſition is in the latter end of the 33. *verſe*. *How vnſearchable are his Iudgements, and his waies paſt finding out*, ſet downe with admiration, *how vnſerchable*, which being plainly deliuered is this. The Iudgements and wayes of God are moſt vnſerchable. The words are ſignificant as can be, but becauſe the matter cannot be conteyned in any words, therefore hee admires, *How vnſerchable*. A greater depth then can bee ſadomed with mans reaſon, or expreſſed in any words.

The Iudgements:] Iudgements are vſually taken for the workes of Gods vindicatiue, Iuſtice, and ſeuerity, whereby he puniſheth ſinners: but heere for Gods whole prouidence, ruling or ordering the affaires of the world, called Iudgements, becauſe to Iudge, is a principall action of a Ruler. The adminiſtration of things, whether God ſhew Iuſtice or Mercy, is thus often called in the *Pſalmes*.

Vnſerchable:] That is ſo deeply hid, that no may can finde out or vnderſtand, farther then God reueales, and then to comprehend the reaſon vnpoſſible. As it is not poſſible for vs to find thoſe things which are about the Center of the earth, ſo a thouſand times farther are theſe things from vs.

His waies:] Sometimes his Commandements are ſo called,

but such are found out in his word. Wayes therefore of God, are not the wayes the creature walkes towards the Creator, but the wayes of the Creator towards the creature. Heere the same thing I take it is meant by wayes, which before by iudgments, by an Ingemination familiar to the Hebrews, though some (and that diuersly) doe curiously distinguish them.

Past finding out] A metaphor from quick-sented Hounds, who are at a losse, hauing neither foot-step, nor sent left, of the game they pursue. None can trace the Lord, and finde out the way and reason of his doings. As none can line out the way of a Serpent ouer a stone, or of a Shippe on the waues, or of an arrow in the ayre: so neither finde the waies which God walkes in, in the gouernment of things.

This proposition is confirmed by reason, which is twofold; First, from the excellency of God, *verse* 33. Secondly, From the deficiencie of man, *verse* 34, 35.

The first is set down with exclamation; *O the depth of the riches, of the wisdome and knowledge of God*; as if he should say, his wisdome is infinite. Arguing thus: Whose wisdome is infinite, his wayes are vnsearchable: But Gods wisdom is infinit: *Ergo.*

The three Genitiues, are by some applied to three Diuine properties, Mercy, Iustice, and knowledge. But I take it that the first Genitiue (*of the riches*) is added to (*the depth*) by an excesse of speaking, signifying the same thing in effect, which exceedingly becomes that matter, which no words can sufficiently signifie.

By *Depth*, is infiniteneſse, and abstruseneſse not to be attained, as the bottome of the vaste Ocean. By *Riches* meant, an infiniteneſse of excellency not to bee numbred, counted valued.

Wisdome and knowledge] As they differ not in God, so heere they may be safely taken for the same, remembring this, that all the diuine properties are of the same extent of excellency: of euery of which it may be said, *O the depth of the riches.*

Wisdome and knowledge of God] Actiuely, not passiuely to bee vnderstood; which are otherwise in God, then wisdome and knowledge in vs. In vs they are separable, wee receiue them by gift, and haue them by communication; not so

ſo in God: He driues his knowledge from none, but is the fountaine of all wiſdome in himſelfe and in his creatures; it is his Eſſence.

We know but little, and that by degrees taking out one leſſon after another: But God knowes himſelfe, the Trinitie, his creatures, all things paſt, preſent, and to come; open, ſecret, certaine, contingent; that that ſhall bee, that which neuer ſhall be; and theſe perfectly, not by *ſpecies* and relation, but by himſelfe, not *per prius* and *poſterius*, by collection, diſcourſe, but in an inſtant, &c.

The ſecond Argument is taken from the Deficiencie of man, which is double. Firſt, of Knowledge, *verſe* 34. Secondly, of Righteouſneſſe, *verſe* 35.

The firſt, *None hath knowne his minde:* Hee hath not called any man to counſell, either to aske or communicate counſels. This is taken out of *Eſay*, 40.13,14. Nor man, nor Angel is admitted hereunto.

The ſecond Deficiency is of Iuſtice: *Who hath giuen him firſt, and it ſhall bee recompenced:* that is, None can challenge God that hee is indebted to him: Were God beholding to a man, then it might be tolerated, that ſuch a man might aske a reaſon why God doth this or that: but God owes vs nothing more then he pleaſe to promiſe of his owne meere goodneſſe: and therfore he neuer need or aske vs leaue, or render a reaſon of his wayes and gouernment of the World. Learned men point vs heere to *Iob* 41.2. and I thinke hee may as well alledge *Iob* 35.7. if any thing in that booke.

Theſe two are ſet downe by Interrogation, ſo much the more to conuince man of his priuitie and nothingneſſe in compariſon of God.

This reaſon in theſe two branches of it, confirmes the propoſition thus: For men to ſearch the reaſon of Gods iudgements, is for blind men to Iudge of colours: and for men to finde fault or queſtion Gods doings, is as though God were beholding to man: But men faile in knowledge, and God is not indebted to them, therefore it is neither poſſible nor lawfull to ſearch the hidden wayes of God.

It is neither lawfull for man to ſearch, nor poſſible to finde the hid- Doct.

hidden wayes of God. Psalme 36.6. and 147.5. Esay 40.28. 1 Tim. 6.16. and 1 Cor. 2.11.16.

Psal.119.13. 1 Cor.2.16. *Obiect.* *Dauid* saith he hath *declared the Iudgements of Gods mouth:* and *Paul* saith elsewhere, hee knowes, nay, all Christians know: *We know*, saith he, *the minde of Christ*: It seemes *Paul* and *Dauid* knew.

Answ. They knew that which was reuealed to them: *The Spirit*, saith *Paul*, *hath reuealed*: and *Dauid* saith, That *hee hath declared*, judicia oris, *The Iudgements of his mouth*, that is, which God hath spoken vnto him.

Wade not too farre in the searching of hidden things: where God speakes not, let not thine eare itch to heare: and boue all things chamber thy tongue, that thou censure not, nor cauill at that which thou art not able to vnderstand, nor to conceiue the reason of, if it were told thee.

Vse 1. When the calling of the Iewes is preached: some say it is not possible, some say it is not likely: some, why did the Lord thus to the Gentiles, thus to the Iewes? Also when the Doctrine of Predestination is taught; some say, that then a man may liue as he list, &c. Take heed: Beleeue that which is reuealed: Search not into this darkenesse without a light: Prayse God for that which thou vnderstandest, and in it, as also in that which thou doest not vnderstand, crie out with *Paul*, *O the depth.* So also in the obscuritie of the Trinity and Vnitie, of the personall vnion of the two Natures in Christ, of the Mysticall vnion of Christ and his Church, of the Resurrection, &c. search not, aske not a reason: it is not for our waxen wings to soare so high but crie out, *O the depth.*

To be searching and inquiring further then is reuealed, or the reason of such mysteries, is not profitable.

It is reported, That Saint *Augustine* on a time walking by the Sea side, and beating his head to finde out a reason of the Trinitie, lift vp his eyes and spied a child, with a spoone keeching water out of the Sea into a little hole: Saint *Augustine* askes the childe why he did so; he answered, to emptie the sea into that hole: at which Saint *Augustine* smilled, telling him it could not bee done. So, Good father, saith the childe, you busie your braines about the Trinitie, and though you take

more

more paines then I, yet your successe shall be alike. The wisdome of man is no more able to comprehend the Iudgments and wayes of God, then the skull of man is able to hold in it the whole water of the sea. To stare earnestly vpon the Sun, is the way to lose our sight, not to encrease it, not to see more but not to see at all. So the way to vnderstand and to attaine wisdome, is not to be too busie in searching, but to content our selues with that which is reuealed.

Pius pulsator plerunque inuenit quod temerarius scrutator inueniens non petest. Bern.

Some thinke it a great degree of accutenes, to be searching into hidden things, and into the reasons of the counsells of God: but indeed it is childishnesse. At another mans house, a childe will be questioning why is this? and what is that? but a wise man will hold his peace, knowing it to bee good manners to rest contented with that which is done by the master of the house, whose minde hee vnderstands not. So in this world, which is Gods house, childishly inquire not why God doth so and so, who owes thee nothing, that eyther thou shouldest meddle with his doings, or he be bound to render a reason thereof vnto thee. *Paul* saith, *If any man consent not to the Doctrine according to godlinesse, he doteth about questions:* Wee thinke it wisdome, but *Paul* calles it dotage: when men fall to questioning, and apply not themselues to beleeue, they begin to dote, or to be sicke vpon questions, as the word also signifies. As sicke stomackes long for euery thing they heare of, and when they haue it, they can take no profit by it. So it is an argument of a weake minde, to be questioning of that, which to know, would not be profitable. When the minde is sicke, then it is questioning. Why? How? wherefore? But when it is sound, then it questioneth not, but beleeueth.

1 Tim. 6. 4.

Nosen peri zetesin.

Quando anima cogitationum vincitur febre, &c. tunc quærit, cum vero sana est, non quærit, sed fideliter credit: Chrysost. hom. in loc. Tim.

Might not our Kings Maiestie bee iustly angrie, if euerie loose peasant should be talking or examining his doings? So no doubt is God angrie with the curious examiners of his wayes. When *Peter* asked about *Iohn*, that which concerned him not to know, hee had a sharpe rebuke; and when the Disciples asked of another secret, they were reproued. Take thou example, and account it no Imputation to bee ignorant of things not reuealed. This is learned ignorance.

Ioh. 21. 21, 22. Acts 1. 6, 7.

If wee consider but the flies and wormes, God appeares admirable

admirable in them? How much more the administraiton of things? Let vs resolue that all things are most iustly and wisly brought to passe, though all vnderstand not the reason; remembring that it is God, not man, that gouernes the World; and when wee faile in apprehending, let vs by our failing, learne to say, *O the depth.*

Vse.2. We know but in part: not the hundreth part of that which we shall know, let vs long to be translated out of darknes, into the fulnesse of Gods maruellous light.

Vse.3. Gods goodnesse is wonderfull to vs, that hee hath reuealed those things which are necessary to saluation: which all the Wise-men in the world could neuer haue found out, if God had not reuealed them: learne and study these things, and if thou knowest Christ, blesse God; for this is wisdome, and eternall life.

Men talke of wisdome, but hee is wise that knowes this, and he is a very foole that knowes it not, though in Physicks hee haue *Salomons*, and in politicks, the wisedome and knowledge of *Achytophell.*

1 Cor.2.2. *Paul* desired to know nothing, but *Christ and him Crucified:* studie thou this, and how to liue well. All thy life is too short to learne this as thou shouldest: therfore trouble not thy mind with things not reuealed, and too high for the meafure of thy Prou.10.9. capacity; but passe them all ouer with *O the depth.* The *Philosopher* while he gazed on the Heauens, fel into a pit vnawares: He that walkes plainely, walkes surely.

Vse.4. God knowes the sighes, the grones, the teares of his Children; they shall not lose the reward of their least obedience. So he knowes the wayes, the words, the thoughts of wicked men, and will set them in order before them at the day of iudgement. Hee knowes all things: thy heart, with what minde thou praiest, heareſt, more by thee, then thou knowest by thy selfe. Thou maist walk in a cloud before men, thou canst not before God. Beware the hypocrite.

Vse.5. God is of infinit knowledge and power, feare him. Thou art afraid to offend or prouoke, or iest at a wise man that is skilfull in the law; but with a simple man thou art bold. And darest thou prouoke God whose wisedome is infinit? And

also

also his Iustice and power? This is Atheisme. For didst thou thinke there were a God, and that hee were wise and iust, and able to plague thee, thou durst not offend him. Will a man keepe a seruant, who alwaies angers his Master, and laugheth him to scorne? So shalt thou be turned into hell, if thou darest despise our infinit God, or his Word.

VERS. 36. *For of him, and through him, and to him, are all things: to whom be glory for euer, Amen.*

THis *verse* is a proofe of the infinite Wisedome of God: and that being most sufficient to and in himself, he needs not the counsell, nor the gifts of any Creature; but giues all things to all, whereby they are, and are sustained: and ordaines all things to and for himselfe.

In these words are two things. 1. A Proposition, *All things are of God, and through God, and to God.* 2. An Amplification, *To whom be glory for euer, Amen.*

The Antients from hence proue the Trinity, applying the three propositions, to the three persons; and it is likely, that from hence, the Antient doxology had originall, which wee vse in our liturgy; Which *Ierom* desired to bee said in all Churches at the end of euery *Psalme*. *Basil* reports it as a forme of thanksgiuing, to haue bin in vse from the time of the Apostles, vnto the which for the more confutation of the Arrians and Macedonians, was added by the Counsell of *Nice* that other versicle; *As it was in the beginning, is now, and euer shall bee, world without end. Amen.*

Hier. ep. ad Damasum. *Basilius lib. de spi. sancto. ca. 7. 27. 29.*

Cassianus who liued in *Chrysostomes* dayes, reports, that it was an Antient custome in the East Churches, for that prayer, as he calles it, to be said at the end of the *Psalme*, by him that sung the *psalme*, with the silence of the people: but in the West Churches, that the people standing vp, did vsually with a loud voyce repeat the same. Which I thought good to shew that it might appeare, that this vse in our Liturgiue is from sound antiquitie, and vniuersall prescript of the East and Westerne Church.

Cassianus Monasti. Institut. lib. 2. qui est de canon. Noctur. orat. et psal. med. cap. 8.

All things are of him.] As of the Creator and giuer: all things

of

of nature and grace, all good things: not sinne, bnt as it hath some entity. For sinne is not a thing seperate, hauing a being and existance by it selfe as the Creature; but it is in the Creature, and a priuation: and therefore though the Creature which is euill, is from God as from the cause, yet the euilnesse and sinne of the creature *is* not.

Through him:] Preseruing all things in their estate.

To him:] To bee referred to him, that is to his glory, as to their chiefe end.

This proposition is amplified with a comprecation. *To whom be glory for euer: Amen.* Wherein we haue 1. The thing, *Glory.* 2. The subiect to whom it is giuen, *God.* 3. The duration, *For euer.* 4. The affection with which it is giuen, testified in this word, *Amen.*

This word, *Amen*, is Hebrew, grown familiar in all languages: it comes of a root that signifies Beliefe. It was vsed of auntient time in the end of Prayers. Our Sauiour so concludes that diuine forme of prayer, which he taught his Apostles.

Deut. 27. 15. & seq. Nehe. 8. 6. 1 Cor. 14. 16.

It was the wont of the people in auntient times, to answere *Amen*, at the end of prayers and prayses, so loud that it was a noise like thunder which may reproue our fashion, (arguing great coldnes) who some one man excepted (*qui supplet locum ideota*) can scarse be heard to pronounce the same.

Hieron in prol. lib. 2 in Ep. ad Galat. Tertul. lib. de spectac. prope finem.

Tertullian vseth this as an argument why it should not bee lawfull for a Christian to applaud Idolatrous plaies, because it is not fit to honour such things with that mouth, which hath said *Amen*, in the seruice of God.

This word may be taken three wayes. 1. As a Nowne. 2. As a Verbe. 3. As an Aduerbe.

Reuel. 3. 14.

As a Nowne: so is it a name of Christ.

As an Aduerbe: so is it vsed either in the beginning of our speech, for confirmation of that which is to be said, signifying verily, as our Sauior often vsed it: or in the end of our speech, as in praier wherein we aske something of God, and then, as the speaking of it notes our consent to that which is craued, so the substantiall meaning is to shew our faith, in beleeuing to receiue that which wee haue prayed for: where vpon some haue said that this one word, is more excellent then the praier

it

it selfe, as our faith is more excellent then our desire, and yet I see not, but that faith it selfe is expressely contained in the prayer, otherwise how could we say, *Our Father*: as a Verbe, and so it is aa much as, *So be it*, hauing the nature of a prayer; being in this sense, principally to be vnderstood, at the end of prayses and thanksgiuing, as in this place, noting an affectionate desire, that God may be glorified. *Perk. in Exp. Orat. Dom.*

God is of all his Creatures, specially of his Church, to bee praysed and glorified. so Psalme 92.1,2. and 95.2. and 96. through the whole Psalme, so Psal. 148. and 150. So Christ concludeth his prayer: *For thine is the Kingdome, Power, and Glory.* So *Paul* often, Ephes. 3.20.21. &c. *Doct.*

Thy being and preseruation is from God, and hee hath appointed thee to glorifie him: Glorifie him then in thy bodie and soule by a sober and holy carriage, and as thou hast receiued thy nature from him, so seeke grace also from his hands, from whom all good gifts doe descend, otherwise the oxe and asse are as neere Heauen as thy selfe. *Vse. 1.*

Glorie not in thy selfe, nor in any good thing thou hast: for thou hast receiued it from him, who though hee hath granted thee the vse, yet reserues the glory for himselfe. Art thou rich, beautifull? these are his gifts. Art thou holy? It is the Spirit that sanctifieth. Art thou wise and eloquent? It is God who giueth wisdome to the hart, and vtterance to the mouth. If thou wert eloquent to *Eliab*, *Paul*, *Apollos*, thou mightest not be proud, but must giue the glory to God. *Vse. 2.*

As the commendation of the brightnesse of the Sun-beame is not to be ascribed to the wall, on which it strikes: nor the words of wisdome to the teeth and lips of the speaker: nor the fairenesse of the picture to the pencell; so nor the praise of any good thing to vs, in as much as it is from God, as the Author, and wee but the instruments of the same.

Glorifie Gods name: The first grace which Christ teacheth vs to begge of God, is this, and it ought to bee the chiefest ayme of our whole life. *Vse 3.*

Wee ought to preferre the glorie of God before our liues, yea before the saluation of our soules, much more ought wee so to institute and lead our liues, that God may be honoured by

by vs. God hath endued thee with life and many good gifts; what glory haſt thou brought to God or his Goſpell? If none; it had beene better thou hadeſt not beene borne.

Be you carefull hereof, you Profeſſors of the Goſpell: It is your profeſſion. Beware you commit nothing which may cauſe God or his Goſpell to be blaſphemed. If you ſhould be couetous, proud, &c. as other men, it were as if the Sunne ſhould be darkened, and the Moone withdraw her light. Euery little aberration in a Profeſſor is noted: Euen as though a thouſand of the leſſer ſtarres bee Eclypſed, none takes knowledge of it, but if the Sunne be Eclypſed, euery man ſpeakes of it: So that which is not accounted of, in a prophane man, from whom no goodneſſe is expected; is intollerable in you, whoſe calling it is to ſet forth the prayſes of God.

Be you affected with the glory of your heauenly Father, as his true and deare children; and be you ſenſible of the diſhonor which is offered to his name. Put on the affections of *Phinees*, *Dauid*, *Eliah*, and of that holy Woman, who died for ſorrow, becauſe of the diſhonour which came to God and his Arke.

1 Sa. 4. 21, 22.

It was good *Hezekiah* his fault, not to render according to that which hee receiued: for which God was angry, and puniſhed it. See that thy praiſes be proportionable to the cauſes God giues thee of prayſing him. It is a ſigne of emptineſſe of grace, to be a niggard of our prayſes to God, who is our Creator, Preſeruer, Redeemer.

2 Chr. 32. 25.

Account no time long enough for this exerciſe. Imitate the Nightingale, who ſpends the night in prayſing the Creator, as if the day were not ſufficient. Let thy heart, thy tongue, thy life praiſe God. It is hee who hath giuen thee life, health, food, rayment, yea his owne Sonne and holy Spirit. To him therefore, that is, to the Father, the Son, and the holy Ghoſt, one God and three Perſons, be all glory for euer.

Amen.

CHAP.

CHAP. XII.

AT this twelfth Chapter begins the ſecond principall part of this Epiſtle concerning obedience, as the other was concerning faith.

Hitherto he hath written of ſound beliefe; now hee writes precepts of ſanctified life to bee ioyned to faith, that the profeſsion of the Goſpel might be brought into credit.

Herein *Paul* deales like a Phyſitian, who hauing recouered his patient of ſome dangerous diſeaſe, preſcribes him a diet what to eate, and what to refuſe for the preſeruation of his health: for after he hath brought vs from infidelitie to faith, whereby our ſinne is cured; he preſcribes vs a rule of good liuing; ſhewing what is to bee auoided, and what to be followed.

As walking and ſtirring helpe to euacuate and breathe out *peccant* humours, to the preſeruing of the health of the body; ſo ſpirituall exercíſes, and to bee walking diligently and conſcionably in the duties of our profeſſion, furthers and preſerues the health of the ſoule.

Through ſloth and idleneſſe ſound bodies haue been corrupted; ſo after ſauing grace receiued, if we be not ſtirring and practiſing; corruption, the world, pride, vncleanneſſe, or ſome ſinne or other will grow vpon vs.

From *Paul* his order, ſome things are obſerueable.

The primary thing to bee taught in the Church is Faith; *Obſer.* 1.

then Obedience; yet the credit and excellency of obedience is not diminished by putting it into the second place: but as our Sauiour spake of the Law; *Thou shalt loue the Lord thy God with all thy heart, &c. This is the first and great commandement: And, the second is like vnto this; Thou shalt loue thy neighbour as thy selfe* [a]; so speake I of the doctrine of faith and good workes.

[a] Mat. 22. 37. 38. 39.

The Philosophers spake of vertue acutely and learnedly; yet their exhortations were as a *body* without a *head*, as a *building* without a *foundation*, without *life* and *strength*, because they were ignorant of Iesus Christ, the *life* and *foundation* of godlinesse.

Obser. 2. Good works follow good faith; therefore they iustifie not before God. As the tree first groweth, and then beareth fruit; a woman first conceiues, and then bringeth forth; a wheele first is made round, and then runneth round; so wee are first *rooted* in faith, and then become *fruitfull* in loue.

Obser. 3. Adde obedience to thy knowledge: as Cyphars without a number multiply nothing; so without *practise* we stand but for Cyphars, notwithstanding great knowledge.

The faith of our forefathers had no eyes; they *did* much, and *saw* little; our faith hath no hands, we *see* well, and *doe* nothing. Then the *Idoll* of ignorance was set vp; now is one as ill, or worse; euen the *Idoll* of profaneneſſe. *If ye know these things* (saith our Sauiour [b]) *happy are yee if yee doe them:* our happinesse consists not in knowledge alone: nay it is an vnhappy thing to know, and not to doe: For, *to him that knoweth how to doe well, and doth it not, to him it is sinne*, Iames 4. 17. Yea, it leaues a man without excuse, Iohn 15. 22.

[b] Ioh. 13. 17.

VERS. 1. *I beseech you therefore, Brethren, by the mercy of God, that you present your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruice.*

2. *And be not conformed to this world; but be yee transformed by the renewing of your mind, that yee may proue what is that good that acceptable, and perfect will of God.*

PAul exhorts to godly life; either generally in these two first verses of this Chapter; or specially, from these, to the

the 14. verse of the 15. Chapter. And from thence to the end of the Epistle is the conclusion.

Because in the first verse there is mention of the *body*, and in the second of the *mind*; some haue distinguished this exhortation thus: the first verse to concerne the *sanctitie* of the *body*, the second of the *mind*. Rather I say, that in these two verses is a generall exhortation, set downe two waies: first *figuratiuely* in improper and borrowed speeches, verf. 1. then in proper and plaine termes, verf. 2. In the first, are two things to be considered; the *manner*, and the *matter*.

The manner of the exhortation is in these words: *I beseech you therefore, Brethren, by the mercy of God.*

Herein are three things considerable: First, an *illation*, in this word *Therefore*, by which *singular art* this exhortation is conueyed. Secondly, a *compellation*, *Brethren*. Thirdly, an *Obtestation*, *I beseech you by the mercy of God:* then which nothing can be more forcible.

Therefore: this *Illatiue* respecteth, not onely the last verse of the eleuenth Chapter, or the argument of that Chapter, but all whatsoeuer hath been before spoken of *Election*, *Vocation*, *Iustification*, *&c.* All which with the benefits issuing from them, are *strongly* vrged vpon the conscience by this particle.

Brethren] To Iew for Countries sake; to Iew and Gentiles Christian, for the Gospell sake.

I beseech you by the mercy of God] This is the Obtestation whereby he earnestly exhorts to obedience.

Here are two things: first, the *forme*; secondly, the *matter*.

The *forme*; *I beseech you*: better then I *adhort* you; for though *Paul* writes to them which by grace are willing, yet there is so much slackenesse in the best, that they need *forcible* words to put them on.

This manner of speaking, notes *Pauls gentlenesse*; also his *earnestnesse* to perswade; wherein he is an example to Ministers, that wee should not *coldly*, but with *vigour* and *strength* deliuer our exhortations: *Paul* vsually exhorts with this *power:* one place for all, 2. Cor. 10. 1. *Now I Paul my selfe beseech* *Obser. 1.*

you by the meekenesse and gentlenesse of Christ.

When a Minister speakes thus to sinfull men, *I beseech you by the mercies of God,* leaue your drunkennesse, whoredome, &c. it must needs *pierce* their hearts, if they bee not *sealed vp* with hardnesse and vnbeleefe.

Obser. 2. Hearers may hence be admonished, not to suffer such *graue* exhortations to be lost vpon them, but to yeeld and obey.

It argues the *better* and more *noble* nature, when thou wilt be perswaded by gentlenesse to leaue thy sinnes. Wee haue power to denounce heauy things, to the *wounding of the hairie scalpe of such as go on in their wickednes. Paul* as occasion serues, can stand vpon his Apostleship and authoritie; hee can censure *Elymas* [c]: he can *deliuer to Satan* [d]: so he can *intreat* and *beseech.*

[c] Acts 13. 10, 11.

[d] 1. Tim. 1. 20.

When the Minister of God beseecheth thee, take heed of stubbornesse; for it is euen as if Christ himselfe stood before thee, beseeching thee by his *precious blood* and *passion* to forsake thy sinnes, and to receiue offered grace. Woe, woe vnto thee if thou refusest. There will come a time when thou shalt beseech Christ of mercy: Reade Prouerbs 1. 24. and so to the end of the Chapter.

By the mercy of God] This is the *matter* of the *Obtestation,* by which he *beseecheth* them.

The word in Greeke here translated mercy, is in the plurall number. Though there be in God *miserationes multæ*, yet there is but one *mercy,* which is his *essence,* from whence issue *Motus misericordiæ,* as *Augustine* [e] calleth them, diuers *Motions* and *Acts* of that infinite mercy.

[e] *Aug lib. 3. byfog.*

An infinite Miserie, such as is ours, stands in need of an infinite Mercy, such as is Gods.

By the mercy] is a very effectuall reasoning, euen as a strong *adiuration* [f]: as if a wife should say to her husband; I beseech thee deare husband by the *loue* which hath been betwixt vs, and by our *children (pignora amoris).* Or as if a mother should intreat her children by her *wombe* that bare them, and by her *paps* which gaue them suck.

[f] *Rollee.*

Like vnto this is that most earnest and passionate prayer in the Letany; *By thine agony and bloody sweat, by thy crosse and passion,*

passion, &c. Good Lord deliuer vs. Which manner of praying, some profanely haue termed swearing: but it is as wee see the *phrase* of Scripture; and it may be doubted, whether euer he earnestly praied, which hath not prayed after such a manner.

The Doctrine. *The mercies of God are so to be considered, that they may moue vs to obedience*, Psal. 130.4. *There is forgiuenesse with thee, that thou maist be feared.* Tit. 2.11.12. *The grace of God &c. teacheth vs, that denying vngodlinesse and worldly lusts, we should liue soberly and righteously, and godly in this present world.*

Assurance of saluation doth not *annihilate* exhortations to obedience. *Paul* hauing before taught such assurance to true beleeuers, is so farre from making them thereby *secure*, that he from thence so much the more forcibly exhorts them. *Obser.*

This reproues such, who refraine not because of mercies receiued, but rather giue the reynes to their lusts. *Vse:*

How many *mercies*, so many *obligations* to obedience. Thou maist not reason from mercy to *liberty*, but to *duty*. If thou be the Sonne of God, cast thy selfe downe, is the diuels Logicke: sanctified reason argues thus: Gods sonne, therefore honour him.

How reasoned *Ioseph?* My master is kind to me, I am his slaue, but he hath betrusted mee with his whole estate, and been good master to me, therefore I will defile his bed? No: but, *How then can I doe this great wickednesse?*

So *Dauid* vrgeth himselfe, Psal. 116.12.13. *What shall I render to the Lord for his benefits?* I will (not liue as I list, but) deuote my selfe to his seruice.

God hath made thee a *reasonable* creature: he might haue made thee a *dog*, a *toade*; doe not by drunkennesse and other sinnes *dehominate* thy selfe.

He hath giuen thee thy limbs, and comly proportion, who might haue made thee a *cripple*, doe not *deforme* thy selfe by iniquitie.

So also might it be said of riches, and other blessings, by which we should be stirred vp to serue God.

Many haue confessed the experience of Gods goodnesse to them, that they began the world with a little, and are

come to great estates, who yet (which is lamentable) the more rich they are, the more profane they grow, as if God had *hired* them to bee wicked. When *Dauid* had reckoned vp the manifold mercies of God to the Israelites, Psal. 105. he concludes the vse of all in the last verse, *That they might obserue his statutes, and keepe his lawes.* O that this argument were of due weight with vs of this land! that as it may iustly be said, in regard of Gods mercies, The Lord hath not dealt so with any Nation: so it might be truly said of vs in regard of obedience; No Nation hath dealt so *well* with the Lord. But (which is our great sinne) I feare it may be said, No Nation hath dealt *so ill* with the Lord. The Lord forgiue vs, and giue vs repentance.

Also this is principally to bee applied vpon them, who haue been *inriched* with spiritual blessings in heauenly things. Art thou elected, called, iustified, sanctified? Hast thou by Baptisme been admitted into the fellowship of the Saints? And hast thou been feasted at thy Masters owne Table? If thou shalt liue as a Heathen or a Turke; thou art worthy of ten thousand damnations.

When *Aulus Fuluius* his soone tooke part with *Catiline*, that *firebrand* in his conspiracie; his father sent for him, and slue him, with these words, I begat thee not to fight for *Catiline*, but for thy *Countrie*: so if the Lord find thee which art brought vp in his Church, walking in whoredome, pride, idlenesse, drunkennesse, &c. he will vndoubtedly punish thee, and say, that he hath not thus *honoured* thee, to serue the diuell, but himselfe, *I beseech thee therefore Brother by the mercy of God*, liue holily.

Vers. 1. *That yee present your bodies a liuing sacrifice, holy, acceptable to God, which is your reasonable seruice.*

IN these words is the *matter* of the Exhortation: the summe whereof is, that the Romans should *consecrate* themselues wholly to the worship of God, and *resigne* themselues to do his commandements, though neuer so aduerse and contrary to their owne wills. This is set downe in translated words from

from the offering of ſacrifices.

Herein are two things: the Act, *preſent*; the Obiect, *bodies*, noted with this poſſeſſiue, *your*, *your bodies*.

Both theſe are amplified by the { Perſons. / Manner.

The Perſons, twofold: { Who? the Romans. / To whom? *to God*.

The *manner* how to be *preſented* and offered; not any manner of way, but as a *ſacrifice*.

This ſacrifice is here determined by the properties, which are foure; firſt, *liuing*: ſecondly, *holy*: thirdly, *Acceptable to God*: fourthly, *reaſonable ſeruice*.

Firſt, we will handle and that together: the *act*, the *obiect*, the *perſons* and the *manner*; the determination of which ſhall be handled in due place.

That yee preſent your bodies to God as a ſacrifice.

Preſent] It hath been formerly read, *offer*: there were two ſorts of offrings, *gifts* and *ſacrifices*, Heb. 5.1. Here not of *gifts*, but of *ſacrifices*, as of beaſts, and other liuing things. For the word is θυσία; and ſo to be *offered*, was *mactari & deſtrui ob cultum dei*, to be killed and deſtroied for the worſhip of God: it was *changed* from the vſe before to another vſe; of which *change* he ſpeaketh plainely in the next verſe, *Be yee changed*.

But the word is not προσφέρειν, but παρίστημι; which is diuerſly tranſlated in the Latin, but our beſt Engliſh word is that in the Text, *preſent*; but ſo *preſent*, as to be *offered* in *ſacrifice*. So the ſacrifices were firſt preſented at the dore of the Tabernacle, and then offered vp: which is expreſſed in our *Baptiſme* when wee are *preſented* to God, as our Sauiour Chriſt was after his Circumciſion, Luke 2.22. Then we *vow* to forſake the diuell, and after we *offer vp* our ſelues, when we execute and performe our vow and promiſe ſo made.

The perſons offering, *yee*, the *Romans*, and all beleeuers. In the Law none but the *Prieſts* might offer: here *all* muſt. Where note a difference betweene the *old* and *new* ſacrifices: There was the *Officer*, who preſented the ſacrifice to the *prieſt*: the *prieſt* who *offered* that which was *preſented*: the *offering* it ſelfe. But in the new, the *preſenter*, the *Prieſt*, and the *ſacrifice* are all

one: *That yee present your bodies as a sacrifice.*

The *object: your bodies.*

Your] Legall sacrifices were of the Droues, that is of greater cattell; also of the flocks, as Sheepe, Lambs, Goats; also of Birds: but in the Gospell, not the *bodies* of *beasts*, nor of any other; *but our owne bodies* must be offered.

Bodies] some expound sinne, and euill affections. Not so: because the *body* here meant must bee offered as a *sacrifice to God*, but sinne is no sacrifice. Againe, sinne is a dead worke; but our sacrifices must be *living*: yet sinne and sinfull affections, must not be wholly excluded, but they pertaine rather to the *manner* of offering vp our bodies as a *sacrifice*, which is, when wee mortifie our lusts, and rise againe to newnesse of life.

Neither by *Body* is meant the body only; but body and soule; a part being taken for the whole. It must bee a *living sacrifice*, which the body alone is not, but *Cadauer*, a *dead Carkasse*.

If then thou askest, what? I answere, *thy selfe*; body and soule, and all parts and faculties, specially thy *soule*; for, according to the saying, *The mind is the man*. God gaue both, and he requires both, specially the soule. The body is named because it is the soules instrument in the outward worship of God, & because affections are manifested by the body.

The manner of this *presenting* is, as a *sacrifice*.

Sacrifices are either Legall, or Euangelicall.

A Legall sacrifice is an holy action instituted by God, wherein some beast was offered: by the killing and offring whereof, Gods *soueraignty*, and the *thankefull obedience* of the offerer was shewed:

This was either expiatory, or gratulatorie.

No Legall sacrifice is called expiatory, as hauing power to put away sinne of it selfe, Heb.9.9. but they did it *sacramentally* only, and in a *figure*, signifying the sacrifice of Christ by which we are cleansed.

Euangelicall sacrifices are of grace, either { Vniuersall, or, Particular.

Of

Of vniuersall, so is onely the sacrifice of Christ, who is the *Lambe of God that taketh away the sinnes of the world:* well called of *Tertullian, Catholicos sacerdos*, the Catholike or Vniuersall Bishop or Priest.

The sacrifice Euangelicall of particular grace, is either commemoratiue of the vniuersall, which is the *Eucharist*, not properly a sacrifice, as the Papists hold, calling it an *Vnbloudy sacrifice*, but called so by the Antiens, for the *representation* and *remembrance* which is therein of the death of Christ: or it is, fashioning to good workes, which are called sacrifices, Heb. 13. 16. and so *sacrificium* is *sacrum factum*, a holy act done in faith, whereby we mortifie sinne, and rise to newnesse of life.

Paul here alludes to Legall sacrifices, and among these chiefly to the *whole burnt offering*, and specially in these respects we must offer vp our *bodies* as a *sacrifice*.

1. To acknowledge Gods *soueraignty* ouer vs.

2. To acknowledge that we receiue all from him, and as a token of our thankfulnesse: therefore God commaunded the Iewes to offer those things which were most *vsefull*, as beasts, bread, oyle, &c.

3. To signifie, that the Offerer was by sinne become as a *beast*, and might hold vp his hand, and say, *guilty, guilty*, after the words of the Poet [g]:

Me, me, adsum, qui feci, in me conuertito ferrum [g] *Virgil. Æn. 9.*
Ἀχαιοῦ; mea fraus omnis, nihil ista nec ausa,
Nec potuit.

Which may be Englished after the words of *Dauid* [h]: *Loe I haue sinned, and I haue done wickedly: but this Sheepe, what hath it done? Let thy hand, I pray thee, be against me.* For, *Man that is in honour and vnderstandeth not, is like the beasts that perish.* Psal. 49. 20. [h] *2. Sam. 24. 17*

4. To signifie that we must *kill* and *mortifie* sinne, as the beast was killed; and that we must *consume* sinne, as the fier did the sacrifice: and as in a whole burnt offering *all* must be burnt, so that *all* our thoughts, affections, our whole body and soule must be *consecrated* as *holy* to the Lord. This is a *true* sacrifice, the other were but *shadowes*.

To

To whom must we offer? *To God.*

Hath God need of our bodies and soules, or any thing that he hath giuen vs? or doth hee giue, and then take from vs that which he hath giuen?

[i] *Hieronymus.* No: *Non indiget nostro obsequio, sed nos illius domino*[i]: Hee needes not our obedience, but we his gouernment.

Vespatian the Emperour was wont to aduance extorting Officers, and when they were enriched, to condemne them, and to seaze their goods; and it was said, that he vsed such as *Spunges*: for he did *wet* them well when they were drie, and *squeezed* them well when they were wet[k]. But God doth not deale so with vs: he alwaies is giuing and aduancing; and if at any time hee take off our hands, it is to make vs more happy.

[k] *Sueton. in Fl. Vespas. 4.*

Two of the Persian Monarchs were called *Artaxerxes*: the first of these was a great fauourer of the Iewes, as appeareth, Ezra 7. Nehem. 2. this *Artashasht* was called *Longhand*, because on of his hands was longer then another, of which he spake thus to his Nobles: My long hand (saith he) shall not be to gather and scrape from my subiects, but to giue and reach out vnto them: so God hath *hands* attributed vnto him: not *taking*, but *giuing*: not *close*, but *open*: *Thou openest thy hand, and satisfiest the desire of euery liuing thing.* Psal. 145. 16.

The Doctrine. *Wee must offer our whole selues, and ours vnto God.* Deut. 6. 5. Mat. 22. 37. *Thou shalt loue the Lord thy God with thy soule, &c.* Luke 9. 23. *If any man will come after me, let him denie himselfe and follow me.* 1. Cor. 6. 20. *Glorifie God in your bodie and spirit, which are Gods:* and 2. Cor. 8. 5. the Macedonians *gaue themselues and theirs to God.*

Vse. 1. All true Christians are *Priests*, and must *offer sacrifice*: 1. Pet. 2. 5. not *Leuiticall* after the manner of *Aaron*; nor *Popish*, after the manner of Rome.

The Papists tell vs, that if we acknowledge not the *Masse*, that most *abominable Idoll*, then we haue no sacrifice: But we haue, as the sacrifices of *loue, mercy, obedience, our owne selues.* The body of *Christ*, say they. Our *owne* bodies, saith *Paul.* For as for Christs body, it is in heauen, no word left vs to offer it: he offered himselfe once, and cannot often offer or be offred,

fred, Heb. 9. 22: 25. 26. 28.

Wonderfull is the dignitie of true Christians, that they are Priests: yea, they are called, a *holy Priesthood.* 1. Pet. 2. 5. and a *Royall Priesthood*, vers. 9. *Vse. 2.*

In the Law, the Tribe of *Leui* was separated for holy offices, as Gods part, in stead of the first borne, which were the worthiest of the family, Numb. 3. 12: If Priests that did offer but Bullocks, Rammes, &c. were of such account with God; in much more are we, who offer our owne bodies and soules, *redeemed* by Christ, and *sanctified* by his spirit.

It may be the world hath thee in base estimation: but thou art *honourable*, and in great account with God. The world reiects thy societie as contemptible: but the Lord God admitteth thee euery day into his presence with thy sacrifices and suits. Dishonour not this *royall Priesthood* vnto the which thou art called.

Thou art annointed with sweet oyle, euen the oyle of our Lord Christ, what shouldst thou meddle with stinking Carrion? as vncleanesse, pride, drunkennesse, &c.

In the Law none might bee Priests that had the least *blemish*, Leuit. 21. 16. What then shall we say of them, who haue not onely *blemishes*, but the *leprous and plague sores* of monstrous sinnes vpon them? will God admit of such?

Pythagoras required of his Scholers, that they should not walke in the *common way* of the *multitude*, and that their liues should not sauour of things *base* and *vulgar*: but of *grauitie, sobrietie, wisdome, &c.* He learned this of *Moses*, for he is thought to come of the Iewes. Surely God requires *greater things* of vs, whom he hath made his *Priests*: It were a shame if wee should be like, or no better then the world, or profane multitude. Nay, what a shame is this, that those things are found among many of vs, of which the *very heathen* would be ashamed.

Professest thou the *Gospell*? and art thou one of Gods *Priests*? Then blush and be ashamed of thy pride, couetousnesse, filthinesse, &c. On a time *Phillip* King of Macedon, father of *Alexander* the Great, being among some of his Captiues, insulted ouer them, and vpbraided them, with their ca-

lamitie:

lamitie: to whom one ſaid: Art not thou aſhamed, ſeeing thou beareſt the perſon of *Agamemnon*, to behaue thy ſelfe like *Therſites*? as if hee ſhould haue ſaid, Art thou not aſhamed, being a *King*, to behaue thy ſelfe like a *peaſant*: So may it be ſaid to vs: Art thou not aſhamed, being a *prieſt to God*, to behaue thy ſelfe like the proud, vncleane, and drunken *beaſts of the world*.

Vſe 3: As we are *Prieſts*, ſo alſo *ſacrifices*, which muſt be the *beſt* of their kind, and without *blemiſh*, Leuit. 22.18. This alſo enforceth vs to be ſtudious of holineſſe.

Vſe 4. Alſo, thoſe things which are offered to God, muſt not bee applied to common vſe. Apply this to thy ſelfe: Thou haſt offered thy body and ſoule to God: ſhalt thou now offer them to the diuell, by making them *inſtruments* of ſinne? God forbid. This were *ſacrilege*, and aſſured deſtruction, Prouerbs 20.25.

We muſt offer our bodies as *ſacrifices*: this is hard to do. Husband, wife, children, back, belly, ſinnes, affections, companions, challenge ſuch an intereſt in vs, that without a great deale of grace, it is impoſſible to become ſacrifices. Remember thou muſt *deny thy ſelfe*, and vſe *violence* toward thy affections: *Grande malum, voluntas propria*[1]: A mans owne will is his greateſt enemy, and hard to bee ouercome: when the world, thy heart, thy old companions tempt thee; reſiſt, and giue thy ſelfe to God. Here is *victorie*: this is to be *ſacrificed*. Thinke on *Abrahams* offering *Iſack*. Thinke on the Martyrs. The Lord ſtrengthen vs.

[1] Bern. ſerm. 71 in Cant.

VERS. 1. ——*liuing, holy, acceptable, which is your reaſonable ſeruice:*

THeſe are the *properties* of the ſacrifice, whereby it is declared.

The firſt is *liuing*.

The ſacrifices of the Law may be ſaid to be *dead*, becauſe they are aboliſhed: and of the Goſpell to bee *liuing*, becauſe they are in force, and ſo are to continue to the end of the world. But this, I take it, is not to the mind of *Paul*.

Liuing

Living may be said two waies:

First, in regard of *naturall* life; and so our bodies may be called *living* sacrifices, in opposition to the sacrifices of the *law*, where the *beasts* were to be killed.

Secondly, in regard of *spirituall* life, and the grace of regeneration, in opposition to the *sinfull* estate of vnregenerate men, which is an estate of *death*, *Ephes.* 2. 1.

Our bodies must not be *killed*, but we must *liue*, and leade a new life. Indeed our bodies are here called θυσία, which implies a *Maltation*, and a killing. So here a *death* is intended. There must be a killing; not of the *body*, but of *sin* in the body: and the more sinne is killed in the body, the more the body liues [m]. The flesh tainted with sinne, is *dead* flesh, *sub desperatione vitæ æternæ*, without the hope of eternall life, saith *Ambrose*. Sinne is a *dead* thing, and worthy of darkenesse: Innocency of life, is true life, and a true signe of eternall life. *Viuens hostia est corpus virtutibus ornatum*, said *Gregory* [n], A liuing sacrifice is a body adorned with vertues.

[m] *Vitæ auctor quantum decedit peccatis. Aret. in loc.*

[n] *Greg. Hom. 22. in Ezech.*

In times past the *bodies of beasts* were killed for the *bodies of men*. Now not the *bodies* of men, but their *sinnes* are to bee killed: and so the body may be said to be *killed*, by the mortification of sinne, and to *liue* by the quickning of the spirit. For as death ends the *naturall life*, so mortification the *sensuall*: as one [o] said: Hee which mortifies his lust, hath offered a Goat; he which mortifies his anger hath killd a Ramme, &c.

[o] *Origenes.*

The Doctrine. *All beleeuers must offer their bodies a liuing sacrifice. Rom.* 12. 1. *The iust shall liue by faith.* Thus *Paul* was a *liuing* sacrifice, *Gal.* 2. 20. *I am crucified with Christ: neuertheless I liue: and the life which I now liue in the flesh* (or body) *I liue by the faith of the sonne of God*, *Iohn* 5. 25. and 11. 25.

Till Christ came, God required *beasts* to bee killed for sacrifice; now Christ is come, the sacrifice which he requires is a *new life*. *Vse* 1.

When the Apostles preached against the sacrifices of the Law, the Iewes and Heathens were offended, thinking that that Religion would make men Atheists, which abolished sacrifices. But *Paul* tels vs, that sacrifices remaine to bee offered: not beasts, but our selues.

We

We need not ſend into Arabia for Frankincenſe, nor ſearch the ſtalles for Bullocks, nor the flocks for Goats: for God *deſireth* no ſuch ſacrifices: he *delighteth not in burnt offerings: the ſacrifices of God are a broken ſpirit* P.

P Pſal.50.9. & 51.16.17. *Conſule Aug. in loca. Pſal.*

Wouldeſt thou offer a ſacrifice to God? Bring out thy pride, anger, couetouſneſſe, luſts, *thoſe beaſts*, ſlaughter them. As for thy fat Bullocks and Sheepe, kill them alſo, and *feede* the *poore*. This is to offer thy body a *liuing ſacrifice*.

Vſe 2. Euery mans body is not fit to be a ſacrifice to God, for euery man *liues not*. A wicked man, though *naturally* liuing, is *ſpiritually* dead: *dead in treſpaſſes and ſinnes*. Epheſ. 2.1. a verie ill death. That which *Paul* ſpeakes of widowes *liuing in pleaſure*, that they are *dead while they liue*, 1. Tim. 5.6. is true of all wicked perſons.

In the Law, things which died alone, might not be eaten, much leſſe offered in ſacrifice. That which dieth alone, is caſt out vpon the dunghill to bee deuoured of doggs and kites: ſuch a one is euery wicked profane perſon, very carrion, fit to be caſt out as a prey for the *diuell*, no ſacrifice for *God*.

Vſe 3. *Liuing ſacrifice*] Let vs make it appeare that we *liue*: this we ſhall doe, by exerciſing our ſelues in godlineſſe: for motion is a token of life. But, our ſluggiſhneſſe and laſineſſe in Gods ſeruice, argues a *deadneſſe*. If thou beeſt *liuing*, be practiſing in holy duties: want of practiſe is the way vnto *death*; at leaſt it makes vs *bunglers*: as a man leaning his trade, in a ſhort time is ſo vnready through deſuetude, that euery *prentice* goes beyond him. Spirituall life is ſhewed, preſerued, increaſed by exerciſe in good things.

Vſe 4. That which liues, hath the beginning of motion in it ſelfe. A ſtone or dead thing, may be moued by outward force, but cannot moue it ſelfe. Many neither ſanctifie the Sabbath, nor doe any good, but as they are compelled by law. Theſe are very *blocks*, they are dead.

But as the Sunne when it is riſen, need not be intreated to ſhine, but ſhineth of his owne nature: ſo if there be any good thing to be done, a true Chriſtian needes no great intreatie to be brought on; he is forward of himſelfe, delighting in obedience.

Who

Woe hath a moyling and grumbling ſeruant; and God loues *chearefulneſſe*. 2. Cor. 9. 7. which is, when we need not to be whipt forward, but of our owne accord, willingly obey, by the power of inward grace beſtowed on vs.

That which *Peter* requires of Miniſters in doing their duties, is true of all in their places: *not by conſtraint, but willingly*, 1. *Pet.* 5. 2. A *neceſſitie* is laid vpon vs, and if we obey *willingly*, we ſhall haue a *reward*, 1. *Cor.* 9. 16. 17. Therefore are the people of the Church called *a willing people*, *Pſal.* 110. 3.

To moue vs hereto, let vs conſider:

Firſt, how *willingly* heretofore wee haue ſerued our owne luſts, euen the diuell, in drunkenneſſe, wantonneſſe, vanitie, &c. O let vs be *more willing* now, and forward to pleaſe God in a new life. Its enough (nay, too much) that wee haue ſpent ſo much time already in euill: for the time that remaines, let vs *ſacrifice* our ſelues in holineſſe vnto God.

Secondly, if we obey not *willingly*, we looſe our reward. He that beſtowes any thing vpon the poore, and after grutches it, wiſhing it againe in his purſe, hath loſt (ſaith *Auguſtine*[q]) both that which he hath beſtowed, and the reward alſo. Indeed ſuch doe not good, but good is done vpon them, as *Proſper* ſaid.

[q] *Aug. in Pſal. 42. ad finem.*

Thirdly, vnwilling obedience is not pleaſing, nor worth the hauing. The Corne thats *ripe* and *full* in the eare, *ſheds* of it ſelfe, and with euery *touching* of it: but that which is *pungled* and not through ripe, will hardly out with much beating. When the fruit is through ripe on the trees, euery blaſt of wind *ſhakes* them downe; yea, they fall of themſelues, and then it is well coloured, taſted, and wholſome: but if it bee vnripe, it is hardly *cudgelled* downe, and is ill coloured, and eates ſo ſticky, that it is onely fit to be throwne to the hogs. So that obedience that comes *freely* and *willingly* is acceptable, but that which muſt be *beaten* out of vs, is little worth.

Let vs therefore pray with *Dauid*, *Pſalm.* 51. 12. *Lord vphold me with thy free ſpirit.* The holy Ghoſt being called *Free*, becauſe it reformes and corrects our ſluggiſh and backward diſpoſition, of *vnwilling*, making vs *willing* to ſerue God.

VERS.

VERS.1.——*Holy.*

THis is the second *property* of the sacrifice, it must be *holy*.

Holy] This terme is sometimes taken for that which is consecrated to God, and that by bloud: *Sanctum, quasi sanguine sancitum.*

[e] 1.Cor.7.34. It is also taken for vnpolluted and pure. So *Paul* saith [e], that *a vigin careth for the things of God, that she may be* ἁγία, *holy both in body and spirit*: that is, that as she is *chast* in *body*, so shee may be in her *mind* also.

It is but of small auaile not to pollute the body, and to [f] *Aug. de* haue the mind boile with lust [f].

Both these are to be vnderstood, for we are consecrated to God, beeing *sprinckled* with the blood of Christ in Baptisme; and we are to be *pure* and *vnpolluted*; which we are not of our selues, but as we are *sanctified* by the spirit of God.

In the Law, the beasts to be offered in sacrifice, were to be without blemish. This their *perfection* and *integrity* required, principally shadowed out the *Innocency* of Christ: *Heb.7.26.* Also it monished the offerers to endeauour vnto *holines*.

Vse. The Doctrine. *Euery beleeuer must be a holy sacrifice, Leuit.* 20.26. alleaged by *Peter*, 1.*Pet.*1.16. *Bee yee holy, for I am holy, saith the Lord.* 1.*Thes.*4.3.4. *This is the will of God, euen your sanctification, &c.*

Virg.c.8. Beware of all things which may *defile* thy body or soule; yea, hate the very *garment spotted with the flesh*, *Iude* vers.23.

See thou abstaine from euill thoughts, adultery, fornication, vncleannes, lasciuiousnesse, idolatrie, blasphemies, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, false witnesse, enuyings, murder, theft, drunkennes, reuellings, and such like; for these *defile* a man, *Mat.*15.19.20. and *they which doe such things, shall not inherit the kingdome of God. Gal.*5.19.20.21.

*If yee offer the blind for sacrifice, is it not euill? and if yee offer the lame and sicke, is it not euill? Offer it vnto thy Gouernour, will he bee pleased with thee, or accept thy person, saith the Lord of Hosts? Malac.*1.8. So when thou offerest thy body and soule to God, being *blind, lame, polluted* with the *leprosie* of abominable sinnes, thinkest

thinkest thou that he will accept it? Purge thy soule and bodie by repentance, and be *holy*; for *thy God is Holy*.

VERS.1. ——— *Acceptable.*

THis is an effect of *holines*; for that which is *holy*, is *acceptable to God*. But here it is not so much to be applied, to *holy*, as to *sacrifice*.

The sacrifices and offerings made by fier, are said to bee a *sweet sauour to the Lord*. So *Christ gaue himselfe an oblation, and sacrifice to God for vs, for a sweet smelling sauour*[t]. Which also in some sense may be spoken of our sacrifices; for *with them God is well pleased*. *Heb.*13.16. And the benevolence of the Philippians sent to *Paul*, was an *odour of a sweet smell a sacrifice acceptable, well pleasing vnto God*. *Phil.*4.18.

[t] τῷ θεῷ εἰς ὀσμὴν εὐωδίας. Ephes.5.2.

Our obedience and good workes are not *acceptable* in themselues, because of much *defect* and *imperfection* in them, which hath the nature of sinne. They are not sinnes, but sin cleaues to them.

Obiect. But they proceed from the Spirit of God.

Answ. True. But the next causes are corrupt: which are an vnderstanding but *in part* inlightned, and a will *in part* sanctified: as farre as these are spirituall, the workes that proceed from them are *holy* and *good*: as farre as they are flesh, they are *corrupted* and *stained*. The workes of the regenerate are good, *prose*, but sinnes, *pro accidens*, for their *imperfection*; this to be vnderstood, as God iudgeth them, not according to the *Law*, but according to the *Gospell*, which in this point must necessarily be distinguished.

Our *best workes* cannot beare ἀκριβοδικαίαν, the strict rigor of the Law. If the Lord iudge thereby, we must all perish. But there is hope in the Gospell by Iesus Christ, in whom God is *well pleased*, with the faithfull, and with their works.

The Doctrine. *The sacrifices of beleeuers please God.* 1.*Pet.* 2.5. *To offer spirituall sacrifices, acceptable to God through Christ.* *Heb.*13.16. *With such sacrifices, God is well pleased*: not appeased, vnlesse it be meant of his anger as a *father*, not as a *iudge*. *Psal.*147.11. *The Lord taketh pleasure in them which feare him.*

Therefore is the Church called, (*Esay* 62.4.) *Hephzi-bah, the Lords good will*, and *delight is in her*.

Vse 1. This should *oblige* vs vnto Christ, by whom we are *accepted*, and without whom we are *vessels of wrath*, euen as the *very dung* of the earth.

Vse 2. Labour for faith, without which all Moralities are but glistering sinnes: for *without faith it is impossible to please God. Heb.* 11.6.

Vse. 3. Great is the *priuiledge* of a beleeuer; his holy endeauours and actions are *acceptable*: Looke how a sweet smell is comfortable to vs, so doth the Lord *delight* in the obedience of his children. But the workes of wicked men are an *abomination*, and themselues *abominable*, βδελυκτοι, of an *offensiue sauour*, as such things, which for their baseneſſe are not to be named. Their works ase as stinking putrified flesh, as Carrion; their verie *prayers*, *Prou.* 28.9. If their *prayers*; how much more is their *whoredome, drunkennesse, &c. abhorred* of God?

Let vs then feare and serue God in all obedience, that we may reioyce in his *fauour, in which is life*, *Psal.* 30.5. but in his *Anger* is assured destruction: for *if the anger of a King be as the roaring of a Lion*, euen present death to the subiect, *Prou.* 20.2. much more the *wrath* of God to vs.

Let vs *please God more and more*, 1. *Thes.* 4.1. though thereby we displease all the world. The vpright please him, they that feare him, please him: they which continue to the end please him. *Let vs haue grace, whereby we may serue him acceptably* εὐαρέστως, *with reuerence and godly feare*, *Heb.* 12.28.

VERS. 1. ——*which is your reasonable seruice.*

THese words are the *fourth propertie* of the sacrifice: or, if you will, a farther description of it, being ioyned to the other by Apposition.

In these words are two things: first, the thing it selfe, *seruice*: secondly, the manner of it, *reasonable*.

The word translated seruice, λατρεία, is much obserued by the Papists; which is (say they) proper to God: and that seruice which is called δουλεία, they attribute to creatures. Another.

ther seruice they haue inuented, which they call λατρεία, which is iust be tweene λατρία, and δουλία; more then this, lesse then that: and this is proper say they (but without ground of Scripture) to the Humanity of Christ, and to the Virgin *Marie*.

Now they make all this busines, to auoide the title of *Idolaters*, with which for my part I am contented, so they wil not refuse to bee called *Idol-slaues:* for though they could proue themselues not to bee *Idolatræ*, yet they must needs from their owne writings yeeld themselues to be *Idolo duli*.

Obserued it is by a learned man[u], that *dulia* is as often attributed to God in the Scriptures as *latria*, and therefore not to bee giuen to the creatures, as it is performed vnto God. *Seruice* is that worship whichwe performe to God proceeding from a beleeuing and sanctified mind.

[u] *Pareus Com. in c.12. ad Rom. diuis.3.*

Reasonable] Not the Sacrament of the Altar, though the Liturgy attributed to *Chrysostome*, so call that Sacrament.

Reasonable] That is, say some[x], *discreet*, as though *Paul* alluded to the *salt* vsed in sacrifices, whereby is noted discretion. Thus *Aquinas*, who would haue vs vse a *decorum* and *moderation* in our seruice. But to doe him no wrong: hee meanes this moderation, in *fasting, giuing almes*, and such like *bodily* exercises; not of *faith* and *loue*, and such inward *spirituall* graces of a Christian. As too much physicke, may ouerthrow the state of the body, so to much fasting, &c. but as for faith, loue, hope, we are peccant in the *defect* onely, not in the *excesse*. Some expound *reasonable*; which *reason* teacheth, or may become *reasonable men:* but reason vnsanctified is *blind*, and knowes not the *acceptable seruice of God*.

[x] *Aqui in loc.*

Some take *reasonable*, for that of which a *reason* may be giuen; as *Anselme*. And so I take it, that *Durand* calles his description of the office of the Masse, *a Rationall*, because he vndertakes to render a *reason* of all the passages thereof.

Some take *reasonable*; for the *subiection of reason* to God and his word[y]; as you would say, the *obedience of Reason*, which most writers vnderstand of spirituall obedience: and therefore one[z] expounds *reasonable seruice*, to be the *seruice* of the *mind*, of which *reason* is a principall part.

[y] *Sarcerius.*

[z] *Melancthon.*

This is the best expositiõ, and at the least by necessary inference intended. For λογικὸν may also be taken for εὐλογον, agreeable, or according to the word; or, which is your seruice of the word, as the same word is rendred. 1 *Pet.* 2. 2. λογικὸν γάλα, milke of the word, though *Melanct hon* reades it, *Lac Rationale*, and expounds it, *Quod mentem pascit*, which feedeth and nourisheth the mind.

If we should take it for seruice agreeable to the word, as so it excellently agreeth with the latter part of the second verse, yet principally spirituall worship is intented; for that is the worship which chiefly is commanded in the word.

The meaning then of reasonable seruice, is the meaning of that first great Commandement, *Thou shalt loue the Lord thy God with all thy heart, &c.* And the contrary of that which is reproued, *Esay* 29. 13. *Mat.* 15. 8. *This people draw neere with their lippes, but their heart is farre of from me.*

The Doctrine. *The obedience of a Christian must be spirituall*, of the body also; but principally of the soule, 1 *Pet.* 2. 5. *Spirituall sacrifices. Prou.* 23. 26. *My sonne, giue me thine heart. Iohn* 4. 25. *God is a Spirit, and they which worship him, must doe it in spirit and truth. Philip.* 3. 3. *Wee are the Circumcision, which worship God in the spirit.*

Obseruation. All the deuotion and seruice of the Heathen was *vnreasonable*, consisting in outward *selfe-deuised* obseruances.

The seruice also of the Iewes was *vnreasonable* for the most part, they relying onely vpon outward ceremonies, which though commanded of God, yet without the *spirituall seruice* were neuer accepted.

Such at this day is the deuotion of the Papists: Their Pilgrimages, monasticall life, and pompous Ceremonies, being nothing else, but *Cultus alogi, brutish* and *vnreasonable* worship: For what more, then a thing to please God, *Ex opere operato, siue omni bono motu vtentis*, for the worke done, though he that doth it, hath not any sanctified or good intention and motion in the doing of it.

So also the deuotion of our meere ciuill men is *vnreasonable*, because though they doe many *comely* and *profitable* things

things to the receiuers, they want *beleeuing* and *ſanctified harts.*

None can *ſerue* God with *reaſonable ſeruice*, but a true be- *Vſe.1.*
leeuer: for faith *purifieth* the heart; or elſe the ſeruice is vn-
cleane. A man may ſay ouer a company of prayers, but in
praying to fulfill the Commandement, requires a *pure heart.*
1 Tim.1.5.

So that here is the difference between true beleeuers and hypocrites: Theſe may goe as farre in *outward* worſhip as the beſt; as *Cain* in ſacrificing, *Ahab* and *Iudas* in outward penance, the *Phariſe* in an outward forme of praying; yea, he can be more large and eloquent then the *Publican:* ſo *counterfet* gold may haue a gayer ſhew then *good*, a *painted* face ſeeme more beautifull then a *Naturall*, and a *fained* friend be more ceremonious in complements, then a *true one.*

The hypocrite is all in *outward* formalities, but the true worſhipper knowes God requires the *heart*, and hee thinkes it not too deare for him.

Though hypocrites may goe ſo farre in outward obedience, that wiſe *men* may be deceiued, yet *God* cannot.

The hypocrite may bee diſcerned in thy ſelfe by theſe notes. Hee will be *outwardly* religious, but firſt not at all times: ſecondly, not in all places: thirdly, not vpon all occaſions.

Firſt, A true worſhipper is the ſame man at all times, holds on the ſame tenour in proſperity and aduerſity; hot and cold (as they ſay) you ſhall find him *the ſame* man.

Saul ranne from God to a witch in his aduerſitie: he was an hypocrite. But as a gracious child runnes not away when hee ſeeth the rod taken downe, but falles on his knees, and creepes to his father with teares and intreaties; ſo in affliction true worſhippers draw neerer vnto God.

On the contrary, many in proſperity are as the pampered horſe, which flings and kicks at his Rider, who are *creſtfallen* in aduerſity. Many being ſicke, are as *Saints*, promiſing much, who being well, forget all, and play the *diuels.* Many, while *poore* and at a low ebbe, are *lowly*; who *aduanced*, and growing rich, are *proud* and *inſolent*, like the *ſnake*, which the Husbandman taking vp *froſt-bitten*, carries home with-

out danger, but when it was *warmed*, it hissed at him and his children. These are hypocrites: If thou wert humble in aduersity, but exaltest thy selfe in prosperity; it was *affliction* kept thee downe, not the *sanctification* of the spirit.

Saul before he was a *King*, carried himselfe so well, that he had euery mans good word, but *after* hee behaued himselfe foolishly. This is an hypocrite.

Iob of a very rich man, becomes so poore, that his pouertie is come into a prouerbe; *As poore as Iob:* when hee was rich, he serued God well, by the testimony of God himselfe; and being poore and miserable, hee doth not as the diuell would haue had him, but *continues* in his *vprightnesse*. This is a true worshipper.

Secondly, Hearty seruice will be performed alike in *secret* as in publike. An hypocrite in *publike* makes a faire shew, but in *priuate* you shall find him a wretch. All that he doth is to be *seene* and *commended* of men, accounting all the good hee doth, lost, if men take not *knowledge* of it. But it contents a spirituall worshipper, that *God knowes* his deuotion, though all the world be ignorant of it.

Thirdly, it is an old saying; The occasion makes the thiefe: If a slippery fellow be trusted with money vntold, and hath *opportunity*, he will straine his conscience: but an honest man will not take a penny vniustly for a world.

Many if you vse them well, you may dwell seauen yeere by them, and not haue an angry word; but if you *crosse* their humour a little, you shall see of what mettall they are made, they will sweare, curse, threaten, reuenge, like the Sea *foming* out their owne *shame*. The diuell we say, is good while he is pleased; but a true worshipper *prouoked* and *iniured*, will carry himselfe *patiently* and *graciously*, not rendring euill for euil, but rather good.

Vse. 3. Seeing hypocrites goe so farre, and yet are not accepted, then much more are to be condemned all such, which haue not so much as a *shew* of godlinesse. Many shew forth nothing but profanenesse and villany; and yet you must thinke *charitably* of them, that they haue a *good heart*. Art thou a drunkard, a blasphemer, &c. and should I iudge well of thy heart?

heart? Auoid Satan. If it be poſsible for the *Swine* to bee without light, then it is poſsible for grace to be in *that heart*, from whence iſſueth nothing but wickedneſſe.

Let vs ſeeke for *ſound* and *honeſt* hearts: *The ſacrifices of God are a contrite ſpirit.* It was an Athieſticall ſpeech of *Machiauell*, that the *ſhew* of Religion is *vſefull*, but the *zealous practiſe burthenſome.* Indeed a child lookes on the gay outſide of the Booke, but a wiſe man regards the matter within. *Vſe.4.*

God regards not Riuers of Oyle, nor all manner of ſacrifices without the heart: *Pſalme* 50. 7. and 69. 31. *Ieremie* 6. 20. When *Abraham* offered his ſonne *Iſaac*, if he had not offered his heart alſo, it had beene nothing worth. Let vs therefore vſe *reaſonable ſeruice*, with our very hearts.

VERS. 2. *And be not conformed to this World; but be ye transformed by the renewing of your minde, that yee may proue what is that good, that acceptable, and perfect will of God.*

THe generall exhortation which in the firſt verſe was deliuered in *figuratiue* and *borrowed* termes, is here in *plaine* and *naturall* termes ſet downe. It hath two parts: Firſt, a *Dehortation*, ſhewing what is not to be done. Secondly, an *Exhortation*, ſhewing what we muſt doe.

The *Dehortation* is in the firſt words of the verſe; *And be not conformed to this world.* Where we haue firſt the *Act* negatiuely ſet downe: *Be not conformed.* Secondly, The *Obiect*: *To this World.*

World: By this is ſometime vnderſtood the frame of heauen and earth; ſo not here.

The word here is not αἰὼν but αἰὼν, which ſignifieth the ſpace of ſeuentie, or of a hundred yeeres, or eternitie: ſometime things meaſured by time, and ſo for the World, and by a *figure* for worldly men *addicted* to the world, as S^t *Auſten* [x] ſomewhere takes *World* for the *damned World*: and ſo *this World* is called the *euill World. Gal.* 1.4. and a *World lying in euill.* 1 *Ioh.*

Metonym.
[x] *Aug. tract.* 56 *in Ioh.*

1. *Ioh.* 5. 19. Not that the *fabrick* and *frame* of the world were euill, but as *Paul* calls *daies euill*, *Ephes.* 5. 16. of the iniquitie done in them: So we say (and iustly) of a house where blasphemies, drunkennesse and whoredomes are committed, that it is a *filthy*, a *wicked*, a *lewd* house, for the wickednesse of the persons abiding there.

Sometimes *world* is taken for the obiect of the *inordinate appetite*, namely, for those three which Saint *Iohn* names, *The lust of the flesh, the lust of the eyes, and the pride of life*, which hee saith, *is of the world, and all that is in the world*, 1. *Iohn* 2: 16. These
[b] *Bernard.* are like the three troopes of the Caldeans, as one [b] compares them, which draue away *Iobs* cattell, *Iob* 1. 17. These three haue ouercome the whole world, a few onely excepted.

For these things, wicked, couetous, carnall, men are called by our Sauiour Christ, the *children of this world*, *Luke* 16. 8. and 20. 34. and *Dauid* calles them *men of the world*, *Psal.* 17. 14. *This world* here taken for the wicked and wickednesse of the world.

Be not conformed] Accommodate not your selues, so *Erasmus*: Fashion not your selues, so *Beza*: Conforme not yonr selues, so the Syrian Translation; which word our Translation vseth, and is the best, both for the elegant *prosomasia*, betweene *conforme* and *transforme*, and also for the more full signification: for fashion, not so well notes the *inward* agreement with the word, which is here forbidden as well as the *outward*. The meaning then is, that we should not imitate carnall men in their carnall courses, which are the motions of their wicked minds, and the vices which flow from them, as distrust in God, profanenes, contempt of Magistrates and good lawes, murder, malice, whoredome, pride, drunkennes, couetousnes, &c. that we shold not take *their manners* and *opinions* for a *rule* of our life, but the *word of God*.

Doctrine. *The children of God may not in their iudgement, opinion, affection, practise, be conformable to wicked worldly men*: Eph. 4. 17. *This I say therefore, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke in the vanitie of their mind, &c.* 1. Pet. 4. 2. *We must not liue to the lusts of men, but to the will of God.* And that which God spake to *Ieremy*, may bee applied to all: *Let them*

returne

returne to thee, returne not thou to them. Ier. 15. 19.

He saith not, *liue not in the world:* we must needes liue here, *Vse 1.* though to our great hearts griefe, for the euill which is in others, and in our selues. Neither doth he say, *Vse not the world,* for it is impossible, but that while we liue wee must vse the world: we cannot but eate, drinke, put on apparrell, &c. but *not as the world:* we may eate and drinke of the best, but not to *surfetting* and *drunkennesse*, as doe the *swinish* drunkards of the world. We may put on apparrell of the best, but not *beyond* our *calling*, our *estate*, the *comlinesse* of a Christian, not for *pride* and *wantonnesse*, as the worlds darlings doe. In thy diet, be neither a *costly glutton*, nor a *base niggard*. In thy apparrell, neither affect *pride*, nor *holinesse:* in neither bee *singular*, either for the *excesse* or the *defect*. Sleepe so much as may *refresh*, not *dull* nature. *Possesse* riches, but be not *possessed* of them: be neither as the *Couetous churle*, who parteth with *nothing*, nor as the *wastfull prodigal* who spendeth *all*. Its too true a complaint, that our professours are *close-fisted*, too *neere* themselues, *couetous*, and *backward* to works of mercy. Let it be amended for shame. Thou saiest thou seekest *heauen*, but thou art too *greedy* of the *earth:* Our Religion forbids *prodigality*, but commaunds *liberalitie*.

The world is a thing of great danger, therefore heres a *Ca-* *Vse 2.* *ueat* that we should not bee *bewitched* with it, as with the honour, pleasure, profit of it: but it is not onely dangerous in this, but in regard of wicked men, whose *example* and *societie* is dangerous: for *many* examples and exhortations to goodnesse, auaile not so much as a *few* examples, and a *little* intisement vnto euill. To see euill only *acted*, is enough to infect vs, though the actor speake neuer a word. We are readily bent and inclined to imitate that which is euill, and wee easily follow their *vices*, whose *vertues* wee can no waies attaine [c]: so many imitate *Dauid* in his *sinnes*, but not in his *repentance*: so our *Gallants* and *Brauadoes*, thinke themselues like *Alexander* the Great, and so they are, as *proud* as euer was he for his life, and *more drunken*, but not as *valorous*. An ill example is powerfull. If *Herod* mocke Christ, his *men of warre* will also: *Luk.* 23. 11. If a *master* of a family be profane, yee may for the most part easily know how the *seruants* are affected.

[c] *Prochius est malorum imitatio, & quorum virtutes assequi neque as, cito imitaris vitia. Hieron.*

If

If a Ruler hearken vnto lies, all his seruants are wicked, saith *Salomon, Prou.* 29.12. If *Peter* dissemble, *the other Iewes* and *Barnabas* also will be carried away with his dissimulation, *Gal.* 2.13. And *Paul* saith, that *Peter compelled* the Gentiles to liue as the Iewes, vers. 14. *non imperio, sed exemplo,* saith one; hee *compelled* them not by his *authoritie*, but by his *example*. Doth not the very *hearing* of oathes teach children to *sweare*. They learne not so to doe, by *precept* no body bids them; but by *example*.

Aquinas.

Esay cries out that hee is *vndone, because of the pollution of his lippes*: How came his lippes polluted? *I dwell* saith he *in the middest of a people of vncleane lippes. Esay* 6.5. Hee was infected by their example. If a good man, ye see, dwell amongst euill conditioned people, he will be the worse. If thou walkest in the *Sunne*, thou wilt be *tanned*. Euill example is *contagious*, and thou art apt to take it. If one grape waxe blew, the rest of the cluster will quickly follow. [c] A man that dwels by but one lame man, will soone learne to limpe, according to the Prouerbe. [f] Lament thy *vnaptnesse* to goodnesse, and pray earnestly to *be kept from the euill of the World*, as our Sauiour prayed for his Disciples. *Ioh.* 17.15.

[c] *Vnaque liuorem conspecta ducit ab vna. Iuuen. Sat.* 2.
[f] χωλὸν παρὰ χωλὸν κύλιν ἐκδίδαξαι μάθοις. *Scholiastes pindari.*

The doctrine of the *World*, and of the *Word* is contrary. Do as the most do, saith the world. *Vlutandum cum lupis:* But the Word saith, *Be not conformed to the World. Paul* teacheth vs here to answere that *inuincible* argument of carnall men: *Example*; O, say they, will you be wiser then all other men? Do not so *many* and so *great* doe thus and thus? What if they doe? The more and the greater, the worse: thou must not do as the world doth, but thou must consider, what becomes thy calling, and what the Word teacheth thee.

Claudo propinquus sive vni vixeris. Discites & ipse claudus ingredi breui.

Cyprianus.

What if *Iezabel*, and many other Gentlewomen haue such a complexion, such eyes, such haires, *non quos Deus fecit, sed quos diabolus infecit* [a], not such as God hath made, but such as the diuell hath been the dyer of? What if they disguise themselues like *harlots*? Thou that art a *daughter of Abraham* must be after another fashion. What if many drink til they be *drunken*? thou must be *sober*. What if many *breake* the Sabbath? thou must *sanctifie* it. Nor *Noah*, nor *Lot*, nor *Abraham*, nor *Daniel*, *conformed* themselues to the wicked of their time: neither

must

must thou, but *shine as a light* in the middest of the *froward wicked people* among which thou liuest.

As it is hard now adaies to know the *master* from the *man* by their apparrell, such is the licentiousnesse of the times; so it is not easie to discerne betweene a sincere Christian, and a *profane fellow* by their liues, such is the likenesse of their actions. If thou wouldst not be accounted a drunkard: haunt not the alehouse as drunkards do. If thou wouldst not be accounted proud, apparrell not thy selfe as they doe. If not profane sweare not as they doe, &c. If thou heareſt a man speak *Spanish*, thou saist, a *Spaniard*, *&c.* If thou heareſt one blaspheme Christ, wilt thou say, *A good man.* No: a *Turke*, or a *Iew.* If thou shouldst see one play the thiefe, or the drunkard, thou canst not say, A true Professour; a wicked beast, thou mayst.

O my Brethren, *Bee not conformed to this world.* The World thinkes that God is not angrie with wicked men, beleeues not the day of iudgement, makes a mocke of conscience & zeale, &c. Bee not you like them. Manifest what you are. *Incola cæli estis, non sæculi huius,* you are inhabitants of heauen, not of this world, therefore haue not your conuersation *conformable to the world.*

Thou hast in thy Baptisme renounced the world with the pompes and vanities thereof: see whether *such* apparrell, *such* speeches, *such* behauiour stand with *that vow.*

The World *hateth* vs: if it did *loue* vs, wee might not *loue* it; much more should wee *abhorre* it, because it *hates* vs.

Thinke of that which the Spirit of God teacheth vs: *If any man loue the World, the loue of the Father is not in him.* 1. Ioh. 2.15. *Pure Religion is to keepe a mans selfe vnspotted of the World,* Iames 1.27. *The friendship of the World is enmitie with God: and, whosoeuer will bee a friend of the World, is the enemie of God,* Iames 4.4.

It is an odious thing to be *like the world:* thats for a man to be *like* vnto *Lions, Wolues, Dogges, Serpents, &c.* for so are wicked men compared in the Scripture, thats to be like blasphemers, whoremongers, drunkards, atheists, &c. for such are the men of this world.

Christ *prayed not for the world,* Ioh. 17.9. who would willingly haue

haue fellowship or likeneſſe with them whom Chriſt excluded his prayer.

Chriſt gaue himſelfe for our ſinnes, that he might deliuer vs from this preſent euill world. Gal. 1.4. Be not therefore *conformable* to it, but reſolue, that though all the world ſhould forſake God, yet that *thou and thy houſe wouldeſt ſerue him*, as *Ioſhuah* did. *Ioſh.* 24. 15:

The *World ſhall be damned*, 1 *Cor.* 11.32. Therefore follow not the world. It is a heauy end to be damned: when an vnrepenting drunkard, blaſphemer, &c. lies at the point of death deſpairing, wouldeſt thou be in his caſe? *Line not* then as they *liue*, if thou wouldeſt not *die* as they *die*, and be *damned* as they ſhall be *damned*.

VERSE 2. —— *But be ye transformed by the renewing of your mind, that ye may proue what is that good, that acceptable and perfect will of God.*

IN theſe words is the *Exhortation*, in which are two things. Firſt, the *Exhortation* it ſelfe. Secondly, an *Amplification* from the *End*. *That ye may proue*, &c. In the *Exhortation* is the *Duty*: *Be ye transformed*, and the *manner*; *By the renewing of your mind*: Where is the *thing*, *Renewing*; and the *Subiect*, *The Minde*.

Transformed] which implies *tranſitum ad aliam formam*, a paſſage vnto another forme: it is the beſt rendring of the Greeke word; and ſo *Caluin*, and before him *Cyprian*.[a]

Lib. de exhort. ad Martyr, c.8.

The word in the *dehortation*, hath in it σχῆμα, the word here hath μόρφωσις, *that* noting the *outward figure*, *this* the *inward forme*; *that* being moſt properly vſed of things *artificiall*, *this* of *naturall*. *Chryſoſtome* is of opinion that *Paul* did purpoſely alter the word, attributing to the world σχῆμα, to note the *vanity* of worldly things, and to our *Renouation* μόρφωσις, to note that there muſt be *more then a ſhew*, namely, a very *true inward change*, for the *forme* giues being to things.

Peter Martyr with others diſallow this as too curious vpon this reaſon; becauſe that σχῆμα and μόρφωσις are promiſcuouſly

and

and indifferently taken, and for proofe they alleage, *Phil.* 2. 6 and the 8. where Christ is said in regard of his God-head, to *be in the forme of God*, and in regard of his manhood, *to be found in fashion as a man*: as though these phrases were confounded, and did signifie the same thing; which in no wise is to bee granted, lest that Scripture should be *elevated*, which is so *precious* for the prooving of the very God-head and Man-hood of our Lord Iesus Christ. In the sixth verse then, we are to hold against *Erasmus*, that *to be in the forme of God*, signifieth not in *shew*, but *essentially*. to bee God, to which is answerable that phrase in the seuenth verse, where Christ is said to assume or take the *forme of a seruant*, to signifie, that as he was *very* God, so he was *very* man: and to declare this, that hee was found in *habite* and *fashion as a man*; that is, in his speaking, sorrowing, wearinesse, eating, drinking, &c.

Consule Zanchium in locum Epist. ad Phil.

Wherefore I disallow not *Chrysostomes* iudgement, for which this may bee said, that *Paul* elsewhere vseth this as a reason, that wee should not set our mindes vpon the world, because σχῆμα, the fashion of it is transitorie [a]. Saint *Iohn* vseth also the same argument. 1. *Iohn* 2. 17.

[a] παρέρχεται τὸ σχῆμα τοῦ κόσμου τούτου. 1. Cor. 7. 31. ὁ κόσμος παρέρχεται. 1. Iohn 2. 17.

Be yee transformed] That is, be ye changed; be not as before, but turne ouer a new leafe, as I may say.

By the renewing of your mind] Here the *manner*; not euerie change will serue the turne, it must bee of the *mind*. Its no *transformation* or *essence* of the body or mind: not *transformed* as *Lots* wife was, nor as the Friers and Monkes are, when they put off their secular habit, and put on a coule: nor a transforming of the *complexion* of the face and haire, by *painting* and *powdring*, as some doe.

Mind] *Paul* spake before of *body*, why doth he here speake of the *mind*? Because in the first verse hee spake *figuratiuely* of sacrifices, which were performed by the *bodies* of beasts, yet he vnderstood also the *mind*: but here expounding what hee meant before, he saith, mind, because its the principal part to be *changed*, and because there begins the change: for as the *deformation* begun in the *soule*, so the *reformation* begins *there* also, and from thence is the body *changed* and *renewed*, as the Lanthorne is illustrated by the candle within.

Renewing]

Renewing] Not making spike and span new, as we say: no *new substance*, no *new faculty*, either of knowing, remembring, &c. onely *new qualities*. Man was *new* in his creation, grew *old* by his fall, is *renewed* in his Regeneration, the manner whereof *Chrysostome* expresseth by the *repayring* of an *old house*; as there is the same house, the same roomes; only it is new hung, or whited: so there is the *same* man, the *same* faculties, onely the *old* corruption is taken away, and *new* grace bestowed; as in a poysoned riuer, there is the *water*, the *running*, and the *poyson*; when it is healed, the *water* and the *running* remaine, onely the *poyson* is taken away.

The efficient cause hereof is God, the instrumentall cause, the word and prayer, the Sacrament of it, Baptisme.

The Doctrine. *Beleeuers must endeauour, and seeke after the renewing of their mindes, Ephes 4.22.23. Put off the old man, and be renewed in the spirit of your mind.* All scriptures proue this, which require, that we should become *new creatures*.

Vse.1. From the depence, we must cease from euill and do good: when we haue left euill, we must not stand as newters. Its not enough though the World cannot *accuse* vs, if Gods Church cannot *commend* vs for some good: no discharge to a Minister, if hee teach no false doctrine, hee must teach the *truth* also: so of all other callings.

Vse.2. From the Opposition: *Be not conformed to the world, but bee ye transformed.* There is no agreement betweene these: a man cannot be *both* of them: he cannot be a *worldling* and a good *Christian*. Its as easie to bring heauen and hell together: we cannot serue God and the world: for the will of God and of the world are contrary. We cannot looke East and West at the same time, or at the same time goe towards *Egypt* and *Canaan*: Some perswade themselues, that they may bee couetous, proud, &c. and good Christians: but its impossible. *Salomon* at a time thought that he might follow pleasure, vanitie, wine and women, and yet be a wise man, and a good worshipper of God, *Ecclesiastes* 2.3. but hee was deceiued: either be *all for God*, or *not* at *all for him*. If thou wilt bee for couetousnesse, whoredome, pride, drunkennesse, what dost thou at sermons? Giue ouer thy shew, thou art but an hypocrite.

crite. *Ye that loue the Lord,* saith *Dauid, Psal.* 97. 10. *Hate euill*; for they that loue euill, hate God.

By the renewing of the mind. Many carry their bodies comelily when they come into the Church, but the *mind* is all in all. To draw neere with the *lippes*, and to haue the *heart* farre off, is a thing God hates. The body is to be regarded, but principally the heart. *Optimus animus, pulcherrimus Dei cultus,* said a heathen man diuinely. Hee worships God best who hath the best mind. If you pray, pray with the spirit; if you sing, sing with grace in your hearts: If you will be renewing and purifying, *Renue your minds* saith *Paul; Purifie your hearts* saith *Iames: Out of the heart* saith our Sauiour, *proceed whoredomes, murders theft, &c. Mat.* 15. 19. This is the *nest* where these cockatrices are hatcht, this is the *den* from whence come these wild beasts; this is the wombe which bringeth forth these monsters: Therefore *wash thy heart O Ierusalem, Ier.* 4. 14. make cleane thy inside. *Vse* 3. *Seneca.* Iames. 4.

He calles vpon them which are iustified, and so already sanctified, to be transformed & renewed, from whence are commended to vs, proceeding in grace, and perseuerance. *Vse* 4.

For proceeding, Renouation is not the worke of a *day*, or a *yeere*, but of *our whole life:* As a man hauing an old house, must bee repairing and doing some cost *euery day*, or else it will be to his great losse; so we must be *euery day* toyling in this *hard taske* of mortification, when thou hast ouercome one sinne, be dealing with another: Thou maist not be idle; Alas, how canst thou, hauing such a heart, that the Sea comprehendeth not more variety of creatures in it, then thy heart (that bottomelesse gulfe) variety of sinnes. There be many crookes and corners, which thou neuer sawest: yea, which the most piercing eye of the *most sanctified man* neuer saw.

Secondly, for perseuerance. This argues the inward forme of godlinesse to bee in vs. Heate a cloth as hotras you can at the fier, yet it will soone wax cold: but fier can neuer waxe cold: it heates *fortiter, & perseueranter*; forcibly and continually, because it hath the forme of heate in it: as the Sunne alwaies giues light, because it is so *formed* of God. The *formes*

of

of things are alwaies *alike* in their kind. Many are holy at Church, profane at home: in one company ciuill, in another wicked and vile, because the very *forme* of godlinesse is not wrought in the heart. A wicked man wanting grace, may be compared to a vessell full of stinking liquor, a good man to a vessell full of that which is sweet and wholesome: outwardly you see no hurt, you say, in such a man who is wicked: but *pierce* him; put a *tap* into him, giue him some occasion, let him bee in euill company, then you shall heare him speake or doe nothing, but that which is offensiue; as a man truly and inwardly renewed, speaketh and doth nothing but that which may minister grace to the hearers.

Vse 5. Heres a great comfort to them which are iustified, they are transformed: if thou beest so, thou art not like the world, and as thou wast before. If thou askest what thou wast before? I answere, that thou wert like a beast, nay like the diuell, but by the *renewing of thy mind*, thou art become like a man, like an Angell, nay, like our Lord Iesus Christ: for God hath appointed, that we shall be συμμορφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ: conformable to the Image of his owne sonne; and more beautifull I am sure we cannot be. Also we haue a *new* father which is God, and *new* company, the blessed Saints and Angels. O how deformed, base and odious are wicked men, no toade so loathsome in our sight, as an vnregenerate man in the sight of God, because of his corruption: labour therefore for a renewed mind. The world is all for new clothes, new houses, &c. But what good is it to haue a new house, and an old, rotten, vile, and forlorne conscience. Downe with thy sinnes, that thou maiest be builded vp into a spirituall house, a temple for the holy Ghost.

If thou wouldst know signes of this Renouation. As when the holy Ghost sate vpon the heads of the Apostles, they spake with new tongues: so if thou bee transformed and renewed by that spirit, thou wilt haue,

First, *new words*, not euill words, and offensiue according to the fashion of the world; but words powdred with grace and goodnesse.

Secondly, *new works*. The workes of the world, and the old

old man, are whoredome, drunkennesse, &c: but thou art chast, temperate, &c.

Thirdly, *A new iudgement.* The World iudgeth that God will be mercifull, though men take liberty to be negligent in his worship, vaine, and sinfull: thou iudgest the contrary. The World iudgeth that men neede not be so *precise*, as to stand vpon *conscience*, in all his words and deeds: but thou iudgest, that all care is too little, to auoid sinne, and to serue God.

Fourthly, *New affections.* The worldling ioyeth in nothing so much, as in riches, pleasure, &c. nor sorroweth so much for any thing, as to be crossed in these: but if thou beest renewed, thy greatest griefe is for thy sinnes, and slow proceeding in grace, and thy greatest ioy to bee assured of the fauour of God, and to be able to master thy corruptions. These, and such like are tokens of our renewing; God grant they may be found in vs: Amen.

VERSE 2. —— *That ye may proue what is that good, that acceptable, and perfect will of God.*

IN these words, the exhortation is amplified from the end; *That ye may proue, &c:* which is plainely expressed in the English, and by implication necessarily vnderstood in the Greeke phrase.

Here are two things: First, the *Action, Proue.* Secondly, the *Obiect: The will of God.* This will is amplified by diuers adiuncts; It is *Good, Acceptable, Perfect.*

Proue] This word in English very often signifies, to confirme, or to auow and iustifie a thing in doubt or question: not so the Greeke, but sometime to haue experience, sometime to trie, sometime to know, because by triall we know things; sometime to approue and allow of, as siluer, which by the Gold-smiths triall is found good, is therefore called δόκιμον, of the word in the Text, that is allowed, not counterfet, but good and currant.

Will of God] Gods will is either his antecedent will, or consequent; his secret or reuealed will: The first is called

the will of his good pleasure, which is secret till the euent declare it. The second is called the will of the signe, that is, his signified will, which wholy, absolutely, and perfectly is contained in the Scriptures.

Some here vnderstand the secret will of God: if so, then the Doctrine is this, wee cannot haue comfortable experience of Gods good will toward vs, till we be renewed; and so the exhortation is amplified from the sweete effect of it. But though this be a very good exposition, yet I take it, that its more proper to vnderstand the will of God for his reuealed will, vnto which wee are to conforme our liues, and so it best agrees with the *Reasonable seruice* spoken of in the first verse, of the which verse this second is an Exposition, and also with the drift of the place, which is to exhort to obedience, of which the *word* is the *Rule:* and thus the word of God is called *his will*, and obedience the *doing of Gods will: Mat.* 7. 21. So then *to proue*, must here signifie to try or search, and to approue; the first implying vndoubted knowledge, the second good and holy life.

Doctrine. *Onely the renewed doe certainly know and allow by religious practise, and doing the will of God: Eph.* 5. 8. 10. *Walke as children of the light, proning what is acceptable to the Lord:* and verse 17. *Be not vnwise, but vnderstanding what the will of the Lord is.* He speakes to such in whom is renewed the light of grace. So *Phil.* 1: 9. 10.

Obser. A man in his pure naturals, is neither able to vnderstand, nor to doe the will of God.

Then all vnregenerate men are blinde in the things of God: so saith *Paul*, 1 *Cor.* 4. 14. *The naturall man cannot know the things of the Spirit of God, because they are spiritually discerned. Paul* (and so euery man) before his conuersion, hath *scales* before his eyes; he is starke blind: and therefore Gods children are said to be *illuminate*: *Heb.* 10. 32. This is harsh to carnall men: *Are we blind*, say the Pharises? *Ioh.* 9. 40. The Pharises had the old Testament at their fingers ends, and yet were blind: A wicked man may define accurately what faith, repentance, &c: are; but there is a *secret* in these, which he cannot know without *Renouation*. *The secret of the Lord is with*

with them that feare him. Psal. 25. 14. The carnall man knowes what Preaching is, but here he failes for want of renewing, he cannot see the excellency of it, and value the price of it to saluation; he accounts it *foolishnesse*. He knowes what obedience is, but he seeth not the necessity of it, but perswades himselfe that though he liue in vanity and in the practise of many sinnes, he may be saued. He vnderstands what Faith is in the definition, but the excellency, necessity, power, sweetnesse of it, he knowes not. He hath *speculatiue* knowledge, but he hath not *experimentall*, which is more certaine, and helps the speculatiue also. A Physitian finds those secrets by *practise*, which he neuer could attaine by *reading* and *study:* so many that can neuer a letter on the Booke, are better Diuines then many great Clerkes, because they haue the experience of such things by the renewing of their minds; as a man that hath tasted hony, better knowes the sweetnesse and goodnesse of it, then hee which neuer hath tasted it; but onely knowes it to be sweet by reading. To beleeue is as a *commentary* to teach what faith is: to obey, will teach vs what the doctrine of Faith and obedience is. *Ioh.* 7. 17.

All vnrenewed men are also rebellious: *They are not subiect to the Law of God, nor* (during their vnregenerate state) *can be: Rom* 8. 7. You were as good speake to a beast or a blocke of obedience, as to a carnall man: though hee know what is good and ill, yet hee is a *slaue* to his lusts, and vnder the dominion of sinne, and therefore hath no power to obey.

This should moue vs to seeke and labour for a *renewed mind*, which many haue not, though otherwise perswaded of themselues. *Vse.*

Art thou blind and ignorant, though liuing vnder the meanes of knowledge? thou art carnall. A withered branch or plant receiues no benefit by the raine, but that which hath life and sap in it, flourisheth and is fruitfull. So if thou profit not by the word, thou hast no sappe or life of grace in thee, but art withered.

But it may be thou knowest: but doest thou allow of the

good things thou knoweſt, as faith, repentance, &c. accounting them happy which haue them, and them miſerable which want them? yet thou mayeſt proceed thus farre, as the woman in the Poet, I ſee the right or better things, and allow of them, but I follow the worſer. Thou approueſt, it may be in thy *iudgement* of thoſe things, elſe thou wert an Atheiſt; but doeſt thou approue of them in thy *affections*, as to deſire them aboue all things, and to haue grace to do according to thy knowledge? if not thus alſo, thou art yet a very carnall vnregenerate wretch. As a man at a feaſt, which commendeth a diſh of meate, yet eateth none: or if hee bee carued a morſell, throweth it to the dogge: ſo is he which knoweth and alloweth of holy things, yet no way deſireth to find ſuch things in himſelfe, or practiſeth them. But thoſe which are renewed, they eate and are nouriſhed. Carnall *Eſau* knew doubtleſſe the way of godlineſſe, and allowed it in his iudgement, but in his practiſe, hee preferres his pleaſure, and euery trifle before it: but *Iacob* being renewed, accounts of the tokens and ſignes of Gods fauour, more then of his food; and is neuer ſo well, as when hee is in his holy meditations, prayers, and exerciſes of godlineſſe.

VERS. 2. ——— *that good, that acceptable and perfit will of God.*

THis is a *deſcription* of *Gods will* by the *Adiuncts*; of which, three are here ſet downe, *Good, Acceptable, Perfit.*

Interpreters differ in the reading and applying of theſe words, though without any materiall difference in the ſenſe.

Chryſoſtome puts in a word before theſe; That yee may approue τὰ διαφέροντα, things that are excellent: indeed ſo *Paul* ſpeaketh, *Phil.* 1. 10. but that word is not here.

Some would haue it thus: *that yee may proue what the will of God is:* which (namely) *to proue the will of God, is good, acceptable, and perfect.* Applying theſe things, to proue, not to the will. So *Eraſmus* and *Ambroſe* ſeemeth to vnderſtand.

Some thus, to proue *what the will of God is*, and *what is good*, and *acceptable* and *perfit*: So *Bucer*, as *Beza* notes. But the beſt

the best and most naturall is to read it, as it is translated here, which most learned men doe follow. And then these are added, either to note the excellency of the will of God, to draw vs on to affect it; or in opposition, to the ceremonies of *Moses* Law, as shewing that renouation and obedience to the will of God, is better then the sacrifice of beasts, &c.

Good] In regard of the Authour, in it selfe; and to make vs good.

Acceptable] It is not so to all men: but it is alwayes so to God; nothing pleaseth him, but that which is according to his owne will.

Perfect] In regard of the doctrine of faith and manners, not needing the *supplement* of humane traditions and deuices: a perfect rule for Preachers to teach, and for hearers to follow.

The will of God is good, acceptable, and perfect: Psal. 12. 6. The words of the Lord are pure words, as siluer seuen times purified: Psalme 19. 7, 8, 9. 10, 11. The Law of the Lord is perfect, &c. Doctrine.

Mans reason is no *sufficient rule* of our faith and life: many will yeeld to no more of the doctrine of saluation, then they can discerne by their owne reason: but this is a *blind* and *crooked rule:* He that relies vpon his naturall reason, is as far short of *him which beleeues* the word, as hee is beyond *a brute beast* that wants reason. Vse.

Neither is *custome*, nor the *example* of our fore-fathers, or of others, nor our owne *good meaning* a sufficient rule; and yet these among ignorant soules are much set by, yea, all in all. But Saint *Peter* tels vs, that we are redeemed by an vnualuable price, *from our vaine conuersation, receiued by tradition from our fathers:* 1. *Pet.* 1, 18. And *Esay* calles vs *to the Law, and to the testimony*, affirming, that if wee *doe not according to these* (whatsoeuer customes and good meanings wee haue, and whatsoeuer others doe) it is because *there is no light of grace in vs.*

If then thou wouldst so liue that thou mightest please God, *search* the Scriptures, that thou mayst bee acquainted

with his will; that is, *good* and *acceptable*, and *perfect*, that accordeth therewith: they that walke according to that rule, *Peace and mercy* shall be vpon them: *Gal.6.16.* Let neither selfe-conceit, nor the credit of any man, though neuer so learned, draw thee to admit of any thing that agreeth not with Gods Word: *Try, and proue all things; but hold fast that which is God:* 1 *Thes.5.21.* When thou takest money, if thou doubtest of any peece, thou turnest it, and diligently viewest it; thou triest it by the sound, thou assayest to bend it, thou rubbest it, so wary thou art not to be deceiued, in a matter though but of a groat or sixe pence: O much more see thou be carefull in matters that concerne thy obedience to God, that thy actions may be agreeable to his will, if thou hast any desire of the saluation of thy soule.

VERS. 3. *For I say, through the grace giuen vnto me, to euery man that is among you, not to thinke of himselfe more highly then he ought to thinke; but to thinke soberly, according as God hath dealt to euery man the measure of Faith.*

IN the two first verses the Apostle in generall termes exhorted to a holy life: in this verse, and so to the 14 verse of the 15 Chapter, his exhortations are more speciall, naming many particular vertues to be imbraced, and vices to be shunned and auoided.

They are vsually thus distinguished: The Precepts in this Chapter are called his *Ethicks*, in the 13 Chapter his *Politicks*, in the 14 and 15 his *Hieraticks*; in this twelfth hee teacheth vs how to behaue our selues *towards all men*; in the 13 how *toward Magistrates*, in the 14 and 15 how *toward the weake*, in regard of things indifferent, and come vnder the consideration of matters ecclesiasticall.

The first vertue hee commends to vs, is *modesty* and *humility*, and the first vice he reproues, is *arroganey*; and to these appertaine verses 3, 4, 5, 6, 7, 8.

He brings in this Precept with a Preface, in these words: *I say, through the grace giuen vnto me, to euery man that is among you.* This Preface is first to be considered.

I say,

I say] That is, I declare, I command, I charge you that you be not high minded, but lowly and modest: he doth not *barely affirme*, but hee speaketh with authority; hee doth not aske them leaue to speake: he speaketh not as an ordinary man κατ' συγγνωμην by permission, ἀλλα κατ' ἐπιταγην, but by commandement, as the Embassadour of God. We doe often intreat, desire, and beseech you to giue vs leaue to speake, but its not for want of authority: we may command.

Through the grace giuen vnto mee] This is not in the nature of an oath, as *Sarcerius* noted; but an *allegation of his authority*.

Origen by *grace* vnderstood the fauour *Paul* had with the Romans, as if he should haue said; I know I am gracious with you, and therefore that you will suffer mee plainely to deale with you.

Ambrose by *grace* vnderstands *Peritiam spiritualem disciplina dominicæ*: The knowledge and experience hee had in heauenly instructions and admonitions, which may in part be admitted.

But the best is to take *Grace* for his Apostleship, and the authority thereof: so *Grace* is taken: *Rom.* 1.5: *Gal.* 2.9. As if he should say; I command you by the power of my Apostleship, which *Paul* of all other had reason to account and call *grace*; seeing he was before a grieuous persecuter, and now not onely receiued to mercy, but also preferred to the highest dignitie in the Church, namely, to bee an Apostle.

Also me thinkes it exceedingly becomes *Paul* to call his Apostleship *Grace*; because hee now is to exhort to *modesty* and *lowlinesse*: for herein he is himselfe an *example* to his *rule*, acknowledging his calling, gifts, authority, not to bee of himselfe, but of the meere fauour and grace of God.

To euery man that is among you] That is, saith *Faius*, to euery one that is eminent among you, whether Apostles or Euangelists in the Church, or Princes and Magistrates in the Common-wealth. But there is no necessity so to restraine it, because its a duty belonging to others as well as to them, and the Syrian Translator renders it, *Omnibus*

vobis, to you all without exception: and if it were to bee restrained to any, its the opinion of a very great one[a] in his time, that it should bee to them which are inferiour and subiect in the Church: seeing, saith hee, there are two orders of mortall men, one to whom gouernment is committed; the other whose duty it is to obey: I weene, that for the varietie of gifts, the first are to endeauour to abound in knowledge, that they may be able to teach euery man his dutie: the other to remember the saying of the Apostle, that he thinke not more highly of himselfe, then hee ought to thinke: but that he thinke soberly, that hee learne those things which concerne himselfe, and not curiously search farther; that so doing, he may heare his Lord say thus to him; *Well done thou good and faithfull seruant.*

[a] *Brasilius magnus, reg. brek. q. 235. citat à Iustiniano.*

To euery one] πασι, in the singular number, as if *Paul* had had a Catalogue of their names, and so spake to euery man in particular and by name. This is the preface, which he setteth before his precept of *modestie*, wherein he doth not *intreat* them, as vers. 1. but *commaund* them; because if hee had spoken by intreaty, they would not haue heard him: for its the nature of proud men to be the more lofty & scornful when they are intreated, and therefore he speaketh in termes commanding.

In this Preface you may note two things: first, the *Authoritie* by which he speaketh: secondly, the *persons*, to whom.

Doctrine. *The power whereby Ministers doe charge the consciences of their hearers, is a diuine power giuen them, when he calles them to the Ministery.* Reade *Mat.* 10. *vers.* 1. to the 16. *Mat.* 28. 19, 20.

Ob. But these are spoken of the Apostles.

Ans. Of them as extraordinary, of vs as ordinary Ministers of the Gospell; and therefore in necessary matters of office we are conioyned. *Ephes.* 4. 11, 12.

Vse. 1. Its a great *grace* to be a Minister of the Word. The terme *Grace*, shewes it to be *honourable*: and indeed many great titles are giuen to Ministers: they are called *Embassadours* for Christ. *Fathers*, the first title of honour which was in the World; *Angels*, which are the Noblest of the Creatures, &c. How guiltie then are such, who count them, *hoc nomine*, euen

for

for this cause, base and contemptible, imputing those honourable titles, as *Priest* and *Minister*, as termes of disgrace.

Its one of the blots of this Kingdome, which hath welneare as many learned Ministers, as all Europe besides, that a Minister is seldome spoken of but with *diminution*, and the simplest in the multitude haue eloquence enough to disgrace their *persons* and *calling*.

Among the Iewes the *Priests* were sometime married into the *blood royall*, and in the dayes of our forefathers, they accounted it an honour to haue one of their children an *Abbot* or a *Bishop*, in which callings then, they onely liued like Epicures, hauing nothing of a good Christian but the title. But now there is scarce a Gentleman so meane, but, if either his daughter bee matcht with a Minister, or his son enter into the Ministery, he accounts, forsooth, his House and Blood to be disparaged, vnlesse that necessitie make him willing for some maintenance.

It was one of the *great sinnes* of the Iewes fore-running the Captiuity of Babylon, 2. *Chro.* 36. 16. I would it were not one of the *great sinnes* of England.

But from whence is the contempt which is cast vpon this calling? Surely it is either from the *Ministers themselues*, or from the *people*. If from themselues, then because they liue not suitably to their Calling, in preaching diligently, and liuing conscionably. Indeed I must confesse, that God in his iust iudgement *spreadeth doung* vpon the faces of many in that calling for their lewdnesse; and as there is nothing more honourable then a learned, diligent, and conscionable Minister; so there is nothing more vile and base, then one that is lewde and vnconscionable: *If the salt haue lost his sauour, it is thenceforth good for nothing, but to bee cast out, and to be troden vnder the feete of men.*

But if this were the cause; then only *bad* Ministers should be in contempt: but now *the best* and *quietest* in the *Land* are subiect to reproch: *Honor est in honorante*; Why then are not *these* honoured? It may be, because they are for the most part *poore* and *needy*, hauing nothing to leaue their wiues

and

and children, but that heauy burden of pouertie, through the *vnconscionable paiment* of their duties. But this ought not be the cause: for though we be *earthen vessels*, yet we bring vnto men the *treasure* of holy knowledge vnto eternall life. This may be one cause, but the speciall and principall cause is this, as it hath been alwaies, namely, the *corruption* of the people. The Drunkard, the Blasphemer, the Whoremaster, the Vsurer, &c. they cannot liue in peace by their Minister, but they must bee reproued and controlled for their faults. Heres the cause, becaufe they may not runne to hell without impediment, but the Minister (as he is bound) admonisheth them, and would draw them to repentance, that they might bee saued; therefore they hate them and dispise them. But if this bee the cause, wee must still bee despised; this is our comfort, that though wee bee not *acceptable to men*, yet euen in this we are *a sweete sauour vnto God*: 2. *Corinthians* 2.15.

Vse 2: The power whereby Ministers speake to the conuersion of the hearers, is from God, they haue it not of themselues by their learning and eloquence, its by the *grace* giuen vnto them. The Harpe yeelds no sound, vnlesse toucht by the hand of the Musition; so nor we speake *effectually*, but by the gift of God. Let hearers attribute the praise of their conuersion to God, as we giue the praise of a faire hand not to the pen, but to the writer: and let them pray for *the grace* of God when they come to heare, whosoeuer the Preacher be.

Vse.3. Ministers haue warrant by the grace of their calling, to command when they see cause, and to speake with authoritie: 1. *Tim.*4.11. *These things command and teach.* And *Tit.* 2.15. *These things speake and exhort, and rebuke with all authority, let no man despise thee.* If men bee stubborne, and will not bee perswaded and reclaimed with gentle intreaties, then, *supra hominum aliquid est præsumendum*, wee must take *vpon* vs the power of our office, that they which will not heare vs when we *beseech*, may feare vs when we *command*, and *threaten* the iudgements of God. For that which wee speake by our office, is of power both waies. If we absolue (them which are capable) its as if thou wert absolued at Gods Iudgement seate:

ſeate. When *Nathan* ſaith to *Dauid, Thy ſinne is pardoned:* it is as comfortable to *Dauids* conſcience, as if God himſelfe had ſpoken it from heauen. On the contrary; If *Eliſha* curſe, and *Paul* deliuer to Satan, its preſently made good by the *author* of their office: for *the weapons of our warfare are mighty, hauing vengeance in a readineſſe againſt the diſobedience* of profane men: 2. *Cor.* 10. 4. 6.

To euery one: The Miniſter muſt haue a care of *all* his flock. *Vſe.* 4. Euery ſoule is the Lords: the ſoule of the poore man, as well as of the rich. As the Sunne ſhines to all; and as the Center equally receiues all the lines, ſo muſt the Miniſter tender the good of euery one. It may be he is more familiar with thy neighbour, then with thee: if thou beeſt a blaſphemer or a drunkard, or ſome way culpable of enormous faults; it is out of a *wiſe* and *equall* care: for that which hee labours to effect with his *familiarity* with the *good*, he would effect *with thee* with a more *reſerued* and *auſtere* behauiour. The Phyſitian out of an equall care, miniſtreth *ſweet* things to one, *bitter* to another. If the ſhepheard ſometime ſend out his dogge, it is out of a care, to bring in a wandring and ſtragling ſheepe.

In matters of his office hee is equally a debtor to all, though he vary his words and countenance, according to the neceſsitie of his hearers. When he ſpeaketh, he ſpeaketh to *euery one*, ſee thou, that thou applieſt things ſpoken to *thy ſelf*. When we exhort to repentance, wee exhort *euery one*: when we reproue pride, we reproue it *in all*, *&c.* When promiſes are deliuered, euery one thinkes himſelfe meant: ſo muſt he when we vrge commandements. Whether we exhort, promiſe, threaten, command, ſo *we* muſt preach, and ſo ought *you* to heare, as if ſpoken to you euery one by name; if you refuſe to heare and obey, you refuſe not vs, but him that ſent vs, who requireth *of vs* to take paines, *of you* to profit by our paines, which God grant, *Amen*.

VERS. 3. —— *Not to thinke of himſelfe more highly then hee ought to thinke, but to thinke ſoberly.*

This

THis is that which vnder the *forme of an edict*, *Paul* commandeth, namely, that we should not be *arrogant*, but *modest*. This is deliuered both *negatiuely* and *affirmatiuely* after the manner of the Hebrews, among whom, as in the *Psalmes* and *Prouerbs*, those things which are once declared by a *Negation*, are again repeated by an *affirmation*, *vt efficacius traduntur*, saith *Tolet*, that they may bee more effectually deliuered.

Paul dealeth not thus in euery precept, neither doth hee vse a preface, heape vp arguments, and amplifie the matter: but so here, because *arrogancie* and *curiositie* are the *bane* of the Church, and its hard to dissuade such; therefore here he taketh the more paines.

The Negatiue part: *Not to thinke of himselfe more highly, then he ought to thinke.*

These words are diuersly read and expounded. The best translation is this that we follow: and for the sense, there are three expositions very good; one of S. *Augustines*, another of S. *Ambrose*, the third is S. *Chrysostomes*. S. *Augustines* is, that we should not be curious to search into things not reuealed; or into things reuealed, aboue our gifts and capacitie, as *Caluin* addeth, which may *puzzle* and *trouble* our minds, rather then *edifie* our consciences.

S. *Ambrose* expounds, as if *Paul* would haue vs to bee contented with our lot, and not to meddle with those things which are not granted to vs, that is, not to be *busie bodies*, & *medlers*, intruding into other mens offices; as if a man haue skill in the law, to take vpon him Ministeriall duties: but euery man *spartam ornare*, to honour and apply his owne calling.

S. *Chrysostome* giues this meaning, that we should not haue too *high a conceit* of our selues, of our owne learning, wit, capacitie, iudgement, contemning other men, that we should not *supersentire*, as *Caietan* properly renders the word. This our English Translation followes; and is the best, because it containes both the other: for if a man goes out of his calling, medling with things not belonging to him, and goes beyond his gifts, it ariseth from the high concet he hath of himselfe.

Hence

Hence we may describe arrogancy, to be a vice, whereby being puft vp with the admiration of our owne worth, wee take vpon vs ouer other men, curiously searching into things hidden, and medling with things not belonging vnto vs, and contemning all other mens Iudgements, opinions, sayings, doings, in comparison of our owne.

But to thinke soberly] This is the Affirmatiue part: Saint *Augustine* read it, *Sapere ad Temperantiam: Temperance* or *Sobriety*, is when we moderate our delight in meate, drinke, and things venerious: Here it is translated from the body to the minde, and signifies that *modesty* which euery one ought to vse, that they may thinke moderately of themselues, and containe themselues within their owne bounds; and this to be obserued, lest it befall these *arrogant persons*, as it befalles *drunkards*, which doe and say that which no wayes becomes them. *Epistola 57.*

Chrysostome deriues the word σωφρονεῖν [illegible] σωτηρίαν, because such men as are temperate in eating, and drinking, are of sound minds, so also of sound bodies and sences; but he that exceeds, proues *a very sot*. The same Father ioynes these three together, the *proud man*, the *mad man*, and the *foole*; and if you will make vp the messe, put the *drunkard* to them. The proud man, is a mad man, a foole, and (by this text) a drunken man. The difference betweene these is this: we *pitie* fooles and mad-men: but proud men and drunkards are *hated*, and worthy of punishment.

Salomon saith, *There is more hope of a foole then of him, who is wise in his owne conceit: Superbia semper sibi videtur esse sapiens* (saith *Anselme*) A proud man alwaies thinkes himselfe wise; but he is, and speakes like a foole. *Pharaoh* was a proud King, and how like a foole did he speake, *Exod.* 5. 2. *Who is the Lord* (saith he) *that I should obey his voice?* So what was the cause that the King of *Assur* speaketh so foolishly, *Esay* 10. 13. but his pride? So in our owne tongue, wee for the most part giue *the foole* to the *proud man*; *a proud foole*: *Posito* proud, *ponitur* Foole. Prou. 26. 12.

All beleeuers ought so to carry themselues, that they may manifest themselues to haue a lowly and modest opinion of themselues: Ecclesi. Doctrines.

cleſ. 7.16. *Make not thy ſelfe otherwiſe.* Phil.2.3. *Let nothing bee done through ſtrife and vaine-glory, but in lowlineſſe of mind, let each eſteeme other better then themſelues.* Alſo, 1.Cor.3.18. Gal.6.3. 1.Pet.5.5. *Be cloathed with humilitie.*

Vſe. Here are to be reprehended our *curious* profeſſours and *Polypragmons.*

For the firſt. It is come to paſſe in theſe times, that let plaine & manifeſt truths be taught; its *tedious*; it pleaſeth not if there be not ſome *querk* and *quidditie*, aboue the reach of ordinarie conceit. The aime of moſt, both Preachers and hearers, is to *ſeeme* witty and learned, not *to be* truly godly and religious. So doe moſt men now ſtudy to inuent and defend new things, *quaſtiunculis laſciuientes*, waxing wanton in quæſtions, and deſiring to *diſpute* rather then to *liue*, that he is accounted *pro non ſano qui non ſic inſanit*; but a *dunce* and *fillie*, which is not *mad* in this ſort, and out of his right wits.

Humanum genus eſt auidum nimis amicularum. Lucret.

Tis too true which the Poet ſaid; Our *eares* are too *couetous*. Our hearers deſire to heare new and ſubtill diſcourſes, and things fitter for the *Schooles*, then for the *Pulpit*. Of theſe things Saint *Paul* foretold, 2.Tim.4.3.4. *The time will come* (ſaith he) *when they will not endure ſound doctrine, but after their owne luſts ſhall they heape to themſelues teachers, hauing itching eares; and they ſhall turne away their eares from the truth, and ſhall be turned vnto fables.* If Saint *Paul* had now liued, he could not haue more plainely deſcribed our *curious profeſſours*. They *heape* to themſelues Teachers: they haue *itching* eares: which *Aquinas* ſaith, is when we deſire to heare *nouelties* and *nicities*.

a Lipſ. ciuil doctr. lib.4.c.3.

Fatalis hæc in geniorum ſcabies (ſaith *Lypſius* a): This itch of mens wits and eares is *fatall* to theſe times, and almoſt *incurable* in the iudgement of a great Phyſitian, who ſaith, that there is no skab or itch more incurable then the *ambition of ſects and new opinions* b.

b ὁ αὐτὸς τὰς περὶ θρησκείαν φιλοτιμίας, κακοήθεις ψώρας ἀνιατοτάτας τίθεται. Galen. lib. 1. de na fa. cit. a Lipſio. lib. aduerſus Dialog. cap.3.

For the ſecond, which are *buſi-bodies*, not keeping themſelues within the limits of their owne callings. Theſe *ſtulto zelo pleni*, ſaith *Melanction*, full of fooliſh zeale, are neuer well, but when they are taxing and finding fault with ſomething in the Church or Common-wealth: ſo ſoone as they are conuerted, they can teach *their Princes* how to gouerne, *their*

Miniſters

Ministers how to preach, what lawes are fit for the Kingdome, what orders for the Church: Yea, they are presently so *illuminate*, that they can see euery *blemish* in the Church, and euery *moat*; which in *themselues* and their *companies* and *families* cannot see beames, and foule and intollerable euils: eagle-eyed abroad, to spie faults in others, and to looke into things which concerne them not, but as blind as *beetles* at home.

But whats the reason that many among vs should thus run out, and forget themselues? Surely they thinke that if they should not *censure* others, and find fault with some thing they should be accounted *no body*, and to be blind, and to haue little profited in knowledge, when rather this practise shewes them to be *blind* or *ill-sighted*: for if they did see well and perfectly, they would see reason to perswade them to iudge charitably of the State in which they liue, and to keep themselues in their owne callings. When an old man takes a booke to read, he holds it farre from him; I take it, not for the *strength* and *goodnesse* of his sight, but for the *weakenesse* and *dimnesse*: so when our Brownists and contentious spirits, see so well farre off, and so ill neere at hand, it argues them to be dull and thick-sighted.

This *curiositie* Christ reproued in *Peter*, *Ioh.* 21. 21. 22. When *Peter* enquired of Christ what *Iohn* should doe; *Whats that to thee?* saith our Sauiour, *Follow thou me.* If things bee thus and thus ordered in Church or Commonwealth by the wisedome of thy Gouernours, Whats that to the? follow thou Christ, by walking conscionably in thine owne calling, *Tantumne abs re tua aliÿ est tibi aliena vt cures?* wanteſt thou work at home, that thou art so busie abroad? *Study to be quiet, medling with thine own busines*, as the Lord commandeth thee. 1. Th 4. 11. I earnestly beseech al them, into whose hands these my poore and vnworthy labours shall come, that they make conscience of their waies, and beware of these two rocks, whereat many haue made shipwrack. These are the very bane of the Church. It may be thou hast been a censurer of others, a busie bodie, a curious inquirer into controuersies. It may bee thou hast spent much time in reading the idle

idle Pamphlets of the Brownists. Examine in the feare of God, *what benefit* thou hast gotten to thy selfe, and brought to the Church thereby. Doest not thou begin to *stagger* betweene two opinions, which wert before *well resolued*. Thou hast perchance *puzzled* and *ensnared* thy mind, which was before *comfortably setled* in the truth. What other fruites haue these things brought forth then hatred, emulation, strife, enuying, schisme, separation? If thou beest faulty, repent, and returne to thy selfe, to the Church, to God. Mortifie thy *proud* and *arrogant* conceit of thy owne worth. *Be not righteous ouermuch, nor make thy selfe ouerwise: Eccles. 7. 16.* He that is *a slaue* to glory, will neuer proue a *true* and *faithfull* seruant to God. And hee that is *proud*, will neuer liue *peaceable* in the Church: *Prou. 13. 10.*

VERS. 3. —— *According as God hath dealt to euery man the measure of faith:*

IN these words is set downe the *Rule* of that *sober* conceit and thought that euery one should haue of himselfe; with the Amplification of it.

The *Rule* is *the measure*, that is portion or proportion *of faith*, which God hath bestowed on vs.

I vnderstand not here by *faith*, fidelitie, as *Tolet*; though he that dealeth faithfully in his calling (if any) may thinke the better of himselfe.

Neither doe I take it for iustifying faith, though excellency in all other gifts were *nothing* without this. But I vnderstand *faith* more largely with Master *Beza*: as for the knowledge of God in Christ, for the vnderstanding of Religion according to the word, and for all other spirituall gifts bestowed on the faithfull, either in the primitiue times, or in these dayes.

These are called *faith*: both because they are giuen *with faith*, and because they are exercised *by faith*.

The *amplification* of the *rule* is, from the *efficient*, *God*: from the *subiect*, *euery one*: the *manner*, *He hath dealt*.

As God] We haue not our gifts from our selues, but from God,

God, who *diuides to euery man, καθὼς βούλεται as he will*, not as we will: 1 *Cor.*12.11.

To euery one] None but haue a calling, and a portion of gifts correspondent.

Hath dealt] *Giuen: Eph.*4.7. *Diuided:* 1 *Cor.*12.11. Here *he hath dealt*, hath shared, hath parted to euery one a portion[a]: not all gifts to one, nor the same gift to euery one in the same measure: this being here opposed both to *vniuersality* of gifts, and also to *perfection*, which are in none but onely in Christ.

[a] *Partitim singula quemq;. Nobilitant, hunc forma decens hunc robur in armis. Hunc rigor, hunc pietas, illum solertia Juris, &c. Claud.*

God dealeth vnto euery one in the Church a measure and portion of gifts, as it pleaseth him. This is proued by the Parable of the *Talents*: *Mat.*25.15. *Euery man hath his proper gift of God, one after this manner, another after that:* 1 *Cor.*7.7. and 12.11. *Doctrine.*

Pareus obserues from hence, that the Pope cannot bee a member of Christ, because hee challengeth a *plenitude* of gifts and power, where as euery one haue but a certaine *measure* parted to them. *Obser.*1.

Gualter obserues, that we may not be *proud* of *faith* and *spirituall* gifts, much lesse of such *base* things, as beauty, riches, apparell, &c. *Obser.*2.

Beza obserues, that though wee may not bee proud of our gifts, yet we must be *conscious*, and take knowledge of them, lest we be vnthankfull, and that wee may imploy them to the good of the Church, and glory of God; being therefore called the *Manifestation of the spirit*: 1 *Cor.*12.7. They are not to be wrapt vp in a napkin & hidden. *Paul* sometimes takes knowledge of his gifts, and as occasion is offered, professeth that he *laboured more aboundantly then they all*, (but with singular sobrietie and modesty) yet *not I, but the grace of God which was with me:* 1 *Cor.*15.10. *Obser.*3.

Euery man is to thinke of himselfe not *aboue*, but *according to the measure of Faith*. Examine then the *measure* of Gods gifts bestowed on thee, and so apply thy selfe, as in reading and studying the Scriptures: reade and study such things specially, which God hath enabled thee to conceiue and vnderstand. If thou meet with difficult and hard things, passing thy capacity, tier not thy selfe about them, let them alone: Beleeue that *Vse.*1.

to be true which is written, though thy gift will not serue thee to see the reason of it. Euery mah cannot fadome *that depth* of Predestination, neither hath euery man a gift to vnderstand the doctrine of Church gouernment, and to iudge of controuersies. *Martialis.* *Qui sua metitur pondera ferre potest:* He that walketh not beyond his gifts, walketh safely. Herein is modesty and lowlinesse, not as one of the Fathers said; § When we dispraise our selues, and complaine of our wants, as many will doe out of arrogancy: but when speaking of God and Religion, we keep our selues within our bounds, discoursing modestly, and in some things being content to be ignoraut, and thinking others to be as learned as our selues.

§ *Nazian: oratione de modestia in disceptationibus seruanda.*

Thou art not called to gouernment; pray for, but prescribe not to thy Gouernors: for it is not likely that God hath measured to thee a gift to know what is meete for gouernement. Be thou content to *feed* in the *valleys*; if there grow a speere of grasse on the top of the mountaine, let them fetch it that are able: Content thy selfe to feed vpon such viands as our owne Markets and Countrey affoords; if there be any that long for daintier and farre fetcht Cates, let them venture the Seas for them. The doctrine of Faith and Repentance is (God be thanked) to be had in euery place: if any mans ability and gifts will serue him to trauell in the controuerted points of Predestination, free-will, Church-gouernments, &c. he may: but still let him not forget to *thinke soberly according to the measure dealt vnto him.*

A man that goes to the brooke for water, can bring no more then his pitcher will hold: *Consider thy pitcher*, lest whilst thou goest about to vnderstand aboue thy gift, thou bring to passe *vt nimium intelligendo nihil intelligas*, that thou proue thy selfe a very dolt. If a man eate of wholsome meate moderately, and according to the proportion of his naturall heate, it turnes to good nutriment; but if he ouercharge his stomacke, and the naturall heate be not able to concoct, it turnes to putrifaction: so is it with them which greedily search into matters aboue their gifts. Eate not too much hony, saith *Salomon: Prou.* 25. 16. So, wade not aboue thy height.

Vse. 2. Hereby such are reproued who aspire to the Magistracie, Mini-

Miniſtery, &c. and are not gifted for ſuch Offices: They looke not to the *meaſure* of their *gifts*, but to the *credit* and *maintenance* of ſuch places, when meaner places would better befit their gifts.

Alſo ſuch who being gifted for one calling, yet meddle with another. *Non omnis fert omnia tellus:* Euery ground will not beare wheate. If euery ſeruant take vpon him to direct in the houſe, and euery ſouldier in the army, there will be *order* in neither, but *confuſion* in both.

God hath dealt] The graces we haue, are from God: Be not proud, he that gaue them, can take them away. Hath he giuen thee wiſdome? he can ſtrike thee with folly, with madnes, &c. *Vſe* 3.

God dealeth to thee, and to others according as he will. If thou haſt a greater meaſure, deſpiſe not him that hath leſſe: if thou haue leſſe, enuie not him that hath more. The want of this moderation in Miniſters and people, may iuſtly be lamented. *Vſe.* 4.

If God giue gifts and Talents, hee will haue an eye on vs how we vſe them. The Lord that gaue the Talents to his ſeruants, *went* indeed *into a farre countrey: Mat.* 25.14. But *after a certaine time he returneth and reckoneth with them*, verſe 19. Here is our comfort, if he hath giuen thee but *one* Talent, he will not not expect *ten:* Thou ſeeſt other to goe farre before thee in knowledge, faith, &c: glorifie thou God with the grace thou haſt receiued. He will require more of *Abraham* then of thee, and more of thee then of him, who hath not receiued ſo great a meaſure as thou haſt: For this is a Rule, *Vnto whomſoeuer much is giuen, of him ſhall be much required; and vnto whom men haue committed much, of him they will aske the more: Luke* 12.48. *Vſe.* 5.

VERS. 4. *For as wee haue many members in one body, and all members haue not the ſame office.*

5. *So we being many, are one body in Chriſt, and euery one members one of another.*

THeſe two verſes doe not onely ſhew that God dealeth to all a *meaſure* or proportion of gifts, but alſo contain a reaſon to perſwade to modeſty, taken from the *Communion* of the

faithfull; that as all the members of mans body doe sweetely and friendly conspire to the good of the whole body, neither being puffed vp, nor enuying, nor incroching one vpon another: so should all the members of the Church behaue themselues. It is brought in, saith *Rollock*, by an *Occupation*, which he expresseth not: I thinke it may thus be supplied, as if the arrogant should say thus; Haue not I such and such gifts? Haue not I read such and such Authours? I trow, I see as much as another. To this *Paul* answers: Though you are well read, haue great knowledge, excellent braines, yet you are *but a member in the body* of the Church: and therefore as in the body of man euery member doth *his owne* office, so must you imploy your gifts to the common good; not to the *disturbing*, but to the *peace* and *vnity* of the whole body.

Thus doth *Paul* take downe this *vntamed* euill, *Arrogancy*, by an excellent reason expressed in a similitude; of which are two parts. The *proposition*, verse 4, the *reddition*, verse 5.

First of the *Proposition*, positiuely, and by it selfe, without the relation or application of it to the present purpose. The words are,

VERS. 4. *We haue many members in one body, and all members haue not one office.*

IN this *Proposition* are three things affirmed of mans body: 1. That it is *one*. 2. That it hath *many members*. 3. That *all members haue not one office*.

1. *One Body*] The body is one: 1 *Cor.* 12. 12. *Ephes.* 4. 4. A thing may be said to be *one* diuers wayes.

1. According to Numbers, Cardinall as one, two, three, &c: or Ordinall, as first, second, third, &c.

2. *One* is taken for *in definitum quid*: indefinitely, as *Luk.* 22. 50. *And one of them smote* the seruant of the high Priest. So we say sometimes, I met *with one*, who said, thus, or thus to me, whose name it may be we know not, or remember not.

3 *One*, is spoken sometimes in disgrace: so *Mark* 14. 12. *And Iudas Iscariot one of the twelue*: vpon which place *Hierome*, if that Commentary be his: *Vnus numero non merito*, &c.

One

one of the number, but without any desert.

4. *One* is taken in way of excellency, as in that verse *Vnus homo nobis cunctando restituit rem.* Where that Noble Roman *Fabius* is called *Vnus homo*, that is, A worthy man, as if then such another could not bee found. So God is said to be *one, transcendentaliter, Vnus numero*; not *Affirmatiuely*, but *Negatiuely*; not as diuers things composed together are made *one*; but *one* because not two, as Deut. 4. 35. *The Lord hee is God, there is none else besides him.* And vers. 39. *The Lord is God, and there is none else.*

5. *One* is put for that which is *integrum*, intire, perfect, hauing all the parts: so chiefly is the body here said to be one: he speakes 1. not of a *lame* or *defective* body.

2. *We haue many members*] For he speakes not of euery body, as a stone, or a trunke, but of an *Organicall* and *ordinate* body, as is the body of man. *Many members*, not onely πολλὰ but πολλὰ, as *Tolet* obserues; not *many* onely, but of *diuers fashions*; yet most admirably and wisely put together with exceeding beauty.

3. *All members haue not one office*] τὴν αὐτὴν πρᾶξιν, they practise not the same things. All the members see not, all heare not, &c. but the eye sees, the eare heares, &c.

God hath wonderfully and most artificially framed the body of man, making it one, and yet hauing many and diuers members, and these for diuers imployments: First, the Trinity as it were consulted about the making of it. Secondly, and it was last created, as the most exquisite piece of them all. Thirdly, so excellent is mans body, that the Anthropomorphiles held, that God had such a body, and that ours was but the *coppy* of his: because they knew God to be most excellent, they attributed to him such a bodie. Fourthly, the Philosophers were rauished with the consideration of it. *Zoroaster* cryes out, Ὦ πολυεργότατε φύσεως ἀνθρώπου τέχνασμα, as if that nature had vndertaken a bold piece of worke, when she made man. *Euripides* saith, that man is σοφῶν τεκτόνων καλὸν πόνημα, a most beautifull creature, framed by a most wise Artisan. Doctrine.

5. The Spirit of God speakes admirably of the body of man in the Scripture: for *Dauid* saith, that his body was *curiously wrought* in his mothers wombe, *Psal.* 139. 15. as a piece of

embroidred or needle-worke, as the Hebrew word signifieth (*rukkamthi*) comming of *rakam* from whence the Italian *Ricamare* is deriued, signifying to embroider. *Genebrard* renders the word in the Psalme, *variè contextus sum & diuersificatus. Pellicanus; artificiosissime concinnatus sum*, that is, with singular variety and most artificially fashioned.

Vse 1. Saint *Paul* amplifies his matter by a similitude from the body of man. So Ministers in their preaching must study for *plaine* and familiar similitudes, which are not onely *ornaments* to their Sermons, but *helpes* to their hearers, both for the better vnderstanding, and remembring of things deliuered. So did our Sauiour Christ teach, as *Matth.* 13. and throughout the Gospell appeares: so did *Nathan* preach before *Dauid*, 2. *Sam.* 12. Similitudes which are apt and plaine worke a great impression. For that which by the flat words of the precept is not vnderstood, is both vnderstood and remembred by similitudes and examples, saith *Hierome* [a]. Saint *Augustine* was so carefull to be vnderstood of his hearers and readers, that expounding these words of the 139. Psalme, *Non est absconditum os meum a te*, as it is in the vulgar translation, *My bones are not hid from thee:* because *os* may be taken for the mouth, as well as for a bone, he rendreth it *ossum*, a barbarous word; adding this, *Melius est vt nos reprehendant grammatici, quam non intelligant populi:* that is, It is better that scholers should reprehend vs, then the people not vnderstand vs.

[a] *Coment. in Mat. c.* 18.

Vse. 2. Wee ought to meditate of the wisedome of our Creator, which is as wel discerned by the body of man, as by the whole world. Man is therefore called the *little world* as the representation or *map* of the great world. Thus the *heauens* are represented in the *Braine*, the *Elements* in the *Humours*, the *Riuers* in the *Veynes*, &c. Yea, a resemblance of the Trinitie is found in Man, by the Vnderstanding, the Will, the Memory: as *God* is in the World, so is the *soule* in the *body*.

If we come to the particular parts of our bodies, wee must needs confesse with *Dauid*, that we are *fearefully and wonderfully made*, *Psal.* 139. 14. What an admirable member is the *Eye*? Whether you consider the *figure*, the *comlinesse*, the *situation*, the *motion*, the *vse*. Or the *Eare* with her windings and turnings,

for.

for the better conueying of the sound to the common sense: for which purpose also is that *most artificiall* instrument, within the passages of it, as a *bell*, by repercussion of the sound, to continue it to the Braine: and more then this, it may pose the greatest Philosopher to consider, how the diuersitie of sounds at the same time reuerberating should so *accurately* bee distinguished; as in a consort of musicke, to heare and discerne euerie Instrument, and also the harmony arising from them.

Who can sufficiently expresse the singular wisdome of God in framing the *Hand*? There are two things wherein we excell the beasts: in Reason, and the Hand: for as for Seeing, Hearing, Smelling, &c. some beasts excell vs, but beside Reason, which is the principall difference; in the Hand we do excell all other bodily Creatures. Most excellent is the *shape* of our Bodies: the *beauty* of the Skinne, and the *comelinesse* of the Face: but of all parts, the *Hand* surpasseth in *vse*; rightly termed the *Instrument of instruments*: with this we *take*, we *giue*, we *hold*, we *fight*, we *feede* and *clothe* our bodies, we *worke*; it being the *first mouer* in all Trades: without this the *Husbandman*, the *Souldiour*, the *Tradesman*, the *Scholar*, were vnprofitable. A *Body* without *Hands*, being as a *Soule* without *vnderstanding*.

By our *Reason* and our *Hand* wee gouerne all the Creatures vpon earth. We are not so *big* as Elephants, so *strong* as Lions, so *swift* as the wilde Roe: we cannot *flie* as the Eagle, nor *liue in the bottome of the sea*, as the Whale: and yet God hath giuen vs a *Head* to deuise, and a *hand* to execute and frame such things, that there is not a *bird* in the *Aire*, a *Fish* in the *Sea*, nor a *Beast* in the *Wilderneſſe*, but we can bee masters of at our pleasure; so that Saint *Ambrose* [e] might rightly call him, *Regem Elementorum*, the King of the Elements; he had almost said, *the god of all liuing Creatures* vnder the Sun. For as *we* stand in awe of God, so doe the *Creatures* of vs, being obedient to vs, and seruing vs, as we should obey and serue God. Of this the same Father in another place hath these words [f], speaking of the wild and sauage beasts: *Seruiunt homini & naturam suam humana institutione deponunt: Obliuiscuntur quod natæ sunt, induunt quod iubentur. Quid multa? Docentur vt paruuli, seruiunt vt infirmi, verberantur vt timidi, corriguntur vt subditi, in mores transeunt nostros, quoniam motus*

[e] *Ambrosius lib. 6. Epistolarum, epist. 38. ad Hor.*

[f] *Ambrosius, Hexaemeron. lib. 6. c. 6.*

proprios perdiderunt: That is; They serue man, who teacheth them another nature; and maketh them forget that which they were wont to doe by nature, and to doe that which hee commands them,&c.

If we should relate the *situation*, the *figure*, the *vse*, the *reason* of the inward parts of our bodies [a], of the *sympathy* betweene the braine and the heart, and the *league* as it were betweene the stomacke and the head, it would require a great volume; and yet learned men confesse, that there are *many secrets* in mans body, which the most skilful and curious Anatomists cannot find out, but are onely knowne to God.

[a] *Consule platonum in Tim. Arist. de partibus animal. Galen. de vsu partium. Melanct. lib. de anima: & medios & Anatomicos recentes.*

Vnto these if you adde the *differences of constitutions*, and *countenances*, how that among the many millions of men and women, it is almost impossible to find two *faces* or *temperaments* in all things alike, it must needs be confessed, that the body of man is most *wonderfully and fearefully made*.

Know thy selfe then, O man, and (if thou hast not formerly) seriously consider of thy miraculous body, that thou maist admire and praise the wisdome and power of thy God. Thou giuest sometimes thy money to see some strange sight, and thou wondrest at some high hill, some faire house, &c. and foolishly neglectest to consider of the greatest miracle vpon earth, which is thine owne body. *Fearefully and wonderfully am I made* (saith *Dauid*) *and that my soule knoweth right well.* As a man looking from some high rocke into the Sea, *wonders* and *feares*, as saith *Euthimius*; so *Dauid wondred* & *feared* at the workmanship of his owne body. Yea, he made singular vse of such studie, and accounted very specially thereof; *How pretious are thy thoughts* (saith he) *vnto me, O God, how great is the summe of them!* Whereby hee signifieth, that hee obtained much vnderstanding and comfort, and singularly profited in pietie, by thinking on the power, wisdome, prouidence of God, appearing manifestly in the framing and preseruing of man. Reade *Psal.* 94.8,9.

Vse 3. Though our bodies are so admirably framed, yet we are not to bee proud: for the matter of them is but earth (which so much the more argues the wisdome and power of God) and also they are generated and brought forth, *inter sterens & totum*, in such a homely manner, that wee may iustly bee humbled in the

the conſideration thereof.

Wherfore hath God giuen thee *ſo delicate* a body, compoſing it in ſo *elegant, beautifull*, & *curious* manner? Surely that he might *dwell* therein, as in his *holy Temple*: take heed thou pollute not thy body with whoredom, drunkennes, pride, blaſphemy, &c. take heede thou make it not the diuels ſtie. *Os homini ſublime dedit cœlumque tueri, &c.* God hath not made vs groueling toward the earth, but hath giuen vs a ſtature and countenance aſpiring vpwards; let vs ſet our affections on things aboue, and not on earthly things. He that hath a coſtly garment, wil not wallow with it in the mire, but is carefull to keepe it cleane; much more let vs indeuour to keepe our bodies pure and vnſpotted which are more worth then the moſt rich apparrell. If wee grow blind or deafe, wee account our ſelues much bound to them who ſhall cure vs, that wee may ſee and heare: much more are we bound vnto God, who gaue vs our eyes, eares, &c. and by whoſe bleſsing we enioy their comfortable vſe. *Vſe. 4.*

VERS. 5. *So we being many are one body in Chriſt, and euery one members one of another.*

THe Apoſtles drift is to beat downe, both *curioſitie* in ſearching into hidden points aboue our gifts, and alſo that *buſie medling* with things not pertaining to vs, vnto which while ſome addict themſelues through an ouer-weening of themſelues, they maruelouſly trouble the Church.

For the ſetting forth hereof, he vſeth an elegant ſimilitude taken, not as *Eraſmus* would ſeeme to gather from the bodies of beaſts, to make an argument from the leſſe to the greater, but from the bodies of men; which though they conſiſt of diuers members, which haue diuers gifts, yet there is no ſtrife, or buſie medling among them, but euery one doth his owne office; ſo ſhould we.

The *propoſition* of the ſimilitude was in the fourth verſe, in this is the *Reddition* or *Application*; wherein are three things anſwerable to thoſe in the *Propoſition*. The firſt, *The Church is one body*. The ſecond, *It hath many members*. The third, *Euery one*

one are members one of another.

In the first are two things: the *Affirmation: The Church is one body.* The *Amplification*, from the *Author* of this vnitie, which is *Christ.*

The Church is a bodie. The Church, that is the whole Church ouer the face of the earth: or it may be applied to a Nationall Church in one Countrie, or to a Parochiall, in one Congregation: euery of these is a body.

We are a Body] Body is either *Naturall* or *Artificiall.*

Naturall is *continued*, whose parts are continuous, as a stone, a piece of timber, the earth, the sea, &c. Such a body is not the Church.

Artificiall, and this consists *expartibus contractis*, or *distractis*: of parts that are contiguous, or parts that are separate & distant one from another, of the first is a ship, a house, &c. of the other, is a Common-wealth, a Colledge, a Corporation, the Church; which notwithstanding sheweth in it selfe the properties of a mans body.

We are one body] Intire, as before.

One body in Christ] Who hath gathered vs together, and made vs of one profession, mind, faith, &c. He is our head, we are his body. As no Towne comes to bee a Corporation without the Kings graunt, so we are made one body by Christ. We were as *Runnagates*, we were like the *scattered bones* in *Ezec.* 37. till he congregated vs, and breathed vpon vs. The meanes whereby we are gathered and *glued* together, are inward, *the spirit*; outward, *the Word* and *Sacraments.* The second thing is: The Church hath *many members*, מאבר and μελη, many and diuers, distinguished in *fashion, station, office, &c.* A Common-wealth consists not, saith *Aristotle*, of a Physitian, and a Physitian: but of a Physitian and a Husbandman: so the members of the Church are not all of one kind, not al Teachers, nor all hearers: neither in the body of man, is euery member an eye: but one an eye, another an eare, another a hand, &c.

The third, *Euery one are members one of another.* The third part of the *Proposition* to which this answere was, *and all haue not the same office.* These words the Apostle vseth not in the *Reddition*, but these being easily and necessarily supposed, he saith, *And*

euery

euery one members one of another, ſhewing the drift of the ſimilitude: that the diuerſitie of gifts and offices, ſhould not make a *ſchiſme* in the body, in as much as wee are ſo knit together, that no member is for it ſelfe onely, but for the good of the whole, and the vſe one of another. So that there is a double relation of euery member, as in our bodies, ſo in the Church: one of the members to the whole bodie: the other of the members one toward another. There is as *Bernard* ſaith, *Unitas pluralis*, and *pluralitas unita*: which I know not how to expreſſe but thus: the body is one, yet this *oneneſſe* taketh not away the diuerſitie of the members: and the members are diuers, yet this diuerſity taketh not away the *Oneneſſe* of the Bodie.

As in the body of man, the members, though diuers, and of diuers offices, are ſo knit together, that they ſweetly agree, without enuying, and proudly inſulting, and encroching one vpon another: ſo ought it to be in the Church. This is proued by that notable place, 1. *Cor.* 12. from the beginning of the twelfth verſe, to the end of the Chapter, which is as a commentarie of this verſe and the former. Doctrine.

We being many members, are one body, verſ. 12.20.

If the Eare ſhall ſay, becauſe I am not the Eye, I am not of the body: Is it therefore not of the body? If the whole body were an eye, where were the hearing? verſ. 16.17.

The eye cannot ſay to the hand, I haue no need of thee: nor againe, the head to the feete, I haue no need of you: verſ. 21.

The members which ſeeme to be more feeble are neceſſary: verſ. 22.

And God hath ſo tempered the body together, that he hath giuen more abundant honour to the leſſe honourable: verſ. 23.24.

That there ſhould be no ſchiſme in the body, but that the members ſhould haue the ſame care one of another: verſ. 25.

Both in ſuffering together, and reioycing: verſ. 26.

For wee are the bodie of Chriſt, and members in particular, verſ. 27: In our *bodies*, if the *foot* be hurt, the reſt of the mẽbers wil not only ſuffer with it, but ioine together to help it: the *head* ſtoopeth, the *back* bendeth, the *eie* beholdeth, the *hand* holdeth it, & not the foot; but the *mouth* cõplaineth therof. If among theſe members, which all except the head are bruit and vnreaſonable, there be

ſuch

such sympathy and harmony; much more ought there to be among vs, who are gouerned not onely by reason, but by the spirit of God. As the curtaines of the Tabernacle were so coupled together with Loopes and Taches, that stirre one and stirre all: so is it with the parts and members of our bodies, hurt one and grieue all, and so ought it to be amongst vs in the Church. There is a story in *Liuie*[a], of which most interpreters make mention, which notably serueth for this purpose. The story is this: There were very often grieuious broiles between the Commons and Nobles of Rome; Once among the rest, when the people had banded themselues, and the Commonwealth in great danger, the Senate sent vnto the people one *Menenius Agrippa*, a famous Orator to perswade them: Hee telles them this parable; On a time, saith he, the members of the body obiected against the stomacke, that it deuoured all, and idly and sluggishly lay in the middest of the body, whilest the rest of the members laboured full sore; Whereupon the *foot* refused to stirre and carry the stomacke, the *hand* refused to put meate into the mouth, the *mouth* to receiue it, the *teeth* to chew it, &c. what followed? the *stomacke* being empty, the *eye* began to be dimme, the *hand* weake, the *feet* feeble, *all* the *members* began to faint, and the *whole body* to wither: so at the last they were of necessitie compelled to grow friends with the stomacke; and they learned, that the stomacke is most profitable to all the members of the body. And by this parable he quieted the people, and brought them to concord with the Senate.

[a] *Linius. Decad. 1. lib. 2.*

As the incolumnitie of the body depends vpon the concord of the parts, in the mutuall performance of their duties: so the welfare of the Church, when we shew our selues to bee members one of another. To which purpose is that of Saint *Peter*; *As euery man hath receiued the gift, euen so minister the same one to another, as good stewards of the manifold grace of God*: 1. *Pet.* 4. 10.

Vse. 1. Here we are to be admonished to beware of diuers things, which hinder the flourishing of the Church. First, of *Curiositie.*

First, many *curiously* inquire into, and striue to know things which they are not able to vnderstand, which is the way not to

better

better our knowledge, but to *decay* it. A burthen beyond the proportion of our ſtrength, *oppreſſeth* the body: ſo a ſearching into points beyond the proportion of our gifts to conceiue, *ouerwhelmeth* the vnderſtanding. Two much light dazeleth the eye, but light in moderation comforteth it: ſo if we reade, ſtudy, and meditate modeſtly, and according to the meaſure of our gifts, it may exceedingly benefit vs; if beyond the meaſure, it may hurt vs as much.

Many thinke its a grace to them to ſtudy and talke beyond their knowledge and meaſure, but in very deed its a foule diſgrace, as it is to haue any member of the body to exceed due proportion. If one of our feete be as big as two feete, it is not beautifull, nor can be ſo ſeruiceable, but rather is a griefe and a burthen to the whole body: ſo are our *Curious people* to the Church, whereof they are members.

2. *A buſie medling* with things belonging not to vs, and beyond the bounds of our calling. There are many who chuſe & delight rather *to ſeeme* skilfull in other mens offices, then *to be* in their owne: But the *Eye* meddles not with *hearing*, nor the *eare* with *ſeeing*; the *foote* takes not vpon it to *dreſſe* the *body*, but leaues that to the *hand*: ſo arrogate not to thy ſelfe any thing out of thy owne calling. It is neither fit nor comely for the *People* to meddle with office and calling of *Magiſtrates* and *Miniſters*, and yet now many thinke it a great worſhip to them to be directing Magiſtrates how they ſhould gouerne, and teaching Miniſters how they ſhould be called, & how they ſhould preach. *Ne ſutor vltra crepidam*: Its abſurd for a weauer to take vpon him to teach a Carpenter or Maſon, how they ſhould ſquare their ſtuffe for the building of a houſe. If the feet ſhould grow where the hands are, it would make the body monſterous: ſo when men will not containe themſelues within their order, degree, and calling, it is to make the Church a *Babylon*, a very confuſion. If a mote ſhould be in the eye, is the foote a fit member to be thruſt into the eye? No. Let the foote on Gods name, be ſenſible of the trouble; but it muſt leaue the helping of the eye to the hand, whoſe office it is. If things be amiſſe, let priuate men pray for a reformation; but leaue it to them whoſe calling it is to reforme.

3. *Fac-*

3. *Faction, schisme, separation:* Though we be many members, yet wee are but *one body*. Me thinkes the very naming hereof should quench the fier of contention and schisme.

The Church is *One body*, annd it is *One in Christ:* Will Christ haue it to bee one? How dareſt thou then to bee the authour of any diuision or separation? How will our Brownists answer vnto Christ for their seperation, who cut and rend themselues from the Church? Is it not madnesse for a man to pecke out his owne eyes, or to chop off his feete?

But they may not haue communion with wicked men, lest they be polluted. To this I answer. If the *head* ake, doth the *foote* refuse to beare it? or if the *eye* be blemished, doe the *rest of the members* disdaine it, or denie it to be a part of the body? or whilest it remaineth in the body, refuse to haue fellowship with it? and renounce their owne part in the body? So neither are corruptions or faults of particular persons, any ground of separation: and this similitude sheweth the separation of the Brownists to be without ground or sense.

4. *Pride*, and *Arrogancy*. If thou be a more eminent and noble member in the body, see thou contemne not such as are inferiour: for euery one is equally a member as thy selfe; and the soule enliues the foote, as well as the hand, or brest; and that inferiour member defectiue, makes the body an imperfect body; as if the defect were in a more honourable part. If the right hand be more ready, plyant, and seruiceable then the left, let it beare with it, and helpe it: and if one legge be stronger then another, wee will spare the weaker, and put the stronger to the more vse: so let him that hath *more* gifts, not despise, but helpe him who hath *fewer*.

5. *Enuy*. What if thou be an inferiour member? yet thou mayest not enuie the more noble. The foote is contented to be clad in leather, when it may be there is a chaine of gold about the necke, and a precious stone on the finger. Its a foule fault when we cannot haue the credit that others haue (because we deserue it not) to enuie them for it. What if thou hast not so strong a faith as *Abraham*? or such a gift of prayer as *Dauid*? If thou hast any measure of sauing faith, any gift of true prayer, thou art well. He that had but two Talents, was as much commended,

mended, and went into his Masters ioy, as wel as he that had 5.

Its a great happines to be any member in the body of Christ. Though thou beest not an eye, but a foote, thou art *quickned* by the soule, as well as the eye; and thou shalt be *saued* as well as the eye. The soule *seeth* by the eies, *walketh* by the feet, &c. *Vitam dat orbus, officia singulis*, giueth life to all, but executeth diuers functions by diuers members: Though the foot see not, yet it liues as well as the eye; *Officia diuersa, vita communis*, saith Saint *Austen* [a]: The Offices are diuers, but the life is common. *Sic est ecclesia Dei, singuli propria operantur, pariter viuunt*: So among the elect in the Church, the Spirit of God fitteth this man for this imployment, that man for that, but sanctifieth them all.

[a] *Augustinus Hom. 186. de Tempore, prope finem.*

In the benefit of the sun, of the ayre, of the raine, of the day, and night, &c. all equally partake: but gold, and dainty faire, & costly apparell, places of honor, &c: ὀλίγων ἴσως ἐγκωμιάσματα, saith *Nazianzene* [x], are things of which but few can boast. So the world, the Sacraments, the merit of Christ, iustification, sanctification, are common to all the elect in the Church: but to be learned, to be eloquent, to be a Minister, to be a Magistrate, are but the gifts & callings of a few; which things καὶ τὴν ἀναγκὴν τὸ τιμιώτερον ἔχει, καὶ ἀπόρρητα τὰ παρ' ἡμῖν τοῖς πολλοῖς, though for their rarity they seem more honorable, yet they come short of the other in regard of their necessity: for those things without the which a man canot be a true Christian, are τῶν ὀλίγων ἐφικτῶν χρησιμώτερα more profitable then those things which only a few amongst them can attain.

[x] *Greg. Nazian. oratione de modestia in disceptationibus seruanda.*

As the beauty of the body of man, in regard of the admirable composition, is excelling: so also is the Church much more, consisting of diuers sorts of men, endued not onely with the life and beauty of nature, but of grace by the Spirit of God. Oh what a comely thing is it, to see Magistrates *godly*, Ministers *painfull* and *faithfull*; hearers *reuerent* and *obedient*, to see Fathers, Husbands, Masters, old, young; wiues, children, seruants, *content* in their place, *conscionable* in their callings, *zealous* of good workes, *ioyning* in the seruice of God, &c. The variety which is in the diuers sorts of men in the Church, in the diuers degrees of Offices, in the diuers measure of gifts, wonderfully sets forth the beauty of the Church. *Vse. 2.*

The Church in the *Canticles* [c], is compared to an army with banners [c] *Cantic. 6.*

banners & in array, which is an excellent thing to behold: some *horse-men*, some *foote-men*, some *pike-men*, some *gunners*, some vnder one Ensigne, some vnder another; some in one colour, some in another; and all arranged in order: a most glorious sight.

[a] *Cantic.* 4. 12. The Church is also compared to a *Garden inclosed*, [a] where are diuers beds and knots, and hearbes, and flowers; a place most delightfull.

[b] Psal. 45. Also it is compared to a Queene, brought vnto a King in rayment of needle-worke, and of diuers colours; [b] so the Church is most beautifull in her variety of offices, graces, &c.

The Church is called *Faire*, fifteene times in the *Canticles*; and indeed the Curtaines of the Tabernacle, and *Salomons* Temple, are but *course colours* to set forth the beauty of the Church.

Though the Church be thus beautifull, yet let her not bee proud: for her beauty is not her owne, nor her comelinesse, but it is put vpon her by Christ: *Ezech.* 16. 14. In our selues we are most *loathsome* and *deformed*, but in Christ *beautifull*.

The Church is *faire*, wee must take heed how we make it blacke by adultery, couetousnesse, hypocrisie, drunkennesse, &c. Thou sayest thou art a member of the Church, but if thou beest a drunkard, malicious, &c: thou art as the foot of a *dogge* or a *swine* placed in the body of man: If thou beest such, thou must be cut off; for the Church is beautifull.

VERSE 6. *Hauing then gifts, differing according to the grace that is giuen vnto vs, whether propheſie; let vs propheſie according to the proportion of Faith.*

7. *Or Miniſtry, let vs wait on our miniſtring; or he that teacheth, on teaching.*

8. *Or he that exhorteth, on exhortation: he that giueth, let him doe it with ſimplicity: hee that ruleth, with diligence: hee that ſheweth mercy, with cheerefulneſſe.*

THese verses are holden by all Interpreters to pertaine to the third verse, and that here hee deliuereth the same exhortation by an induction of certaine particular callings and gifts, exhorting to the *sober* conceit and vse of them: and so by these,

theſe, I thinke, wee are proportionably to conſider of all others.

Theſe words then containe an exhortation, where we haue two parts: 1. The ground of it, which is a conceſſion of ſome things before deliuered in the firſt part of the ſixt verſe: 2. The exhortation it ſelfe inferred in diuers particulars, in the reſt of the words of all the verſes.

The ground is in theſe words:

VERS. 6. *Hauing then gifts, differing according to the grace that is giuen vnto vs.*

THeſe words containe a repetition of the *rule* of *ſober ſenſe*, in the latter end of the third verſe, and of the ſum of the ſimilitude, verſe 4, 5: and a full point being in all Copies, as teſtifies Maſter *Beza*, at the laſt word of the fifth verſe; here beginnes, though not a new matter, yet a new ſentence, otherwiſe then ſome learned men [x] haue read theſe words: *Hauing gifts according to the grace that is giuen.* The word tranſlated gifts, is χαρίσματα, the word tranſlated grace, is χάρις: ſome in the firſt vnderſtand by gfts, the gifts of callings, which *Paul*, *Eph.* 4. 8. calles δόματα, and by grace, qualities and abilities for the execution of the duties of ſuch callings; ſome vnderſtand contrarily: I would take gifts to be taken both for gifts of callings, and alſo for qualities to diſcharge the ſame; and ſo I take it the word is vſed: 1 *Cor.* 12. and by *grace*, I would vnderſtand the *free fauour* of God, as *Parens* takes it.

[x] *Frobenius. Eraſmus.*

Here then we haue two parts: 1. A propoſition: *We haue diuers gifts.* 2. An amplification from the fountain from whence they ſpring: from the *grace* of God, *according to the grace that is giuen vs.*

Differing] That is, which differ one from another, either in *kind*, for he hath not giuen all to any one, but parted them; and therefore they are called μερισμοὶ πνεύματος ἁγίου, *Heb.* 2. 4. or in *degree* and *meaſure* of the ſame gift, as to ſome more ability to preach and gouerne then to others.

According to grace giuen vnto vs] *Of God:* This is to be ſupplied out of 1 *Cor.* 12. 18. This is added, ſaith *Gualter*, to pre-

uent *pride* and *enuie*, that none should be *proud* of that hee hath, nor *enuie* what another hath, seeing all is of God.

This is one of the places from whence the Schoole-men draw their distinction of *grace*, that there is *gratia gratis data*, grace freely giuen, as the gift of Prophesie, gouernment, &c. And *gratia gratum faciens*, Grace making gracious; that is (say they) Faith, hope, loue, &c. But this is a vaine distinction: for its the merit of Christ alone that makes vs gracious; faith but the instrument, to apprehend that merit, and the other vertues, graces giuen, and signes that wee are made gracious.

Doctrine. *God of his grace hath beautified his Church with diuers offices and gifts.* See the proofes hereof before at the third and fifth verses.

Vse 1. If thou be endued with any gifts, praise God the giuer: if thou wantest any, goe to God.

Many haue a calling, which walke not with any comfort in it: as of Magistracy, gouernment of a Family, &c. Where is the fault? Surely thou hast not begged of God for ability to discharge it.

Salomon when hee was called to be a King, prayed to God, not to be a rich King, or a *victorious* King; but to be a good King, to haue an vnderstanding heart to gouerne his Kingdome: 1 *King.* 3. 9. and God was pleased, and granted his request. So art thou called to be a Magistrate, Minister, Master of a Family? &c. pray in like manner for grace to walke conscionably and profitably in thy calling: Pray not to be rich in thy calling, leaue that to God; but to haue wisdome to discharge it to the glory of God, and good of men: Say with *Salomon*; *O God, giue thy seruant an vnderstanding heart*, &c.

Vse 2. The meanest gift in any member of the Church, is to be acknowledged: to apply this to the Ministery. Many, if a Minister preach who hath *excellent* gifts, they will flocke vnto him and admire him; but if a man of *meaner* gifts bee in the place, they will not vouchsafe to heare him, though he teach soundly: this is verily a fault. Euery mans gifts are to be honoured, because they come from God, who many times more abundantly blesseth the labours of such who haue *meaner* gifts, than

that the glory might be ascribed to himselfe.

Euery man must walke in his owne calling: It is not fit for any to meddle by practise with that calling, vnto the which hee is not gifted. On this order depends *Incolumitas Ecclesiæ*, saith Master *Caluin:* and farther, *Qui hunc ordinem peruertit, pugnat cum Deo:* The safety of the Church is broken, and God himselfe is resisted when this order is peruerted. *Vse 3.*

God hath in his wisdome giuen to diuers men diuers gifts: Wherefore? Surely to nourish loue and the communion of the Saints. Man is made a *sociable* creature, and to liue alone is vncomfortable; and no man hath all gifts: No man is, *ad omnia quare*, as they say. The eye stands in need of the foote to carry it, and the foote in neede of the eye to direct it: no man is *αὐτάρκης*, sufficient of himselfe. The Minister hath neede of the People for their temporall things, and the people haue neede of the Minister for his spirituall things. In the multitude of the People is the Kings honour: *Pron.* 14. 28. and the Annointed of the Lord is the breath of our nostrils: *Lament.* 4. 20. *Vse 4.*

No Countrey affoords all commodities, one aboundeth with wooll, another with wine, another with spices, &c. that by commerce and trafficke for such things as they neede, there might be a community and society amongst mankind: so God in his Church hath giuen thee one gift, him another; bring thou that which is thine, that thou maiest partake of that which is his, that both of you may further the good of the body, and liue in a holy fellowship one with another.

Thy calling and gifts are of God: therefore bee not proud; to be a Magistrate, or a Minister, is indeede to bee in a high place: but *noli altum sapere*; Thou maist be in a high place, and yet be a reprobate: for *Iudas* was an Apostle, and *Saul* was a King. *Vse. 5.*

In matter of wit, some hereticke, some stage-player, may outstrip a true beleeuer, as Saint *Austen* obserues[x]: bee not proud of that which a reprobate may haue, but get faith, repentance, &c: though thou beest in the lowest forme, thou shalt be happy.

[x] *Augustin. lib. 1. ad simplic. q. 2. propè finem.*

God hath giuen diuers gifts: as in the Ministry, some haue a more excellent gift of conference, some of Prayer, some of exhorta- *Vse 6.*

hortation, some in opening of a Text, &c: and all for the good of the Church.

The face of man is not aboue a span ouer, yet let ten thousand men be together, and their countenances shall all differ. Physitions say, that the constitution of all mens bodies, are of a mixture, of hot, drie, cold, and moist; and yet the wisdome of God hath so diuersly tempered these, that scarce in the World are two men to be found in euery point of the like temper: so in the Church let diuers men preach of the same Text, and all soundly, and to the point; yet scarce two of a hundred to be found, that haue in all things the like gift of vtterance. This is that same πολυποίκιλος σοφία, that manifold wisdome of God, that liking not one, wee might like another, and the varietie of mens affections bee satisfied with the varietie of his *gifts*.

Let no man make so bad a vse of this mercie, as did the Corinthians, who hauing three famous Preachers, *Paul*, *Cephas*, and *Apollos*; men doubtlesse of diuers gifts, grew hereby into a *schisme*, some professing themselues the followers onely of *Paul*, some onely of *Cephas*, despising *Paul*, and some of *Apollos*, despising both the other.

But let vs make a good vse of the diuersity of gifts in Preachers: that is, by some one or other of them to be brought from our sinnes vnto God. What? Can we profit by none? Can no mans gift like vs? no mans labour preuaile with vs? Surely of such Christ complaines to the Iewes: *Mathew* 11. 16, 17, 18, and 19. *Whereunto shall I liken this generation?* &c. *Iohn* came in one sort, Christ came in another, yet neither *Iohns* veyne, nor Christs could like them; no Preacher could please them. Alas for them, and also for our drunkards, blasphemers, &c: which heare diuers men of diuers gifts, *Barnabas*, and *Boanerges*, *the sonnes of consolation*, and *the sonnes of thunder*, and yet none can moue them to repentance, that they might bee saued.

VERS 6.

VERS. 6. ——— *Whether prophesie, let vs prophesie according to the proportion of Faith.*

THese words are part of the exhortation, inferred out of the former ground, wherein was repeated the summe of somethings before deliuered.

The exhortation is the same in substance and sense with that which is *verse* 3, though not in the same termes. Then it was in generall: heere is an enumeration of certaine particulars, for the better explication of the Generall.

Generally he had said, let no man presume aboue his gift: now heere in particular, he saith, not if thou beest a Prophet, a Minister, &c.

Most of our late writers, affirme that *Paul* hath heere laid the plot for the perpetuall gouernment of the Church; and that heere is the certaine rule and order for Church Officers and Offices: and then they diuide these things thus: First they set downe two generall heads: *Prophesie* and *Ministrie*. By *Prophesie*, they meane the Ministrie of the Word and Sacraments: and vnder this, they rong *Teaching* and *Exhorting*, that is, say they, the Doctors and the Pastors office.

By *Ministrie*, they meane the office of *Deacons*: and to this they referre *Distributing*, *Ruling*, and *shewing Mercie*. Thus Master *Beza*, *Parëus*, and diuers others.

Aretius, he marshalleth these seuen thus: By *Prophets*, he meanes Publique professors in the Schooles. By the second, he meanes Deacons; and so by the fiue, which are Distributers. By the third, he meanes Pastors. By the fourth, which are called Exhorters, such who were appointed to visit the sick, and to comfort the Captiues. By the sixt, he meanes Lay Elders, appointed for discipline. By the seuenth, old Men and Widdowes, appointed to entertaine strangers, and to tend the sicke.

Sculteius arrangeth them thus. By the first and third, he meanes, Pastors whose dutie it is to propheſie and teach. The second and the fift, he attributes to Deacons, taking *Ministring* for collecting and gathering the Church goods: and *Distribu-*

ting, for laying them out and dispensing them. The fourth, which is *Exhorting*, he attributes to Elders, the censurers of manners. The sixt, which is *Ruling*, he attributes to *Bishops*; holding herein soundly, that there ought to be a distinction of Ministers in degree: And indeede it may easily be obserued that where *equalitie* and *Parity* of Ministers is most vrged, that there, for the most part, is the greateſt and most ambitious affectation of *Primacie* and *Chiefedome*. The seuenth, he attributes to them who minister to the sick; as, Men and Women Cookes, Phisitians, Almoners, Masters of the Hospitals for Pilgrimes and Trauellers, &c.

Master *Rollock* a learned man, takes all these for *gifts* rather then for callings, and he numbreth eight, adding vnto them *Loue* out of the ninth Vse. These eight, he thus distinguisheth, making two exhortations: The summe of the first, to be, that men should not exceede the proportion of their gifts; to this he addeth the first foure: The summe of the second, to be, that we should well vse the gifts we haue; and to this he addeth the other foure. The first foure being about the quantitie, the other about the qualitie of gifts receiued. For my part, I take the foure first to belong to Ecclesiasticall persons only, and the other foure to be taken generally.

That Saint *Paul* doth not heere set downe a rule for the perpetuall gouernment of the Church, I thinke this is sufficient to proue, because it is beside the scope and drift of the place, which is, without controuersie, to exhort all in the Church modestly and soberly to behaue themselues in their places, attempting nothing beyond their calling and gifts.

Whether propheſie, &c. *Aquinas* [x] thus defines *propheſie*: *Propheſie* is an vnderstanding by Diuine Reuelation of those things *quæ sunt procul*, which are a farre off: Now some things are a farre off from our vnderstanding and knowledge *per se* by them selues, for a defect in the things to be knowne; as *things to come*, which are contingent; or *things past*, and out of the memory of all men; or *things present*, but done in remote Countries or places. Thus did *Esay* and the rest of the Prophets, foretell of many things to come: Thus did *Moses* declare things that were past, as the Creation, Fall, Flood: Thus did *Elisha* shew what

x *Aqui. in loc. & 2.2. q. 171. art. 3.*

what *Iehezi* did being absent: And for this, Prophets in the Old Testament, were called *Seers*, and this is the most propper acception of the terme *Prophesie*.

Some things are farre from our vnderstanding, not *per se*, or for any defect in themselues, but for a defect in vs; as the diuine Mysteries of Religion, which in themselues are most cognoscible, but our darke vnderstanding is vnto them, as the eye of an Owle to the Sunne light, There is no darkenesse in them, the darkenesse is in vs. Hence those in the New Testament, who had the gift of interpreting Scripture and teaching the Mysteries of Religion, were called *Prophets*, 1. *Corinth.* 12. and 14.

This place is to be vnderstood of the *Prophets* in the New Testament: There were in the primitiue times three extraordinar offices in the Church, *Apostles*, *Prophets*, *Euangelists*, as they are named in this order, *Eph.* 4. 11. and *Prophets* are named next after *Apostles*: 1. *Cor.* 12. 28.

The *Apostles* were immediatly called and sent of Christ, for the conuersion of the World and planting of Churches.

Prophets [a] were such who were immediatly stirred vp and called by the Holy Ghost, and also induced with singular wisedome, and knowledge both of the Mysteries of faith, and also of the secret iudgements of God present and to come, so farre as it pleased God, they should by their Ministerie be made knowne vnto the Church for the confirmation of the faith of the Elect, and the leauing of the Wicked inexcusable. So *Agabus* foretold of the famine, *Act.* 11. 28. and of *Pauls* bands and imprisonment, *Act.* 21. 10. 11. Also they excelled in a wonderfull gift of vnderstanding the Prophesies of the Old Testament, and in a wonderfull dexteritie of opening and applying the same to those times. These were inferior to the *Apostles*, and by them appointed to gouerne the Churches which they had planted, where it seemed them good.

[a] *Conf. Zanchium super 4. præc. & explic. ca. 4. Epist. ad Eph.*

Euangelists were such as accompanied the Apostles in their trauels, and were sent by them, vpon occasion to the Churches to preach the Gospell, but not to be resident in any place for the gouerning of the Churches, as were the *Prophets*. Also some

of them wrote the story of Christ, and the Acts of the Apostles, as *Marke* and *Luke*.

I vnderstand heere the *Prophets* now described, whose Office is long ago ceased with the extraordinary things thereof: the gift of vnderstanding, interpreting, and applying darke Scriptures remaining, attained by the study of Tongues, Arts, &c.

Heere then are two things, as in the rest that follow. The *Gift*, the *direction*. The gift or calling; *Prophesie*: The direction, *according to the proportion of Faith*. A *Prophet* is to *prophesie*, or to thinke soberly *according to the proportion of Faith*.

Proportion of Faith: *Faith* may be taken, either for the gift of knowledge of things to be beleeued; or for the Doctrine of Faith.

The gift of knowledge may be taken, either of the *hearers*, or of the *Prophets* themselues: of the *hearers*, and so *Ambrose* and *Anselme* take it: and then the meaning is, that the *Prophets* must *prophesie* according, and not beyond the proportion of vnderstanding and capacity of the hearers. Of the *Prophets* themselues, so *Martyr* and *Rollock*, and then it is the same with *sobrie sapere. ver.* 3. the *measure of faith*, that is, the measure of their gift: *fidei suæ*, saith the Syrian Translater, and then the meaning is: the Prophet must not preach beyond his owne vnderstanding, or beyond that he hath receiued. If *Faith* be taken for the Doctrine of Faith, then it is two waies also expounded: First, that the Doctrine of Faith may be *confirmed*, not destroyed. Secondly, that Propheſying be according to the generall rules, & actions of Faith, which are contained in the Creede, commonly called the Apostles Creede: of which, though the Author be vncertaine, yet it is held to be as ancient as the Apostolicall Church, and that it had the consent and approbation thereof. *Tertullian* makes mention of it, calling it *Regulam & legem fidei*, the rule and law of Faith [z]. And this very well agrees with the word in this place, Ἀναλογία, *Analogie*: which is, when that which is doubtfull is referred to somthing out of doubt, that *vncertain* things may be proued by *certaine*: called by *Aristotle*, ἰσότης λόγου an equalitie of speech, rendred by *Tully*, Proportion, and Conueniency [a].

[z] *Tertul. lib. de Veland. Virgin. in ipso statim principio & lib. de præscr. ad versus hæt. c. 4.*

[a] *Cons. Fab. in loc.*

All

All these interpretations may bee receiued, in as much as they suppose one another.

He that hath the gift of propheſie, must not exceed his gift, but square all his interpretations, exhortations, applications to the Scriptures the rule of faith, Esay 8.20. To the Law and to the Testimony if they speake not according to this word, it is because there is no light in them. 1. Pet. 4. 11. If any man speake, let him speake as the Oracles of God: for no propheeie of the Scripture is of any priuate interpretation. 2. Pet. 1.20. The Scriptures must be interpreted by the same Spirit, by which they were written. *Doctrine.*

Propheſying and interpreting of Scriptures is a gift of God, to them which by *study* and *prayer* attaine it; without which gift, euen very accute and learned men misse of the true meaning, and are little better then purblind. It is also a singular gift and blessing to the Church, that God bestoweth such a gift in these daies (though not extraordinarily and immediatly as in times past). For without the Scriptures, wee differ little from beasts: and if they bee as a sealed booke, what good can they doe vs? *Iohn* sometime wept, because no man could open the sealed booke, and looke therein. Blessed bee God, the Scriptures are vnsealed and opened to vs, of the which wee haue great cause thankfully to reioyce. *Vse. 1.*

Seeing we haue diuers gifts, whether propheſie] *Propheſie* is not a gift common to all the members, but belongs onely to some members in the Church. Their *boldnesse* therefore and *arrogancie* is to be reproued, who being *priuate* and *vnlearned* men, take vpon them to interpret Scriptures. Its one thing to haue the gift to *interpret*, another to haue the gift to *vnderstand* that which is interpreted; keepe thy selfe within the compasse of thy gift and calling. *Vse. 2.*

Here Ministers would be aduised to haue respect to their gift, in handling Texts of Scripture, and in deliuering points of doctrine to the people: an adulterating of the sense hinders the truth as much, as the corrupting of the Text [a]. Wee may spake of things obscure, but not with such affirmation, and assurance, as of things plaine and manifest. Many will as confidently determine things controuerted, as the vncontrouerted

[a] *Tertul. lib de præscr. aduersus hæret. ca. 7.*

ted points of the saluation of the elect, and damnation of the reprobate; but this is *rashnes*, & the part of him which hath lost the sense of humane infirmity, as *Origen* sometime said: who also spake thus *modestly*[b]; In this we giue thanks, that when many will not take knowledge of their owne vnskilfulnesse; we for our parts *ignorantiam nostram non ignoramus*, are not ignorant of our ignorance, in matters which are deepe, and aboue our reach. Better it is to leaue things obscure as wee find them, then rashly to determine of the same.

[b] *Pamphilus refert, in Apologia pro Origine, inter opera Hieron. tom. quart. editionis pariſ anni. 1546 fol. 74. l. 4. B.*

Also hearers would be admonished to measure their gift in hearing: some though they be dull of hearing and vnderstanding, yet are weary of *milke*, and desire *strong meate*, which alas they are not able to digest. If their teachers, knowing the measure of their capacitie, deliuer plainely the doctrine of faith and repentance, and denounce the iudgement of God against drunkennesse, whoredome, &c. this is abhorred for the plainenesse: but I would speake to these in the words of Saint *Augustine*, *Tene & deuote accipe aperta, vt tibi pandantur obscura. Quomodo eris penetrator obscurorum, contemptor manifestorum?* Receiue deuoutly and reuerently things plaine, that obscure things may bee opened to thee. How shalt thou bee able to pierce into obscurities, which contemnest things manifest?

[c] *Aug. Hom. de pastoribus.*

VERS. 7. *Or Ministery; let vs waite on our Ministring.*

HEre are two things also as in the former, and so in the rest: the *thing* and the *direction*.

The thing is *Ministery*.

The word rendred, *Ministery*, may be applied to offices and functions in the *Common wealth*, as well as in the *Church*: for in the next Chapter the Ciuill Magistrate is called θεοῦ διάκονος, the Minister of God. But here I take it to be applied to the Ecclesiasticall state. But to what persons in the Church, may be questioned.

Where *Paul* makes the like enumeration of particulars; after Prophets, Euangelists are named: I leaue it to the learned to consider, whether it might not bee so here taken, without wronging the scope of the place or the Text. I am out of doubt

doubt that Euangelists might stand in as much need of this admonition, as the Prophets of the former.

If we take it for the office of a *Deacon*, as most of our latest Interpreters, I find no fault with it: or if we take it generally for all Ecclesiasticall offices and ministrations, as *Chrysostome:* or for Pastors, of whom two duties are in the two next sentences declared, which I thinke is least constrained.

The word signifieth a painefull and laborious Ministery, wherein men are seruiceable, as those which make hast in trauell, raising the dust by their celeritie and speed.

The Direction: *to waite on ministring:* or to be wise vnto sobrietie in ministring; of which wisdome, waiting is an effect implying diligence, and the auoyding of busie meddling, not pertaining to such ministration.

A Minister must behaue himselfe humbly and modestly in his calling, Luke 22.25,26. The Kings of the Gentiles exercise Lordship and authoritie ouer them, and are called Benefactors: but ye shall not be so; but he that is greatest among you, let him be as the youngest; and he that is chiefe, as though he did serue. The meaning of our Sauiour is to take away *arrogancy*, not *order*, 1. *Pet.* 5.3. neither as being Lords ouer Gods heritage, but being examples to the flocke. *Doctrine.*

Here the *pride* of that Arch-prelate of Rome is to be reproued, who vnder the title of Seruant of the Seruants of God, aduanceth himselfe aboue all that is called God: preferring *himselfe* before Emperours, and *his Cardinals* before Kings. *Vse.* 1.

Also the *arrogancie* of all other Ministers, who are puft vp for their place or gifts: *Aaron* and *Miriam*, though otherwise godly persons, were faulty this way, *Numb.* 12. But especially *Diotrephes*, 3. *Iohn* 9. 10. *Who loued to haue the preheminence*, and would neither receiue *Iohn* nor the Brethren. Many such there are, who are aduanced, haue great knowledge, but are ignorant of nothing so much as of themselues.

It was a worthy report which *Plinie* giues of *Vespasian*, if he flattred him not; to whom being Emperour he wrote thus[a]: *Nec quicquam in te mutauit fortuna amplitudo, nisi vt prodesse tantundem posses & velles:* Greatnesse and Maiestie haue changed nothing in you, but this; that your power to doe good, should be

[a] *C. Plinius secund epistola ad Vespasianum, quæ est ante libros. Natu. historiæ.*

be answerable to your will. I would this could be truly said of Christians. But we for the most part desire *gifts* and *place*, that we may be honoured like gods, not that we might honor God; as did our Grand-mother *Eue*, whose milke wee haue suckt.

If God aduance *Hester*, it is that she may bee a meanes to relieue the distressed Church, *Hest.*4.14. Hast thou a *gift*? who is the *better* for it? Hast thou an *office*? What *good* hast thou done? Thou must giue account. It will bee an vnspeakeable comfort, if when thou shalt lay downe thine office, thy life; thy conscience can testifie, that thou hast not sought thy selfe, but the glory of God, and good of men.

Vse.2. *Let him that hath a ministerie, waite on ministring*] None ought to presume into the functions of the Ministery, vnlesse he bee called. The stories of *Corah*, *Dathan*, and *Abiram*; of *Saul*, of *Vzziah*, are pregnant. As the seruices of the Leuites were distinguished by God himselfe, *Numb.*4. so ought there to bee no confusion of *Offices* and *Officers* in the Church.

Vse 3. Ministers must *waite on their ministring*, they must imploy all their wit, care, study, learning, art, *spartam ornare*, to administer the prouince, to discharge the office which they haue receiued. But is it not lawfull for a Minister to study physicke? Doubtlesse it is, but *horis succisiuis* at spare howers: his most and maine study must be for Diuinitie, that he may winne and saue soules: *Maior pars vitæ atque ingenij huc flet*: I would not admit a Minister to be more a Physitian, then a Physitian to be a Minister. It is commendable, if the Physitian be able to speak to the heart of a sick person, as wel as to administer to his boby, because the Minister may be absent? So for the Minister to be able to aduise for the good of the body of a sicke man, as well as for his soule, is not to be disallowed, because the Physitian may be absent. As it is vnlawful for a Physitian to preach or administer the Sacraments, so I thinke it vnlawfull for a Minister to be a professed publike practitioner in physicke.

Vse.4 The *Ministery* is a *dignitie*, so it is *πονος*, a painefull calling: it is an *honour*, so is it a *burden*; a burden, *humeris Angelorum formidandum*, requiring the strength and abilitie of Angels. *And who is sufficient for these things?* 2. *Cor.*2.16.

The consideration hereof is profitable, both for those which are *to enter* into the Ministery, and for those which are *entred*.

Wouldest thou enter into the Ministery? what moueth thee? The *wages*, or the *worke*? Many desire the care of soules, that they may liue without care, as almost in these words wrote *Bernard*[x]: *Paul* saith; 1 *Tim.*3.1. *He that desireth the Office of a Bishop, desireth a good worke*: *Bonum opus*. Examine thou whether desiring the calling of a Minister, thou desirest not rather *Bonas opes*, the good *maintenance*, then the *good worke* thereof. The manner of the begging of those multitudes, which daily sit at the beautifull gate of the Temple, giues occasion to suspect, that some make suite rather for the *gaine*, then for the *deuotion* and *seruice* of the Temple; especially when such which are not worthy, *Ad res sacras accedere*, doe *sacrarium ipsum ambire*.

[x] *Bernardus Epistola ad Henricum Senonensium Episcopum.*

The ancient Fathers discommend this eager suing for preferments in the Church [a]. *Cyprian* commends *Cornelius* in these words: *Non, vt quidam, vim fecit vt Episcopus fieret, sed ipse vim passus est, vt coactus Episcopatum acciperet* [b]: He offered not, saith he, but suffered violence when hee was made Bishop. *Enagrius* withdrew himselfe when he should haue beene made a Bishop, as sometimes did our Sauiour, when the People would haue made him a King: *Ioh.*6.15. And *Ammonius* being vrged with a Bishopricke, cut off his right eare, that such deformity might be a Canonicall impediment [c]. *Plato* said, that if there were a Commonwealth wherein there were none but wisemen, there would be more contention among them to auoid offices, then there is now to obtaine them. Forethinke then of the charge which is great, of the account which will be strict: so great a charge, and so strict an account, that Saint *Chrysostome* saith: Hee wondereth that any Bishop or Minister can bee saued [d]. When *Marcus Cicero* stood for the Consulship of *Rome*, *Quintus Cicero* wisht him to meditate of this: *Nouus sum: Consulatum peto: Roma est*. I am an vpstart: I aske the Consulship: It is *Rome*. Say thou in like manner to thy selfe, *Nouus sum: Ministerium peto: Ecclesia est*. I am but a nouice, I desire to be a Minister. It is the Church of the liuing God.

[a] *Chrysost.hom.* 35 *oper.imperf. ad ea verba: Audientes autem deum. Mat.*20.24. *Hier. Epist.ad Heliodorum.*

[b] *Cypr.Epist.*52.

[c] *Socr.Scol.Eccl.hist.lib.*4. c. 18.

[d] *Chrysost.hom.* 34. *in Epist.ad Heb.*

2. Art thou entred into the Ministry? *Giue all attendance to reading,*

reading, exhortation, doctrine: 1 Tim.4.13. *Watch in all things, endure afflictions, doe the worke of an Euangelist, make full proofe of thy Ministery: preach, and be instant:* 2 Tim.4.2.

5. Abhorre idleneſſe, make precious account of thy time. If thou beeſt out of thy ſtudie, or not imployed in ſome duties of thy calling, admoniſh thy ſelfe as *Plinius Secundus* ſometimes admoniſhed his Nephew [c]. *Poteras has horas non perdere:* Thou mighteſt not haue loſt theſe houres.

[c] *Plinius Cecil. refert de Plin. Sec. in Epiſtola ſua, ad Marcum.*

But let me turne my ſpeech to you that are our hearers: you ought to regard vs in regard of our great paines, and tenderly to loue vs, ſeeing we put our ſoules into our hands, and walke *in our owne blood* to doe you good. If there be a woe for vs if we preach not diligently to you, there is alſo a woe for you if you doe not diligently and reuerently heare vs: if we preach not, you crie out of our idleneſſe; who ſhall crie out againſt your prophaneneſſe, which haue heard many Sermons, and yet haue not turned from your ſinnes. For a Miniſter to haue reuerend and obedient hearers, and for hearers to haue a reuerend and painefull Miniſter, is a great happineſſe.

VERSE 7. —— *Or he that teacheth, on teaching:*
8. *Or he that exhorteth, on exhortation.*

TO *teach*, is to informe the iudgement of thoſe things, of which we are ignorant.

To *exhort*, is to comfort; or to perſwade to reformation of manners, according to iudgement rightly informed.

Theſe two I thinke pertaine to *Miniſtry* before ſpoken of: but whether as two *diſtinct* offices, or two duties of the ſame office, is the queſtion.

Some with great contention endeauour to ſhew that there ought to be in euery congregation two diſtinct officers, *viz.* A *Doctor*, and a *Paſtor*, the one to be imployed in *teaching*, the other in *exhorting*: and ſo indeed it ſeemeth to haue beene antiently in the Church, and by the writings of the learned it may be obſerued, that there were two ſorts of Doctors; one who inſtructed and read to ſome beleeuers, to make them fit for the Miniſtry: this was performed a time by the Biſhop, to them

them which attended vpon him; of whom *some* attended vpon his person, *some* opened the Church doores, *some* read the Scriptures, *some* begunne the Psalmes, &c. These were called *Clerks*, and out of this number were chosen and ordained *Ministers* when occasion serued, and they were maintained by the treasury of the Church: of these the Church of *Rome* hath made seuerall Ecclesiasticall orders of the lesser sort, calling them *Ostiaries, Lectors, Cantors, Acolytes*, &c.

Afterwards *Doctors* were appointed to traine vp Students to the Ministery, whom the publike professors of Diuinity, I thinke, haue succeeded.

Another sort of Doctors there were, which instructed the ignorant multitude in the Principles of Religion, but did not administer the Sacraments: these were called κατηχοῦντες, such as taught the Catechisme. Such a one was *Origen* at *Alexandria*, who succeeded *Clemens*, who succeeded *Pantenus*, and whom succeeded *Heraclas*; out of whose Schoole *Heraclides* and a woman, *Rhais* by name, were Martyrs before baptisme, being baptized as *Origen* said in the fier. [x] *Euseb. Eccl. hist. l. 6. c. 3. 5. 14.*

Concerning this, my opinion is, that it is in the power of the Church to ordaine two seuerall offices of these, one for *teaching*, and another for exhortation; and also to ordaine some to administer the Sacraments, who shall haue no power to teach, or exhort: as it seemes some such there were in the Apostles dayes, who baptized those to whom they did preach. 1 *Cor.* 1. 14. 17.

Yet that these two, *viz.* Teaching and Exhorting, or Doctors and Pastors, should be necessarily seuerall Offices and Officers, I thinke cannot be proued, but rather the contrary: namely, that they are seuerall duties or qualifications requisite to the same office: *Eph.* 4. 11. *He gaue some Apostles, some Prophets, some Euangelists, and some Pastors and Teachers.* In this place the Apostle reciting the different Offices in the Church, doth not distinguish Pastors and Teachers betweene themselues, as hee distinguisheth Apostles, Prophets, and Euangelists, betweene themselues, and from them: for he saith not *some* Pastors, and *some* Doctors; but *some* Pastors and Teachers, as noting the same persons: so expounds Saint *Hierome* vpon that Text [a]. [a] *Hieron. in com. in Epist. ad Eph.*

Of

Of this iudgement also is Saint *Augustine* [b], to whom *Paninus* wrote, desiring his opinion for the distinguishing of Pastors and Doctors in that Text of the Epistle to the *Ephesians:* Saint *Austens* answer to him was; That the Apostle did there *Vnum aliquid duobus nominibus amplecti:* Giue two names to one thing. *Vt intelligerent Pastores ad officium suum pertinere doctrinam:* That Pastors might vnderstand that it belonged to them to be Doctors also. Likewise Saint *Paul* reckoning vp the Officers of the Church: 1 *Cor.*12.28. leaueth out *Pastors*, and nameth only *Teachers*. Pastors being the more worthy, being either vnderstood by Teachers, or else not spoken of at all; and that Pastors are to be apt to teach, none will denie.

[b] *Aug. Ep. 59. quæ est ad Paulinum.*

Both these then I hold to be diuers qualities belonging to one and the same Office.

Doct. *Ministers must waite on their Office, and when they preach or catechize, they must both well ground their doctrines, and exhort wisely and modestly:* 1 *Tim.*4.13,14,15. *Giue attendance to reading, to exhortation, to doctrine: Neglect not thy gift, but meditate on these things, and giue thy selfe wholy to them,* &c. 2 Cor.2.17. *We are not as many which corrupt the word of God: but as of sincerity, as of God, in the sight of God, speake we in Christ.*

*Vse.*1: It is not sufficient that a Minister be a good man, but he must teach and exhort. *Innocens enim & absq; sermone conuersatio, quantum exemplo prodest, tantum exemplo nocet: Nam & latratu canum baculoq; pastoris luporũ rabies deterrenda est,* saith Saint *Hierome* [x]: An innocent life without preaching, does as much hurt by silence, as good by example. The shepheard hath need both by the barking of his dogge, and his sheep-hooke, to scare away the wolues.

[x] *Hieron. Ep. ad Oceanum. Nunquam fuit Oceane, &c. Epistolar. tom. secundo.*

If you that are hearers come to a Minister that will not, or cannot preach, you call him a dumbe dogge. What may *you* be called, if you will not *heare* or *hearing*, will not *reforme* your idle courses? What good doth milke in the Nurses brest, if the child haue no mouth to take it? Ministers without mouthes are monsters; so are people without eares: for if we must waite on teaching, you also must waite to be taught.

*Vse.*2. *Ministers must waite on teaching, and on exhortation also:* both must be done. 1. Catechizing hath not so much ostentation, but

but yet it singularly profiteth; *Emollit mores, nec sinit esse feros*, It breedeth a maruellous gentle disposition in young ones, and prepareth them for an vnderstanding, reading of the word, and hearing it preached; neither are they fit to receiue the Lords Supper, till they bee well vnderstood in the Catechisme.

And here Ministers must beware they propound no false doctrines, and that they seek not to please curious and itching eares, by studying to be eloquent, rather then substantiall; or by broching new conceits, or propounding vnnecessary quiddities, fitter to breed iangling, then godly edifying. [a] *Chrysostome*, though himselfe a very eloquent man, writeth thus: This, saith he, subuerteth the Church of God, that you desire not to heare Sermons of compunction, but rather such which may delight by an elegant composition of words and phrases; and that we (which is wonderfull ill) follow your humours, which we should rather pare away. When we leaue good nourishing meate, and feede vpon some roote or toy, its a signe of queasie and crude stomacks: so when hearers regard not to heare the *wholsome doctrine* of faith and repentance, but rather delight to be nibling on a *roote of discipline, Ceremonies*, &c: its a signe of much *weakeneſſe* and *crudity*, which would be *purged*, rather then *followed*.

[a] *Chrysost. hom. 38. ad pop.*

2. Exhortation also is necessary; and because the chiefe vse hereof is in the doctrine of Repentance, therefore they must make application to all, reprouing sinne with a most vehement zeale, and denouncing the iudgements of God against offenders: and if they be penitent, they must raise them vp with secret consolations out of the word.

Reproofe and threatnings, such as loue their sinnes cannot abide to heare of: but such mens humours must not be followed: we must not be men-pleasers; as you desire to be comforted when you are dying, so you must be willing to be admonished while you are liuing.

If thou beest *ignorant*, heare, that thou maist be instructed: If thou beest *wicked*, heare, that thou maist be *conuerted*: If thou beest *learned*, heare, that thou maist be *put in mind* of that thou knowest, and that thy affection and will may be *moued to obey*:

If thou beest *godly*, heare, that thou maiest *continue* in godlines: for *we* are salt, which is good to preserue sound flesh from putrefaction.

VERSE 8. —— *He that giueth, let him doe it with simplicity, he that ruleth, with diligence: he that sheweth mercy, with cheerefulnesse.*

THese three here named, are appropriated by some to Deacons: for the which I see no reason.

For first, none of the antient Fathers, to whom Commentaries are ascribed vpon this Epistle, do so expound it: neither euer did I obserue this place alleaged for the same in any of their writings.

Secondly, the scope of the Apostle is not here, to shew what officers should be in euery Congregation, but to exhort all men to *modesty* and *sobrietie*.

Thirdly, something is here spoken of, which no way agreeth with the office of Deacons; and something not spoken of, which most properly pertaineth to them. *He that ruleth, &c.* This no way belongeth to them; for *Gouernment* is no where in the Acts, or *Pauls* Epistles, attributed to them, but to Bishops and Elders: which titles are neuer, for ought I find, giuen to *Deacons*. And Master *Caluine*[a], though he attribute the first and the last of these three to Deacons: yet that of *ruling* he otherwise expoundeth, who if he be in the right, then doubtlesse either the first or the last of the three belong not to Deacons; for *Paul* vseth more order in rehearsing such things, as may be obserued, *Ephes.* 4. 1. *Cor.* 12.

[a] *Caluin. comment. in locum. & Institut. l. 4. c. 3. sect. 8. 9.*

That which is belonging to them, not here mentioned, is *teaching*, and imployment about the *Sacraments*. For whereas some haue opened, that it is an office laicall, and not pertaining to holy orders, is without ground, and the contrary may be easily proued.

First, from their *qualification*, they were at the first to be men *full of the holy Ghost*, *Acts* 6. 3. which is not giuen to any in the new Testament, but to those who preached the Gospell: and if the *Deacons* did nothing but *distribute* to the poore such qualification

lification absolutely needed not.

Secondly, from their *ordination*, which was with *imposition of hands*, *Acts 6.6.* a ceremony belonging to holy orders.

Thirdly, from their *practise*: Steuen preached, *Acts 7.* *Philip* preached and baptized, *Acts 8.35.38.* And in ancient times after the Bishop, had consecrated the bread and wine, the bread was distributed, and the cup deliuered by the Deacons. And *Tertullian* affirmes, that *Presbyters* and *Deacons* had *ius dandi baptismum, sed non sine authoritate Episcopi*, that Bishops did authorise Priests and Deacons to baptize.

Fourthly, from their *description*, 1. *Tim.* 3. where it is said, that they must be *prooued*, that is, for their fitnes and gifts to teach[b]: and *vers.* 13. that they which haue well discharged the office of Deacons, *purchase to themselues a good degree*, that is, to bee made Priests and Pastors, and *great boldnesse in the faith*, that is, parrhesie and liberty in preaching the doctrine of faith, and in reproouing sinne. [b] *Aretius in locum.*

Therefore I take these three in a most generall sense, and so I denie not but Tropologically, and by way of particular vse and application, the first of them may be meant of Deacons: for he that giueth, may giue either of his own, or of that which is other mens committed to him, as doe our Collectors and Ouerseers for the poore.

In these words beginnes another exhortation, as affirmeth Master *Rollock*, who to these addeth that of loue in the ninth verse: This I call *another*, because Saint *Paul* alters his speech and phrase. He doth not say, *He that giueth on giuing; he that ruleth on ruling; he that sheweth mercy on shewing mercy*; as before, *he that teacheth on teaching, &c.* Hee alters his phrase, as if he had some *other* purpose. His intent was in the former, that men should not arrogantly exceede the measure of their gift: here that men should well vse gifts receiued. The former respected the quantitie, this the qualitie of gifts. For in these a man is not so much esteemed for the quantitie, as for the qualitie and well vsing of gifts, though small.

VERS.8. ——— *He that giueth, let him doe it with simplicity.*

IN these words two things to be considered, as in the other that follow: first, the Gift: secondly, the Direction. The Direction or *Benè* of giuing, *simplicitie*: the *Benè* of *ruling, diligence*, &c.

He that giueth] Or as the word signifieth, distributes, imparteth, communicateth; noting a plentifull, yet no wastfull, but a prudent dispensing, giuing to all, that which is *necessarie*. to none *superfluities*: where there are many to receiue, rather giuing to euery one some, then onely to a few: so the man that feareth God, is said like the husbandman, to disperse and sow his almes: *Psalme* 112.

With simplicitie] *Chrysostome* expounds liberally, as if hee should haue said, not with your hand *gathered and bent*, or *contracted together*, but with an *open hand*.

Simplicity is taken two waies, either for *fillinesse* in the worse part; not so here, for hee would not that men should giue without discretion: or in the better part for *truth, sincerity*, and *singlenesse* of heart: as seruants are admonished to obey their Masters, *Ephes.* 6.5. where the same word is vsed.

Vnto this *simplicity* is opposed, *couin, fraud, deceit, Hypocrisie, partiality, double-dealing*, as *Anselme* obserues: and all naughty dealing, as Master *Beza*.

Doctrine. *Almes must be giuen with simplicitie*, which simplicitie is in the matter of almes commended to vs, 2. *Cor.* 8.2. and 9.11. though it be there translated liberality or bountifulnesse.

Vse 1. If this be referred to those words of the sixth verse, *gifts according to the grace giuen vnto vs*, then we collect that to giue to the poore is a *grace*, I will not say a sauing grace, but there must be more then abilitie, there must be grace, as *Thomas* well expounds, *He that giueth*: he, saith he, which *facultatum habet & gratiam*, which hath estate, and is able, and which hath grace also: for we are naturally couetous, and vnpitifull of the necessities of others.

Here are to be reproued such as doe not giue being able. Reasons why we are to giue, among many, may be these:

First,

First, *God commands it*, and giueth vs, that we may giue to others.

Secondly, *it commends our profession*; nay, our very profession of Christianitie binds vs to giue almes, as Saint *Bernard* [a] obserues, *Noli putare gratuitum bonum quod exhibes proximo; debitor es sacramenti cautione & propria professione teneris?* Doe not thinke (saith he) that it is at thy choise to giue, or not to giue: Thou art a debter as by oth, thou art bound by thy profession.

[a] *Bern. serm. in Psal. 15 super illa. Qui iurat proximo suo, &c.*

Thirdly, *its pleasing to God, Heb.* 13.16. called a *sacrifice*: *its more blessed then to receiue*: *Acts* 20.35:

Fourthly, *Its beneficiall to them which giue.* The diuine wisdome and iustice (saith *Leo* [b]) suffereth many to labour vnder great miseries, that he might crowne *miseros propatientia, misericordes pro benevolentia*, the miserable for their patience, and the mercifull for their benevolence.

[b] *Leo serm. 5. de eleuno.*

Fifthly, *Many promises are made to giuers*: *Prou.* 11.25. *Luke* 6. 38. Giuing almes, is called *κοινωνία*, *Heb.* 13.16. *Communion*, or *Communication*: for if thou giuest a *pennie*, the poore man giues thee a *good prayer*, and blesseth thee in the name of God, of which *Iob* made great reckoning, *Iob* 29.13. and 31.20. for this it is, that *Hierome* [c] calles *Pammachius*, *Muneranum pauperum*, and *egentium Candidatum*: The candidate of the poore, because he was as ambitious of their prayers as other were of honours, accounting when he had *giuen* an almes, to haue *receiued* rather, then *done* a good turne. One [d] compares giuing of almes to Tennis-play: for as the ball that is serued, is returned forcibly vpon him that serued it, so doth God double vpon vs the good we haue done to others: as *Dauids* prayers *returned into his owne bosome*, *Psal.* 35.13. so doe our almes.

[c] *Hieron. epist. ad Pammachium.*

[d] *Clemens Alexand. 1. Padag.*

Giuing almes is compared to *sowing of corne* by Saint *Paul*, 2. *Cor.* 9.6. Now as sowing corne in the earth, *ad seminantis potius quam ad suscipientis lucra cedit* [e], turnes rather to the benefit of *him that soweth*, then of the *earth that receiueth* the seed, so in giuing of almes, the *aduantage* is more to the *giuer*, then to the *receiuer*. Therefore might *Dorcas* a liberall woman, be said to be *full of almes deeds*, *Acts* 9.36. because the blessing of God increaseth the store of such which giue: they are not the *poorer*, but the *richer* thereby.

[e] *Amb. ser. 8.*

Vse. 2. We must *giue in simplicity*, with an vpright intention, not out of our owne ends. Here many are to be reproued.

First, they which giue of *euill gotten goods*, that rob one poore man to giue to another; when wee giue of rapines, and that which is not truly our owne, its not pleasing to God. *Honour the Lord with thy substance, Pron. 3. 9. Frange Esurienti panem tuum: Deale thy bread to the hungry: Esay 58. 7. Panem tuum*, thine owne bread.

Secondly, he that giues *for vaine glory*, as the Pharisies dealt their almes to bee seene of men, *Matth. 6.* These will sometimes giue before *company*, where the world may take notice of it: but if a poore man come in *priuate* to them, he gets not a farthing. For this *Hierome* [f] taxeth a Noble Roman Dame, who being at Saint *Peters* Church there, with her owne hands gaue pieces of money to poore folks, *vt religiosior videretur*, that shee might seeme to bee religious; and when an old woman which had receiued an almes, ran afore, that she might receiue another almes, *pugnis porrigitur pro denario*, in stead of a penny, she had a good pelt with the first, that the blood followed. Thus *venatio magis quam eleemosyna dicenda est*, [g] is rather to be called a hunting after praise, then a giuing of almes in simplicitie.

[f] *Hierom. ep. ad Eustoch. um de virginitate seruanda.*

[g] *Hieron. ad Nepotianum.*

3. Such as wil giue to a poore man liberally enough, but with this intent, *to make vse of such a one*, to doe his work, to runne of his errands, &c. This is *feneratio beneficij*, a putting of almes to vsury. Surely, *Nihil venali misericordiâ turpius*, there is nothing more base then such kind of almes giuing. *Lactantius.*

4. Such as will giue, but *to their kindred only*, not to others in what neede soeuer they bee: or to poore men *so long as they please them*, but if they be crossed, then the poore get nothing: this is *partialty*. The Cow though her Calfe posh and beat her dug, yet when her dug is full, shee loweth for her Calfe that it may sucke; so we must not respect our owne wrongs in giuing almes, but the necessitie of them which are to receiue.

5. Such as will bestow liberally vpon a poore man, but *with a naughty mind*, that the poore man should be a false witnesse, commit murder, &c. Money is a great prouocation to a poore man: and this is one of the worst vses of riches: which God hath bestowed vpon vs, not to do euil, but good withall.

6. Those

6. Those who giue, that their almes might bee a *satisfaction for their lewde life.* Some when they haue spent their life in whoredome, drunkennesse, oppression, &c. a little before their death, it may be, build an almes-house, or at their death giue a dole, hoping hereby, that their former sinnes shal be forgotten, though they repent not for their faults. But this is horrible iniquitie, and will not auaile. *If we giue all our goods to the poore, and our bodies to be burned to* ashes, and *haue not loue,* of God, of our neighbous, *it is nothing.* 1. *Cor.* 13.

Giuing almes, obtaines not impunitie to sinne. That almes may be outwardly performed two things, saith *Gregory* [h], are necessary: the *man* that should giue, and the *thing* to be giuen: but the *man* is incomparably better then the *thing:* hee therefore that giues to his needy neighbour his outward substance, but keepes not his life from naughtinesse, *Rem suam Deo tribuit & se peccato; hoc quod minus est obtulit auctori, & hoc quod maius est seruauit iniquitati:* He hath giuen of his substance to God, and himselfe to sinne; that which is lesse to his Creator, and that which is greater to iniquitie. And in another place [i], Let no man thinke, *iustitiam Dei venalem,* that Gods iustice can bee bought off with money, &c. He that giueth meat or apparrell to poore folks, and is polluted with iniquitie; *quod minus est obtulit, iustitiæ & quod maius est culpa commisit; sua enim Deo dedit, & se Diabolo:* He hath giuen his goods to God, and himselfe to the Diuell. *Augustine* also writeth to the like effect [k].

[h] *Greg. l. 19. moral. c. 20. in illud Iob 29 Oculus fui cæco.*

[i] *In Psal. 33. c. 21.*

[k] *Aug. in Enchir. c. 67. & 75.*

VERS. 8. ——— *He that ruleth with diligence.*

SOme interpret these words of Deacons, but this hath been refused before.

Some interpret these of *Lay Elders,* which they imagine should be in euery Congregation or Parish, for the censuring of manners. Indeed such authoritie is giuen to the Elders: but onely Bishops and Pastors, are called by that name. And whereas 1. *Tim.* 5. 17. is alleaged for the lay Elders, it can by no meanes be so vnderstood, as by diuers reasons might bee showen; and whereas it is said, that *the Elders which rule well, are worthy of double honour, especially they which labour in the Word*

and doctrine. The relatiue, *they which*, is there put for the coniunction causall, and to be interpreted, *because*, as is vsuall in the Scriptures.

Soulset. appropriates this place to Bishops: I doe not denie, but by way of vse it may be applied to Bishops, as also to Ciuill Magistrates, but I cannot thinke them to be meant *onely* of Bishops: for it agrees not with the accurate order obserued by *Paul* elsewhere, to put the Bishops betweene the Deacons and Deaconesses, as many would interpret the words immediately going before, and following.

These words therefore are to be generally vnderstood of all *Rulers* or *Gouernours*: so the Antients haue expounded: and *Lyra* saith, *qui praest, in temporalibus & spiritualibus*: Temporall and spirituall Rulers. *Anselme* saith, that this precept is giuen *Fratribus & ecclesiæ*, to the Brethren and to the Church: So also *Irynens*, and Master *Gualter* applies it to al, euen to *houshold gouernours*.

Here are two things: the Gift, *Ruling*: the Direction, with *diligence*. The Bane of *ruling* is *Diligence*.

He that ruleth, ὁ προϊστάμενος, *qui praest*: this terme προϊστάμενος, and προεστὼς is often giuen to Ministers, from whence comes our *Priest* and *Prelate*, which are not words of dishonour, but very honourable titles: now I meane no *Leuiticall Priest* to offer Bullocks, &c. nor any *Massing Priest* to offer an vnbloody sacrifice; but *Bishops* and *Ministers* of the Gospell, so called by way of excellence, being *men of authoritie*: for they must *speake, exhort, and rebuke with all authoritie*: Tit. 2. 15.

He that] The indefinite concludes Emperours, Kings, none exempted.

With diligence] The Greeke word is sometime translated *studium*, study: sometimes *diligence*, sometimes *solicitudo*, carefulnesse, as the vulgar here reads: all these three are scarce sufficient to expresse the meaning of the Greeke tearme. Though they are often taken for the same in signification, yet there is a difference betweene them, which is not vnprofitable to obserue, for the full meaning of this precept.

Studium est animi assidua

Study is an earnest and serious bending, and application of the mind about the things a man would doe [1]. We say a beating,

ting of the braine, an earnest musing, and casting of a thing vp and downe in our minds: so that *to rule with study*, is to studie, and beate vpon it with serious meditation.

& vehemens ad aliquam rem applicata, magna cum voluptate, occupatio Cic. l. 1. de Inu. consule Toletum in locum.

Diligence, is *celeritas in exequendo*, a speedy and swift putting off the thing studied in execution. *Rule with diligence*, is to omit no opportunity of putting in practise things needfull, and aduisedly concluded. If diligence be not added to study, study is lost.

Sollicitude, or *carefulnesse*, so is σπουδὴ translated, 2. *Cor.* 7. 11. or *earnest care*, so is it rendred, 2. *Cor.* 8. 16. this is a study *cum timore futurorum euentuum*, with a feare of future euents: when wee consider the danger of doing or not doing: what good or euil may follow: what hinderances, what furtherances may be vsed, &c. All these σπουδὴ signifies, and if you ioyne them all together, they make vp the *Bene* of Ruling.

Diligence, care, and study, is required of all Rulers, Numb. 11. 11. 12. *Moses* complaines to God of the burden of all the people, which he laid vpon him. Also he saith: *Haue I conceiued all this people? haue I begotten them, that thou shouldst say vnto me, Carry them in thy bosome, as a nursing father carrieth the sucking child, &c.* These words import a great deale of study, diligence and care; euen as the nurse hath a great care of the infant, else it perisheth: so if Rulers bee careless, the people are vndone. 2. *Chron.* 19. 6. *Take heed what ye doe*, saith *Iehoshaphat* to the Iudges. And *Acts* 20. 28. *Take heede to your selues, and to the flocke*, saith *Paul*, to the Elders, &c. And 1. *Tim* 4. 16. *Take heed to thy selfe, &c.* saith *Paul* to *Timothy*: now *take heed*, is a caueat concerning study and carefull diligence. *Doctrine.*

Plutarke compares *Princes* to the *Sunne*, which is among the *starres*; as Princes are among *men*: as the Sunne, saith he, by his lightsome beames and heate cherisheth the inferiour creatures, so Princes are a *blessing* to a people, but this serues not our purpose: therefore I thus applie it; as the Sunne stands not still, but as a gyant (as the Psalmist speaketh) continueth his vnwearied course from Morne to Euen; so must Princes and Rulers, be alwaies in action, and studying for the benefit of their people.

To rule well is a *grace giuen*: both the aduancement and the vertue *Vse* 1.

vertue are of God: of our selues, we are not able to foresee and preuent dangers, &c. Therefore Rulers are to imitate *Salomon*, who though his parents gaue him excellent breeding, yet earnestly prayed to God for vnderstanding to gouerne the people. 1. *King.* 3. 9.

Vse. 2. All *Rulers* are to bee *carefull* in *ruling*. They come not to a place of ease, but of great study. Tis a great *dignitie* to rule, but a great *difficultie* to rule well. A thing so full of care, that an Emperour affirmed sometimes, that the Ensignes of the Empire were not worth the taking vp, if they lay in the streetes at our feete. This care *Dionysius* the tyrant pretily taught one of his ambitious Courtiers, by hanging a naked sword ouer his head by a horse haire, when hee was aduanced into the Chaire of Estate. Let Rulers bee like the Sunne as before: not like the Sunne in going downe, and *giuing place* to darkenesse; they must alwaies *resist* the darkenesse of Popery, errours, sinne, &c. they must alwaies be in the Horizon of their Lawes, fauouring the good, and punishing the euill.

But what am I to speake of Princes? I admonish you my heares, to consider seriously of the great mercy of God to vs, in setting ouer vs so religious, iust, learned, wise, and mighty a King (whom God long preserue) by whom we liue vnder such an equall Gouernment, and godly Lawes, enioying the sweet liberty of the Gospell. He hath not dealt so with euery Nation: let vs render due thankes to God for our happinesse, repent vnfeinedly of our sinnes, and earnestly pray for the continuance of these blessings. The Lord continue them for Iesus Christ his sake. Amen.

This concernes Fathers, and Mothers, and Masters of families: for the first gouernment was domesticall, and in it yet are we prepared to be obedient to publike Magistrates. Hee that is not a dutifull *child* to his parents, and an obedient *seruant* to his Master; it may be doubted whether he will euer be a good *subiect* to his Prince.

Fathers, rule yee with diligence: The Patriarkes were admirable men and carefull, yet had vntoward children, as *Iacob*, *Dauid*, &c. how much more you, if you be careleſſe. Indeed many are carefull to prouide house and land, and great portions

ons for their children: but this must be added, to be diligent, that they may be *godly* and *vertuous*. Reproue swearing, lying, and all euill betimes in them: vse discreet and seasonable correction: whether they be *rich* or no, let them be *religious*.

Ministers also are here to be admonished to *study*: *study to shew thy selfe a workeman*, 2. Tim. 2. 15. If thou be a Minister, *study thy booke*, *study* to withstand gain-sayers, impostors, &c. *study* to reforme the conuersation of thy hearers, *study* to giue good example. No *study* can be too much, in as much as Satan vncessantly seekes to *deuoure* the sheepe of Christ: *study* thou to *preserue* and *saue* them, that thou maiest giue vp a good account at the last day.

Yea, this pertaines to euery priuate man, who is to rule himselfe: Thy *crooked* will, and *disordered* affections will not be ruled without a great deale of *study*, *care*, and *paines*. O how hard a thing to beate downe *pride*, *couetousnesse*, *anger*, &c. Hee that ruleth his owne mind, is better then hee that ouercommeth a Citie. How many through misgouernment, bring themselues to shame and misery in this world, and to euerlasting torments in the world to come? Be thou carefull.

VERS. 8. ——— *He that sheweth mercy with cheerefulnesse.*

SOme haue rackt this place for the bringing in of *widowes* to be officers in the Church, holding that euery Parish or Congregation should haue widowes, or for tending the sick, or for intertaining strangers, or for gouerning of younger women, or indeed, for I know not what.

It is not likely that euer there were any for tending the sick: would fathers, or children, or friends turne ouer the care and looking to, of their sicke to widowes? or could they not as well as widowes? or can the sick as well affect widowes imposed, as such whom themselues should chuse to serue them, and to know their infirmities?

For entertaining strangers its lesse likely, because that they were not entertained into common Innes or hospitals, but into the particular houses of the Saints: if there were any offices to be performed to strangers, why not by their owne seruants?

When

When *Paul* himselfe, or when *Timothy*, *Titus*, *Tychicus*, *Onesimus*, (*Pauls Deacons*) as I may call them, came to any Church, there is in no place mention of any such widowes or Deaconnesses; neither doth *Paul* name them, 1. *Cor.* 12. or *Ephes.* 4. where hee reciteth Church officers: neither doth he speake of such in his salutations. When hee sent *Phabe* to Rome, *Rom.* 16. 1. 2. hee commends her not to the widowes or Deaconnesses, though her selfe a woman, and also διάκονος, a Deaconnesse if you will.

And concerning gouerning of younger women: whether as a Schoole-dame to teach them to reade, &c. or Tutoresse to teach behauiour, or to haue the ouersight of young married wiues, is very idle to affirme, and scarce one Parish of forty able to affoord such a widow.

Certen it is that this word *Diaconissa* is found in the Councels and Fathers, so is there also found *Episcopa*, and *presbytera*, as in the second Counsell at Tours in France, c. 13. 14. 20[a], which are there and in other Councels, and some of the Fathers, taken for no other then for the *wiues* of Bishops, Priests, and Deacons, so lawfull was it in those daies for Ministers to marry.

[a] *Concil. Turon. secundum. c. 13. 14. 20.*

There is very little mention or none of such Deconnesses in the Latine Church, for they neuer receiued them, or if they did, soone they cast them out. In the Greeke Church there were some such, who being maintained by the treasurie of the Church, opened the doores whereat the women entred, of the place where the Congregation met for the holy seruice; they also dressed their stooles: for in many places as the women sat by themselues, and not with the men, so they went in and out at seuerall doores. Also these poore Widowes or Deaconnesses attended vpon the richer women at the Bathes, and did other such seruices, for which there is no more reason that they should be accounted Church-officers, then our Midwiues because they tend vpon the child when it is brought to Baptisme, or the poore women who keepe women in Child-bed, or such who watch with the sicke while they liue, and lay them forth when they are dead.

[b] *Origen in ep. ad Rom.*

Origen [b] saith, that such widowes as continue in prayers, &c. doe set forth διακονίαν, the ministery of their widow-hood: where

where *Origen* meanes not an office, but a state of life wherein widowes did serue God, as sometimes *Anna* did: *Luke* 2. *Phabe* is called *Rom.* 16. 1. διάκονος, well rendred a seruant, because of some speciall imployment in which shee was vsed by the Church of Cenchrea. She was not maintained by the Church, but was a rich woman, giuing hospitalitie to many[z]. Neither was she of that age of which widow-officers should be chosen, for then shee had been vnfit to trauell from Corinth to Rome.

[z] Rom. 16. 2.

That place, 1. *Tim.* 5. 9. is not meant of taking widowes into the number of such who should *beare office*, but into the number of such which should *receiue collection*, as by the text plainly appeares: which must be such, *quas ætas probat & vita*, as S. *Hierome* speaks[a]: They must *not be young*, because its fit such should earne their owne liuing; they must be of *good behauiour*, lest the deuotion of the Church should maintaine wicked persons.

[a] *Hieron. ad Saluinam circa mediam epistolam.*

Act. 6. 1. It is said, that the Greekes murmured against the Hebrewes, because *their widowes were neglected in the daily ministration*: not because their widowes were too much cumbred with businesse, as the ordinary Glosse, and *Caietan* expound: nor because their widowes were not preferred to be Deaconnesses, as *Chrysostome* seemes to interpret, and *Beda*: but because their widowes were not so liberally relieued, as the widowes of the Hebrewes[b]. Hence came (as appeares in that place of the Acts) the occasion of the institution of Deacons, a part of whose office it was to bee ouerseers for the poore, which was before done by the Apostles themselues: and thus it came to passe, that as the Church inioyed peace, and grew rich, Arch-deacons were, and Sub-deacons appointed: the first in stead of the Bishops to ouerlooke the doings of the Deacons, and the other to be imployed by the Deacons, in gathering the reuenues, and in other such offices.

[b] *Oecumenius Aretius, & alij.*

This place then of *Paul*, wee no waies vnderstand of Deacons or Deaconnesses or widow-officers; but as a precept giuen to all to be *chearefull in shewing mercy*.

Here are two things: the gift, *shewing mercy*: the direction with *chearefulnesse*.

He that sheweth mercy] Mercy is a sweete name: but in any misery of body or mind, to haue, and to obtaine mercy is most comfor-

comfortable. The sweetnesse of it to a troubled mind vnspeakable.

Mercy is attributed to God, and to man.

To God mercy is attributed *properly*: some things are *improperly*, and after the manner men, as Repentance, anger, &c. But to be *mercifull* (which is a sinners comfort) is of his very nature and essence. Mercy in God is his will to helpe the miserable; which will of his is one: but for the diuersities of things, and the diuers conceits of our minds, it hath diuers appellations, as sometimes it is called mercy, sometime iustice, &c. He is called, 2. *Cor.* 1.3. *The Father of mercies*: which are in him not from any outward cause, as they are in vs, but from his owne will and essence. Though we can neuer speak enough of this mercy, yet at this time we are not to speake of it, as it is in God, but as it is in man. Mercy is none of Gods incommunicable properties, but is also spoken of vs: not as though it were essentially in vs, but after a sort; God granting by grace that we also, who are by nature cruell, should be *mercifull*, that in some construction, *homo* should be *homini Deus*, one man another mans God.

[a] *Aug. lib.19. de ciuitate dei.c.5*

[b] *Aristot.2. Rhet.c.8.*

Saint *Augustine* [a] describing mercy as it is in vs, saith, it is a compassion in our harts of another mans misery, by the which we are moued to helpe him if we can. The Philosopher [b] describes it to be a griefe *ob malum ἀναξίως in indignum pati, quod ipse putabit se pati*, for the hurtfull euill vndeseruedly falling vpon another, as if it fell vpon himselfe. From both whose descriptions, we may cal mercy a harty compassion of another mans misery esteemed as our owne, whereby wee are moued to helpe him. *Esteemed as our owne*: as speakes *Valentia* [c], otherwise there would be small compassion and helpe: now we esteeme another mans misery our owne, either *per vnionem affectus, aut per vnionem realem*, as *Thomas* speakes [d], by vnion of affection, as a friend is another selfe: or by reall vnion, when the like trouble may fall vpon our selues. Which vnion, whether it be *actu* or *potentia*, that is, whether we actually suffer the like things, or may in possibilitie or likelihood, is wonderfull effectuall to stirre vp compassion, and mercy: for this would God in his infinite goodnesse and wisdome, haue our Lord Ie-

[c] *Greg. de Valentia tom.3. Disp.3.q.7.p.1.*

[d] *Tho.Aq.2.2. q.30.art.2.*

sus

sus Christ to take vpon him our *nature*, that by it, he might actually and indeed partake of our defects, generall, and excepting sinne, *that he might be a mercifull and faithfull high Priest*, and that we repenting, should not doubt of the same.

The workes of mercy are many, recited by *Ambrose* [e], to forgiue them which wrong vs, to visit the sicke, to helpe the oppressed, to feede the hungry, &c. And so it is some waies coincident with that we had before, *He that giueth, let him doe it with simplicitie*, as *Chrysostome*, *Ambrose*, and *Anselme* obserue. Here is the difference: *Aliud est dare indigenti, aliud affectum misericordiæ cum indigente partiri* [f]: There wee were commanded to giue our *goods*, here to giue our *affections*; there *simplicity* excluded a double intention, here *chearefulnes* sheweth a mind beleeuing and hoping for the heauenly reward.

[e] *Ambr. in loc.*

[f] *Ansel. in loc.*

And surely this latter is a more worthy thing then the former: *Exteriora enim largiens, rem extra semetipsum præbuit: qui autem compassionem proximo tribuit, ei aliquid etiam de semetipso dedit*, saith *Gregory* [g]. For he which giues money, giues that which is without himselfe: but he that giues compasion, giues part of himselfe.

[g] *Greg. mag. Mor l. 20. c. 26 ad verba Iob. Compatiebatur anima mea pauperi Iob 30. 25.*

With chearefulnes] ἐν ἱλαρότητι, with hilaritie, with a willing mind, and chearefull countenance, and not disdaining, but vouchsafing *to see* the miseries of poore and distressed persons, as the Greeke word may be deriued.

Mercy is to be shewed with chearefulnes. Luke 6. 36. Bee you mercifull, as your Father is mercifull. And how God is mercifull, *Dauid* shewes, *Psalm. 103. 13. As a father pitieth his children, so hath God pity on them which feare him.* As a father, that is, doubtlesse, *chearefully*. *2. Cor. 9. 7. God loueth a chearefull giuer*; *chearefull*, according to the word in the Text. *Doct.*

Here three things would be declared, *who* must shew mercy, *to whom*, *when*.

First, *Lyra* saith, *pertinet ad potentes*, this precept pertaineth to great persons: true; for they are best able to giue, and God hath giuen them abundance, not onely themselues to liue in pompe and ease, but also proportionably to relieue the poore: but not onely to them, but indeed to euery one, in regard of affection and well-wishes: and if giuing bee required; a mite,

yea:

yea, a cup of cold water is accepted, where there wants abilitie to bestow more.

Secondly, Mercy is specially to be shewed to the godly, to the household of faith; but generally also to all: *Doe good to all, Gal.6.10.* What? to wicked men? Yes, to them in great and extreme necessitie. Some indeed, to spare their purses, will pretend, either that the persons be wicked, or that they do not know them to be good. But mans nature is to be pitied euen in an euill man: and he which giues his almes to a sinner, not because he is a sinner, but because hee is a man, *Non peccatorem sed iustum paupere nutric* (saith *Gregorie* [a]) *quia in illo non culpam, sed naturam diligit*; relieueth not a sinfull, but a righteous poore man, because he respects not his *fault*, but his *nature*. Mercy vseth not to *iudge* of deserts, but to *helpe* necessitie, not to *examine* the righteousnesse of a poore man, but to *relieue* his need [b]. It is much better to helpe the wicked in their need, then to neglect the godly, which hee must sometimes doe, who will vnderstand a mans goodnesse, before hee will supplie his wants.

[a] Greg. mag. 3. p past. adm. 21.

[b] Amb. lib. de Nab. c. 8.

Thirdly, *mercy* is to be shewed not onely, when poore men for Gods sake craue of vs, but when by any meanes we vnderstand of their distresse. *Blessed is the man that considereth of the poore: Psal.41.1.* The hardnesse of mens hearts makes godly poore men ashamed to make their cases knowne to them. He that is truly mercifull, will not stay till poore men seeke vp him, but he will seeke vp the poore, that hee may find them, whom their modesty & shamefastnes causeth to lie hid. These indeed would specially be regarded and considered, *vt hic ipso amplius gaudeant* (saith *Leo* [c]) *cum & paupertati eorum consultum fuerit & pudori*, that they may so much the more reioyce, when their bashfulnesse is succored as well as their need.

[c] Leo mag. serm. 4. de collectis.

Vse.1. By this the *Apathy* and *Impassibility* which the Stoicks would bring vpon our nature is confuted.

Vse.2. Here also are reproued vnmercifull men, of which I will speake vnto two sorts. One sort are such, which being, or surmising themselues to be wronged, are implacable, will accept of no submission or satisfaction: they will haue their willes; molest, sue, cast into prison, &c. But let such remember the parable

parable of the seruant, who would be paid all: *Matth.*18.

Another sort there is, which will *forgiue*, but not *giue* a farthing to relieue a poore distressed soule. I would wish these to remember the parable of the rich glutton, and *Lazarus*, *Luke* 16. and the manner of the last Iudgement, *Matth.*25. where the Saints are not commended for suffering martyrdome, but for mercifulnesse to the poore; and the wicked are reproued, not for their murder or whoredome, though they shall be damned for these, but for vnmercifulnesse. There is no loue of God in such, 1. *Iohn* 3.17.

Some are so eager in scraping and laying vp for their heires, that the poore can get nothing: but that surely is best laid vp, which is laid vp in *Christs almes box*, which is the poore mans hand, for he and his shall find the benefit of it afterwards.

Some on the other side spend so much in whoredome, drunkennesse, pride and abominable liuing, that they haue nothing to giue to the poore, nor to leaue to their heyres, but a stinking remembrance of their vnworthy names. *Duplex in turpi domo exercetur peccatum* (saith one [a]) *alterum propter ebriorum satietatem; alterum propter expulsorum pauperum famem*: Thats a filthy and a lewd house, where seruants and strangers are drunke downe vnder the table, and to the bottome of the cellar: but the poore are chidden and cudgelled from the gates, at the least, sent empty away. Is the cellar the chiefest place to entertaine strangers in Gentlemens houses? and drunkennesse, the best signe of welcome? If God behold these things, as he doth behold them, what shall the end of these men be?

[a] *Greg. Nisse. citat. à Greg. de valentia, tom. 3. D. 3. q. 9. p. 4.*

Wee are to bee admonished, to bee *merciful* with *cheerefulnesse?* *Vse* 3.

Here are such to bee reprehended, who *giue*, but *grutchingly*. This is the man *with the euill eye*, *Prou.* 23.6. who when hee hath giuen a penny, wisheth it in his purse againe, and repents of his liberalitie.

Such also are here reprehended, which will giue no more then they are compelled by law, which will not pay a penny without a Iustice his Warrant. These are like *Spunges*, they sucke vp water a pace, but they let not fall a drop, though they be full, till they be squeezed. When a man giues an almes, be-

ing drawne to it with many and violent intreaties, hee loseth the grace of his gift, both with God and man. *Nemo libenter debet quod non accepit sed expressit*, said *Seneca*; Among men hee accounts not himselfe a debtor, who hath not freely receiued, but wrung out a penny from a rich man. And for God, that which we reade, *Psal.* 112. 5. *A good man is mercifull*, &c. The vulgar reades *Iucundus homo*: He is a pleasing aud delightful man. And Saint *Augustine* renders it vpon that Psalme, *Suauis homo qui miseretur*: Hee's a sweete man thats mercifull, which hee expoundeth: *Sweete in the account of God.* For him who is vnmercifull, and grutcheth at the poore; *Euomet ex ore suo tanquam insuauem*, saith Saint *Augustine*: Hee will spue out of his mouth as offensiue and vnsauoury meate.

Seneca. lib. de Benef. c. 1. citat. a B. Iustin. in loc.

Also here are to be reproued, who will giue, but with *disgracefull words*, rating poore folkes that beg of them, as if they were dogges: That which is giuen thus, is no *almes*, but a *recompence* for euill language: but this doth not exclude seasonable, discreet, and gentle reproofes, euen of them which are already distressed: for a penny giuen to one whom we know to be culpable, with a gentle admonition, is a *double almes*. When therefore thou goest to visit a poore man in his extremity, remember the excellent counsell of the wise man: *Ecclesiastic.* 18. 15. 16, 17. *My sonne*, saith he, *blemish not thy good deeds, neither vse vncomfortable words when thou giuest any thing: As the deaw asswageth the heate, so is a word better then a gift. Lo, is not a word better then a gift? but both are with a gracious man.*

VERSE 9. *Let loue be without dissimulation.*

THe loue of God to vs is the top of our happinesse, as our loue to God is the top of our duty to him.

This Scripture speakes of *our loue*, which God hath commanded vs to beare to him, and to others for him.

Rollocke ioynes this precept with the three last going before, (as hath beene said) as being a parcell of the exhortation concerning the well vsing of the gifts, which we haue *according to the grace giuen vnto vs.*

Saint *Chrysostome* referres it also to those before, and that

Paul

Paul brings it in as the mother of the vertues before spoken of: For he that loueth, neither spareth his *cost* in *giuing* and *shewing mercy*, nor his *labour* in *ruling*: loue thinkes nothing too much, or too deare for that which is beloued. *Achilles* being askt what were the hardest enterprises he euer tooke in hand, answered; Those which he vndertooke for his friends: and being asked what were the easiest, answered; the same.

The most referre this to those things which follow, as the fountaine from whence all of them proceed: for indeed that which the Phylosopher spake of Iustice, is true of loue, συνοψὶς πᾶσ' ἀρετῆς, Loue comprehendeth all vertue: Our Sauiour abridged the Law into loue of God, and of our neighbour: and Saint *Paul* in the next Chapter affirmeth, that loue is the fulfilling of the Law: for though *secundum diuersitatem operis*, in regard of the diuersity of workes: There are *many* precepts, yet *secundum radicem dilectionis*, in regard of the *roote* of loue, they are but *one*, as *Gregory* saith.

I take this, and the rest which follow in this Chapter, to be certaine *Master Aphorismes*, as I may call them, concerning Christian obedience: in all which it shall not be necessary to stand vpon dependance and connexion with that which goes before, or followeth: for many of them are independent, and in themselues seuerally to be considered.

In this Aphorisme are two things: The subiect; Loue. The predicate, denied *without dissimulation*. The affirmatiue hereof: *True*, and *sincere*.

What *Loue* is, may very well be knowne by the derivation of the word ἀγάπη which here is rendred Loue. Some deriue it of ἀγαν πονῶν because loue is alwayes operatiue, neuer out of action: and therefore Saint *Paul* hath 1 *Thes.* 1. 3. and *Hebrewes* 6. 10. κόπου ἀγάπης, *The labour of Loue:* both because its a laborious thing to loue sincerely, and because loue is alwayes working:

Some deriue it of ἀγαν χαίρων, because hee that loueth, is with all his affection and desire carried to the thing beloued, to be partaker of it. Some of ἀγάν and νάω, because he that loues, is contented, resteth, and taketh pleasure in the thing which he loues; as God calles our Sauiour his beloued Sonne:

Mat. 3. 17. and addeth, in whom I am well pleased. Some deriue it of the Hebrew, *Ahabh*, hee hath loued, or of *Abhah*, hee willeth, or resteth in.

According to these we may describe loue to be a gift of the Spirit, whereby wee are earnestly affected toward the obiects of loue required in the Law, desire to obtaine them, rest in them being obtained, and vse all diligence to shew our affection vnto them [x].

[x] *Consule doctiss. Zanch. Explic. c. 2 Epist. ad Phillip.*

Without dissimulation] Custome of speaking, hath made the Greeke word familiar in our English tongue, without *Hypocrisie*; which is, when we dissemble either with God or man.

Hypocrisie comes of a preposition, that signifies *vnder*; and a nowne that signifies *Iudgement*, as you would say a hiding of Iudgement: for an hypocrite shewes himselfe to men, so farre from that which he is in deed, that men mistake in their iudgement of him. It is applyed to Stage-players, who counterfet the persons and behauiour of men they are not.

The Hebrew word signifying Hypocrisie, *Choneph*, is deriued from a roote, *Chanaph*, signifying, he was polluted, or contaminated: from whence some deriue *Nubes* and *Nebula*, which signifie a cloud, because the brightnesse of the skie is obscured being ouer-cast with clouds; and hence they deriue *Nebulo* [x], which is a terme of disgrace in the Latin tongue, giuen to men of vile behauiour: noting that, *inter omnes nebulones*, among all lewd people, the *Hypocrite* is the vilest.

[x] *Consule Poly. in verb. Dissimulatio.*

Doctrine. *Wee must not dissemble, but be true and sincere in our loue to God and men*: 1 Ioh. 3. 18: *Let vs not loue in word, nor in tongue, but in deed and in truth*: Loue must haue a double relation, to the *place* where it must be rooted, the *heart*: and to the *fruits* it must bring forth, which are *good workes*: so 1 *Tim.* 1. 5. *The end*, that is the fulfilling of *the Commandement is loue, out of a pure heart, of a good conscience, and faith vnfained*: Mat. 10. 16. *Be ye wise as serpents*, and ἀκέραιοι, without mixture, *simple as doues*: that is, too wise to be deceiued, too simple to deceiue.

Examples of false and dissembling Loue. *Ioab* to *Abner* and *Amasa*: he imbraceth them, and speaketh courteously, but all is *in dolo*, in dissimulation: for he drawes out *dolonem*, his pocket dagger, and strabs them. So *Iudas* to Christ, he kisseth him, and betrayes him.

Loue

Loue with dissembling, is like an old strumpet, who paints her face, that her wrinkles and swartinesse should not be seen: or its like a potsheard, couered ouer with silner drosse, as speakes the holy Prouerbe: *Prou.26.23.*

Though the affection of loue bee imprinted in our nature, yet to loue God and our neighbour as we ought, is the *gift* of God: and it proceeds from the loue of God to vs. For as the Sunne beames striking vpon a glasse, begets a reflection of the beames vpon the wall: so the loue of God being *shed abroad* in our hearts, breeds a reflection of loue vnto God, and to those things which God commands: *1 Ioh.4:19. We loue him, because he loued vs first.* By our loue to God, we may certainly discerne whether God loueth vs, as our Sauiour argueth of the sinfull woman that washed his feete: *Luke 7.47.* That God had loued her, and *forgiuen her many sinnes, because shee loued much.* The same may also be collected from our loue to our neighbour, which presupposeth our loue to God. *Vse 1.*

We must be studious of *Loue*, which is cõmended to vs as a *more excellent way:* 1 Cor.12.31.& *1 Cor.13.& Col.3.14. Aboue all these things put on loue, which is the bond of perfectnesse:* or as some copies of *vnity.* As the *sinewes* in the body, the *morter* in the wal, the *braces* and *Tenons* in a building, so is *Loue* in the Church or Common-wealth. *Lawes* are good bands, but *Loue* is a better. If there were loue, there would be no need of Lawes; for loue doth no wrong: but though there be Lawes, yet there is need of Loue. *Vse 2.*

Here are two sorts of men to be reproued.

1. Those which loue not God: of whom may be spoken that of Saint *Paul: 1 Cor. 16. 22. If any man loue not the Lord Iesus Christ, let him be Anathema Maranatha.*

2. Those which loue not their neighbours, and these are such who are either contentious, or malicious.

1. The contentious man, or make bate, are very fire brands, hindering the good estate and flourishing both of Church and Common-wealth: and therefore *Paul* requires the Romans [r] to *marke them* that they might be censured, which caused *diuisions* and *offences among them.* [r] Rom.16.17.

2. The malicious man, is a child of darknesse: *He that hateth*

his brother, is in darkneſſe, and walketh in darkneſſe: 1 Ioh. 2. 11. He meanes not the darkneſſe of the night: for a good man may be benighted, nor the darkneſſe of a dungeon, for good men haue beene there; but a *ſpirituall* darkneſſe, when men are without grace, and not illuminated by the good ſpirit [x].

[x] *Conſule Aug. lib. 50. Hom. 40. non procul. ab initio.*

He is a man-ſlayer, a murtherer: 1 *Ioh.* 3. 15. *Diſpoſitiuè* as they ſay, being in the high way to commit murder if opportunity ſerue: a murtherer, *affectu*, though not *effectu*, in his deſire: for *quem quiſq; odit periſſe expetit*: A malicious man deſires the bloud and deſtruction of him whom he hateth.

Vſe. 3. Wee are here alſo admoniſhed to beware of *diſſembling* in loue and friendſhip. Diſſembling is euill in all things, but its worſt of all in friendſhip, as the moſt contrary corrupting cauſe thereof; *Corruptio optimi eſt peſſima*: Things moſt excellent, corrupted, become ſo much the worſe. As there is then nothing more excellent and comfortable to the life of man then true and vnfained friendſhip, ſo there is nothing more vile then diſſembled and counterfet loue.

Here are to bee reproued thoſe who diſſemble their loue to men.

Some make great ſhew of loue and reſpect to their ſuperiors, but it is to *get aduancement* by them; and ſome ſuperiors vſe their inferiors kindly, not out of any true loue, but to *ſerue their owne turne*: This is diſſembling. Some loue their friends in *outward* things, but if they will ſweare, be drunken, &c: and ſo runne head-long to hell, they let them alone: this is no true loue. Some pretend a great deale of loue euery way, but *meane it not*: but the contrary; theſe are worſe then heathen, very diuels incarnate. Its better to meete with any ſauage beaſt, then to haue familiarity with ſuch: for if I meete with a Lyon, I labour to auoid him; but a diſſembling friend cannot be auoided. There may bee remedy for the biting of a mad-dogge, and for the ſtinging of a ſerpent, Ἀλλ' οὐκ ὑπὸ σωτῆρίου δήγματος [a], but for the poyſon of a diſſembling tongue, there is no remedie.

[a] *Adag. Eraſmi. Chil. 2. Cent. 6. Adag. 29.*

[b] *Amb. l. 3. off. 6. vlt.*

Theſe ſpeake a man faire to his face, but behind his backe cut his throate; moſt deteſtable [b] creatures, to be hated euen as hell it ſelfe. Man-ſlaughter by the Law of God might haue a City

City of refuge, but a guilefull murderer could not be protected by the hornes of the Altar: *Exod.21.13,14.*

Alſo they are to be reproued, who diſſemble their loue to God: This is a greater ſinne then the former. *Extremum iniuſtitiæ terminus iuſtum videri eum qui non eſt iuſtus:* To ſeeme to be iuſt, when wee are wicked, is the extremity of wickedneſſe, ſaith *Plato.* As to haue our portion with hypocrites, notes the greateſt puniſhment: *Mat.24.51.* So to be an hypocrite, is to be one of the moſt abominable ſinners.

There are two things whereby wee may diſcerne whether we loue God truly, or no; by our *Affection,* by our *Actions:*

1. We earneſtly deſire to get the thing we loue: doeſt thou deſire to obtaine God as thy portion? doeſt thou delight to heare his word, the meanes of thy faith, and token of his preſence? this is a ſigne of true loue.

2. *If ye loue me,* ſaith Chriſt, *keepe my Commandements:* Ioh. 14.15. If thou obeyeſt not the word of God, neither doeſt thou loue him in truth, whatſoeuer other outward ſhew thou makeſt. The diuell can be content that men ſhould diligently come to the hearing of the word, and ſay, they loue God, if they will neglect to obey the word: by which much ſhame and diſgrace is caſt vpon the hearing and profeſſion of the Goſpell. Theſe ſhall haue the *greater damnation.* Thinke with what indignation God will looke vpon and ſpeake vnto thee at the day of Iudgement, if thou beeſt an hypocrite. If thou which reſorteſt to the hearing of the word, beeſt a wicked wretch; as *Iulius Cæſar* ſaid to *Brutus*, one of them which murthered him, σὺ τέκνον. and thou my ſonne *Brutus*? art thou one of them? So will God ſay to thee: What? in the habit of a Profeſſor, and liue like a beaſt? one in ſhew that loues me, and yet a drunkard, &c? bind him hand and foote, and caſt him into vtter darkneſſe.

When *Harmodius* and *Ariſtogiton* had killed *Hippias* the Tyrant, the Athenians decreed, that none ſhould be called by their names, vnleſſe they were nobly borne [x]: ſo ſurely ſuch which liue in whoredome, drunkenneſſe, pride, &c. are not worthy to beare the glorious name of Chriſtians, and profeſſors of the Goſpell.

[x] *Gellius Noct. Attic. l. 9. c. 2.*

VERS. 9. —— *Abhorre that which is euill, cleaue to that which is good.*

SOme haue taken these words as a part of the former Precept, declaring wherein vndissembled loue consists: namely, in this specially, that our loue make vs not to winke at or consent to his euils, but that wee endeauour to further him in goodnesse. Surely the thing it selfe is very godly, and needfull to be taught: for there are many, who if their turne be not serued by their friends, euen in euill things, thinke they are not beloued: on the other side, some thinke that they doe not sufficiently discharge the office of a friend, if they doe not those things which are wicked for their friends, if they be required, and damne their soules for their sakes: but our friendship must be *ad arcus vsq;*, not beyond, abhorring that which is euill in them, and cleauing to that which is good.

But I take these words to be an Aphorisme of it selfe, without any such dependance: the particular in the Greeke being (as in Hebrew) but for the Imperatiue moode, and to be supplied, as *Beza* obserues out of *Clement: Estote abhorrentes*, Abhor as it is translated.

As before in loue, so in these words the Apostle hath comprehended the summe of the Law, which is to *eschew euill*, and to *doe good*.

Herein are two Precepts: the one Negatiue; *Abhorre that which is euill:* the other Affirmatiue; *Cleaue to that which is good.*

In both are two things; The *Action*, and the *Obiect*.

The Action, in the Negatiue, *Abhorre*: The Obiect, *Euill*.

Euill] Of fault, whatsoeuer is repugnant to GODS word.

Abhorre] The *vulgar translation* reades it *Odientes*, hating, but this is not enough to expresse the Apostles words.

Master *Caluine*, *Auersantes*; Auersation is such a detestation of a thing, when we vouchsafe not, but scorne to looke vpon it, turning away our faces, as from an odious and loathsome sight.

The

The Greeke word is very significant: ἀπόστυγοῦντες: The simple Verb imports *extreme* detestation: which is aggrauated by the composition, as Saint *Chrysostome* obserueth.

Pliny [a] makes mention of a fountaine neere *Monacris* in *Arcadia*, of which whosoeuer drinks presently, falls downe dead: the name of the fountaine is *Styx*, deriued of the word in the text, so called, because it was of all men abhorred: so should we be affected to sinne, as to a thing that brings present death: *Man drinks iniquity like water, Iob* 15.16. but euery draught slayes the soule, as the water of *Styx* the body. As thou wouldest not drinke poyson, so beware of sinne.

[a] *Plin. Nat. hist. l. 2. c. 103.*

The Poets haue fained a Riuer to bee in Hell, called *Styx*, which sometime is taken for *Hell* it selfe. Art thou afraid of hell? be also as much afraid of sinne.

The word which wee haue in our Translation is very full: for, to abhorre, is *extremely* to detest, with a maruellous *feare*, lest a thing should touch vs, or wee that. As if a man being ready to set his foot, where an Adder lyeth, spying it, steps suddenly backe with great horror. So *Ecclesiasticus* 21.2. *Flee from sinne, as from the face of a serpent, the biting whereof slayeth the soules of men.* Oras a man walking in the darke night, if hee should see the apparition of some euill spirit, would run backe with affrightment, his very haire standing vpright: so should we be affected to sinne. As we abhorre *poyson, hell, a serpent*, and the *foule feind*; so are we to *abhorre that which is euill.*

The Action in the Affirmitiue: *Cleaue.* The Obiect: *Good.*

Good] The chiefe good which is God, and all his commandements and promises.

Cleaue] This implies singular loue as the effect of it: for *Amor vnit amantes*, Loue vniteth louers.

The word in Greeke signifies such a cleauing, as when things are fast *glued* together, κολλᾶσθαι. This word is vsed of that strict bond of loue, and neere coniunction betweene man and wife, *Matth.* 19.5. *Ephes.* 5.31. *A man shall cleaue to his wife; and they two shall be one flesh.* Of the same sense is the Hebrew word, *Gen.* 2.24. from which roote comes a word, signifying the ioyning of things together, as Iron is soldered and welded together, *Esay* 41.7. and as the ioynts of armour

which

which are riuited together: 2. *Chron.* 18.33. By which vse of the Originall, words may be shaddowed out how *closely, affectionatly* and *firmely* we should *cleaue to goodnesse.*

The Hebrew word also signifies *eagerly to pursue*, as enemies doe after them vpon whom they desire to be reuenged, 2. *Samuel* 1.6. and indeed so should we earnestly follow after goodnesse, not as after an enemy, but with such desire to ouertake; and as after a friend. And therefore *Dauid* so vsed the word, *Psalm.* 63.8. My soule *cleaueth after thee*, speaking of God: *Adhasit post te*, implying, that hee followed hard after God, and that he stedfastly, and with perseuerance cleaued vnto him.

The meaning is, that wee must earnestly seeke and follow after goodnesse, and hauing obtained, cleaue fast vnto it, thinking of no separation. We must loue goodnesse, and bee ioyned vnto it, as (the Bridegrome loueth, and is ioyned to the Bride: nay, we must be surer ioyned: they are but *till death depart*; but we must be *for euer*, being so turned into the very nature of goodnesse, that it may be said of vs, as *Nazianzen* said of *Athanasius*, that to praise him, was to praise vertue it selfe. Vertue and goodnesse is μονιμον, a thing constant and standing fast as a sure pillar, and therefore in regard of our weakenesse and fickleneſse, we had need *cleaue vnto it.*

Doct. *The duty of Christians is to hate euill, and to cleaue to that which is good, Psal.* 1.1.2: *Blessed is the man that walketh not as the wicked, but delighteth and exerciseth himselfe in Gods law.* To this purpose, are those knowne places, *Psal.* 34.14. *Amos* 5.14.15. *Esay* 1.16. 1. *Pet.* 3,11.

Vse 1. The Apostle saith not, *leaue off euill*, but *abhorre it*: noting not onely an *abstinence* from the *act* of sinning, but a *mortifying* of the *affection* of sinning. He striketh at the concupiscence: not onely the act of whoredome, but whorish affections must bee abandoned, &c.

So he saith not, *doe good*, but *cleaue to good*: to shew, that good must be done *affectionately* and *constantly*. As the soule of *Ionathan* was knit to the soule of *Dauid*, whom he loued as his own soule, so must it be betweene vs and goodnesse.

Vse. 2. Some wil hate *some kind* of euill, as prodigalitie, but not couetousnesse; in their *enemies*, but not in their *friends*; and they

will

will apply themſelues to *ſome good* things, as to publike exerciſes of religion, but not to priuate, and they will commend good things *in themſelues*, but *not in others*. But *Pauls* indefinite manner of ſpeaking, teacheth, that *euill whatſoeuer* it be, and in *whomſoeuer*, is to be hated, and *goodneſſe whatſoeuer*, and in *whomſoeuer*, to be loued.

The beginning of Chriſtian obedience, is to *abhorre euill*, and *Vſe. 3.* the perfection of it to *cleaue to that which is good*: and theſe are contrary.

What poore proceedings haue many amongſt vs made in Chriſtianitie, who haue not yet learned to ceaſe from drunkenneſſe, whoredome, common ſwearing, &c. Art thou a drunkard? If God ſhould ſuddenly ſmite thee with death, what ſhould become of thee? whether ſhouldſt thou goe, in as much as thou haſt not ſet one ſteppe in repentance?

Both the parts of this precept muſt be fulfilled: Good muſt be done, as well as euill auoided: we may not ſeparate them in our practiſe. Many glory that they are not drunkards, whoremaſters, ſtrumpets, theeues, &c. I would it were the glory of all our people: O, how would it beautifie our aſſemblies: but this is not enough. The parable dammes the euill ſeruant, for not doing good with his talent, though he miſpent it not: and *Dines* for not helping *Lazarus*, though he hurt him not. Examine thy ſelfe therefore what good thou haſt done. If thou ſhunneſt the euill, and doeſt the good, thou ſhalt haue the glory of a good Chriſtian.

Many will doe many good things, as giue almes, heare the word, &c. but they will doe ſome euill with all: which as the wild Goards, will bring death into the pot, 2. *King.* 4. 40. Of this *Herod* is an example, who for all his reformation would not put away his brothers wife: this he hid as a *ſweet bit vnder his tongue*, as *Zophar* ſpake, *Iob* 20. 12. As *Herods* hearing of *Iohn* and reforming many things, could not ſcuſe him for his vncleanneſſe; ſo neither ſhall thy hearing ſcuſe thee, if thou be ſuch a one. What thinkeſt thou bringeth thee to a Sermon? Surely *hypocriſie*, not *Conſcience*; for *this* would teach thee to hate and abhorre euill, as well as to doe good.

Loue and hatred, are naturall affections, which as they are *Vſe 4.* applied

applied to their right or wrong obiects, are good or euill.

The right obiect of loue, is goodnesse; of hatred, that which is euill: place loue vpon the world, vpon sinne, vpon vanity, nothing is worse then it: place hatred vpon God, Religion, vertue, good men, and its a very hellish thing: but both these vpon their right obiects are most excellent. As fier on the harth, and on the roofe of the house, so are our affections on their right or wrong obiects.

Woe then to them which *call euill good, and good euill: Esay* 5. 20. So many call zeale, madnesse; a religious care to please God, hypocrisie, &c: most damnable titles for so good things: and on the other side, they call couetousnesse, thrift; pride of apparell, cleanlinesse, and a delight to goe comely, &c. Painting the strumpets face with faire colours, and besmearing the face of vertue with dirt; as the Iewes chose *Barrabbas*, and crucified Christ: so doe they. But God separated the light and darknesse, as in *nature*, so in *name*: His mind is to haue wicked men branded with shame, and the righteous to be commended: to doe contrary, is as to make God the diuell, and the diuell God.

Vse 5. Our affections must bee *vehement* and *constant* against euill, and for goodnesse. But alas, alas, if wee be to commend that which is good, or to speake against that which is euill, how coldly is it performed! Shall we thinke it any matter to anger the diuell, and to be at defiance with sinne? God forbid. Be thou humbled for it, if euer thou hast shewed sinne the least fauour. Was there euer so much drunkennesse, pride, &c. as in these dayes? had we not need then to be earnest against these things, and to abhorre them, and to disgrace them?

O then abhorre euill, as thou abhorrest hell: A holy man thus resolued, that if sinne and hell were before him, and hee must needs fall into one of them, hee would much rather fall into *hell*, then into *sinne*: Be thou affected and resolued in like manner.

As concerning goodnesse, follow it *eagerly*, loue it *deerely*, imbrace it *stedfastly*: *Say to wisdome, thou art my sister, and call vnderstanding thy kinswoman, that they may preserue thy soule:* Pro. 7. 4.

VERSE

VERS 10. *Be kindly affectioned one to another with brotherly loue.*

THis Aphorisme speakes of Loue, as that in the first part of the ninth verse: but there is this difference; that, of the loue we owe to God and man: this speaks not of loue to God, nor to all men; but to the Saints onely, to the brethren, which are of one faith and religion with vs.

Concerning this Loue, there are three things to be marked: 1. The measure: *Be kindly affectioned.* 2. The kind of it: *Brotherly loue.* 3. The obiect of it: *One toward another.*

Be kindly affectioned] The word thus translated, is a Nown, the former being Participles, which with the composition thereof argueth an increase of the thing spoken of. Saint *Paul*, I thinke, striuing according to his gifts, which were very great, to expresse it vnto vs. στοργὴ signifies that naturall affection which God hath imprinted in beasts to their young ones, and in Parents to their children.

If mothers see their children in danger, how doe they feare, grieue, and hazard many times their owne liues for the safety of their children: yea, among the beasts and birds, how tender are the dammes ouer their young, ready, though otherwise timerous, to defend them with the danger of themselues. These are those *ignientis amoris*, sparkes of loue, sowen by the god of nature in our nature, not to be expressed in words, noting with what an extraordinary bent of affection we should be inclined to the children of God.

Tertullian[x] renders *Pauls* word (φιλοστόργοι) by a Latin word, though not elegant, yet exceeding sencefull: *Amore fraternitatis inuicem affectuosi*: which cannot in English be better expressed, then be kindly affectionated.

[x] *Tertul. l. 5. aduer. Marc. De Epistola ad Rom. in fine.*

Learned men haue obserued that words ending in *Osus*, doe *significare copiam quandam immodicam rei super qua dicitur*[o], Import an immoderate quantity of the thing spoken of: as *Vinosus*, a man too much giuen to wine, *Mulierosus*, one too much giuen to women, &c.

[o] *Nigum: Fig: apud Gall: Noct: Attic. l. 4. c. 9.*

Brotherly loue] Before we had ἀγάπη, here we haue φιλαδελφία, signifying a brotherly friendship.

Our-

Our loue is either of God, or our neighbour: the more noble ſpecies of φιλαδελφια, is the loue of the children of God.

The meaſure of our loue to God, is, with all our heart, with all our mind, with all our might: *Ardentiſſime, Sapientiſſime, Fortiſſime:* Moſt feruently, moſt wiſely, moſt firmely.

Peter loued Chriſt *moſt ardently*, when he would haue diſſwaded him from his paſſion: There was a great deale of affection in his loue, and but a little wiſdome in his affection: Chriſt calles him Satan for his labour, not blaming want of affection in him, but want of diſcretion: *Mat.*16. 22, 23.

Afterward he loued him, *moſt wiſely*, when he not onely yeelded that Chriſt ſhould ſuffer, but was ready to die with him alſo: *Mat.*26. 33. 35. but yet hee wanted fortitude, as appeares in the latter end of that Chapter. But when Chriſt was aſcended, he obtained grace, to receiue *fortitude* and ſuch courage to his affection, and wiſdome, that he became a Martyr for his Maſter.

The meaſure of our loue to our neighbour, is to loue him as our ſelues, that is, truly, effectually, conſtantly.

But the meaſure of our loue to the Children of God, is, *as Chriſt hath loued vs: Eph.*5. 2. We muſt loue them more then we loue our ſelues, our owne loue to our ſelues is imperfect, but Chriſts loue to vs is perfect.

The affection wherewith we ſhould imbrace one another, is called, *brotherly loue*, becauſe brotherly loue exceeds all other naturall loue amongſt men.

It exceeds the loue in marriage, becauſe this is by *choiſe*, that by *nature*.

It exceeds the loue betweene Parents and children, becauſe it is not *reciprocall* for the inequality of the perſons: this is moſt equall. Hiſtories make mention of ſome, who haue preferred their brethren before their owne children; and that the Arabians were wont in inheritances to preferre brethren before children: which cuſtome in the Annals of *Spaine*, is ſaid to be now in force among the Weſt Indians. This is moſt ſure, that our Sauiour calles his Church as his Spouſe, ſo his *Siſter* at the leaſt fiue times in the Canticles, to note the greatneſſe of his loue to her: for which cauſe alſo, ſhee wiſheth that Chriſt were *her brother* [d].

[d] Cant.8.1.

Our

Our loue then to one of true Religion, with vs must be as the loue of brethren, that is, most earnest: so is the loue of brethren by nature: but we haue obtained a more excellent Brotherhood. Wee haue not carnall *Abraham* to our Father, as had all the Iewes: but spirituall *Abraham*. Nay, by Christ we haue God himselfe to be our Father, and the holy Church of God to be our mother.

And for this is it, that the Congregations of Saints were of old called Fraternities, and Brotherhoods, as *Tertullian* in his Apologie [c], and others.

One to another] Our loue must be mutuall, which ought to be an incitement to vs to loue, because God commands all the Brethren to loue vs.

[c] *Tertul. Apolo. c. 39.*

Among true Christians and Professors of the Gospel, brotherly loue must flourish, Heb. 13. 1. Let brotherly loue continue, 2. Pet. 1. 7. To godlinesse, brotherly loue must be added. Saint *Iohn* in his whole first Epistle almost intreats of nothing else but of brotherly loue; the commandement whereof he calles, both *an old* commandement, and a *new*: *1. Iohn 2. 7. 8.* *Doctrine.*

Old] Either because it was at the first imprinted in *Adams* breast, and commanded in the law; or because it was growne out of practise, through the corruption of the times.

New] Because of the most excellent and neuer before-heard of example thereof in our Sauiour Christ, who so loued the adopted children of his Father, that hee gaue himselfe for them, when they were his enemies.

Or because it is renewed euery day in the hearts of the Elect by the spirit of truth and loue.

Or because it is most excellent, as new things are commonly best.

Or because it was specially and often commended to vs in the last Sermon of our Sauiour Christ, *Iohn 13. 34.* as is the vse of the word *Nouissimus*, and *Nouissime*, in Latin. *Hierome* reports of *Iohn*, that when hee was very old, hee would bee brought to Church, and onely would say thus, My little children, loue one another [f].

[f] *Hieron. comm. in epist. ad Gal. c. 6.*

We must liue and loue as brethren, holding together, bearing with one another, and helping one another, as *Ioab* and *Abishai* *Vse.*

Abishai resolued, 2. *Sam.*10.11.12. Drunkards hold with drunkards, and Papists with Papists, &c. as *Simeon* and *Leui*, brethren in euill. The band of religion and grace should more firmely vnite vs. Ministers to oppose Ministers, or generally Protestants to quarrell one with another, is very lamentable.

It is good and pleasant for brethren to liue in vnitie, *Psalm.* 133.1. In *Tertullian* [g] his time, the Christians did incredibly loue one another, euen *ad stuporem Gentilian*, to the amazement of the Heathen. See, say they, how these Christians loue one another, and are ready to die one for another. But our contentions, and wranglings euen about trifles, may make men amazed, seeing we *professe* vnity, and *liue* in diuision and separation.

[g] Tertull: in Apol. c. 39.

Histories make mention of one *Vrsinus* a Christian Physitian, who being ready to suffer Martyrdome for the Gospell, began to wauer and faint: which when *Vitalis*, a holy man saw, though he knew it would cost him his life, stept to him, comforted and incouraged him; for the which hee was also condemned to death [h]. We ought so to loue the brethren, as *to lay downe our liues for them:* 1. *Iohn* 3.16.

[h] Nic: de Lyra. Com. in 1 Ioh. 3.

Vse. 2. Whosoeuer ioyne with vs in the true profession of the Gospell, we must tender and loue them as brethren: though they be strangers, poore, despised in the world, yet if they bee truly religious, they must be deare vnto vs.

As *Salomon* discerned the true mother by her affection; so may we a true Christian by this note. He shall dwell in Gods holy hill, who honoureth them which feare God, saith *Dauid*, *Psal.*15.4. By this *we know, that we haue passed from death to life*, saith *Iohn*: 1. *Ioh.*3.14. And by this we haue assurance of our Adoption, and that we loue God; for *he that loueth him that begat, loueth him also that is begotten of him*: 1. *Iohn* 5.1.

Woe then to them, who haue no other cause of their ill will and malice toward some men, but because they are the children of God, which should bee the greatest *attractiue* of our loue.

As it was said in *Tertullians* time, as hee writ in his Apology for the Christians, *Bonus vir Caius Seius, in hoc tantum malus quod Christianus*; *Caius Seius* were a good man, if hee were not a Christian:

Christian: so is it said now by many. Such a one is a good man, but he is too carefull about his conscience and religion; hee will not saile along the streame of good fellowship with vs; and therefore I cannot loue him.

If thou hast done so, or said so, repent, and learne to loue all such which feare God. If thou loues Christ, thou must loue them which beleiue in him also. When *Darius* his mother had saluted *Hephestion* in stead of *Alexander* the Great, who was *Alexanders* fauorite, she blushed and was troubled: but *Alexander* said to her; It is well enough done, for *he is also Alexander*. Thou loues Christ: thou must also loue thy brother; for he is a Christian.

Wicked men disgrace the holy *brotherhood*; see thou grace it by thy good life. When people flocke to a Sermon, some profane man will say; Yonder goes an hypocrite, one as proud as the diuell, couetous, deceitfull, &c. Whats the cause they say thus? Surely we are many of vs guiltie, and by our liues prooue their words too true. Oh, how shalt thou answere it, that glories in the name of a brother, and yet liues like a hell-hound? When the Iewes by their abominable liues polluted the name of the Lord in their captiuitie; how grieuous was it to heare the Heathens disdaining them, with, These are the people of God, a goodly people they are; *Ezech.* 36. 20. So what a fearefull hearing is it, when such as make shew of a more zealous profession, shall by their false dealing, couetousnesse, pride, &c. cause euen profane wretches to skorne them, and dishonour God, with these taunts, These are your Sermon-mongers, these are the Brethren and Sisters in Christ. If euer thou lookest to haue any comfort in the communion of the Saints, liue like a Brother, and not like a Pagan. *Vse.* 3.

VERS. 10. —— *In honour preferring one another.*

THis short sentence containes a Moralitie concerning a ciuill and respectfull behauiour of one towards another. The Gospell requires, that with *godlinesse* we should ioyne *good manners*, and not liue barbarously.

Here are two things, the Subiect spoken of; *Honour*. The

duty concerning honour, *to preferre one another*. Where the act, *preferring*; the Obiect, *one another*.

In honour] Of diuine honour wee haue not here to speake. Praise, glory, and honour are things proper to God: but he permits vs to haue them, and to yeeld them to others.

These three words, are vsually taken for one: but there is difference.

Praise is in words: ἔπαινος, of ἐπὶ a word, and αἶνος, praise: when we make in the course of our speech honourable mention of others for their vertues.

Glory] δόξα, is in opinion, as the word also signifies, which is when men haue a reuerent opinion of any, or when men are accounted vertuous, or to haue that, as the Philosopher said [1], which all wise and good men desire to haue.

[1] Aust. Rhet. 1. 5.

Honour] τιμὴ, comprehends both the other, and is a testification of the good opinion which wee haue of other mens worth and excellency, by outward signes; as, commendation, respectfull salutations, verses, vncouering the head, bowing the knee, erecting statues, &c.

Maintenance] also is a testification of honour: and therfore *Paul* calles the prouision for widowes, and for ministers by the name of honour: 1. *Tim.* 5. 3. 17.

Preferring] Or preuenting, not to tarry till others honour vs, but to be first and the leader, as the word signifies; which in good actions is the glory of a Christian.

One another] Honour must bee mutually giuen: which I would not restraine to equals, and those of the same ranke, but rather extend to all, superiours, equalls, inferiours: yet not so to bee vnderstood, that superiours should in the same manner honour inferiours, as inferiours honour them; but that, sauing to themselues the right and respect of their place, they should giue testimony of the vertues of their inferious, in such sort as may be fit for their inferiours to receiue, to encourage them in goodnesse.

The Apostle would haue vs neither *proud*, nor *vncimill* and barbarous: he would not haue order to be taken away: for the Church is not a denne of rude *Cyclopes*, but an assembly, where all things are to be done εὐσχημόνως and κατὰ τάξιν, decently and in order.

Beleeue

Beleeuers must preuent and prefer one another in courtesie and honor. Doct.

Matth. 23. 6. 7. The Pharisies are reproued for louing the *chiefe places at meetings and greetings in the market, &c. Philip.* 2. 3. *In lowlinesse of mind, let each esteeme others better then themselues.*

Two speciall reasons may be giuen of this doctrine.

First, *Preferring one another in honour,* maintaineth brotherly loue. We are hardly brought to account them our friends, or to loue vs who neglect vs; yea, our hearts rise against them: for which cause it may be, as Interpreters gather, Saint *Paul* placed this precept, next after that of brotherly loue, which is cherished by it. Master *Caluine*[k] calles neglect of others, *Venenum,* an effectuall poyson to alienate mens minds, and to giue honour, *fomentum amoris,* a fosterer of loue.

[k] *Calu. in loc.*

Secondly, euery one is bound to encourage other to vertue and religion: a speciall way hereunto, is to honour them which be religious. *Honos alit artes,* Honour nourisheth Artes, as the saying is. What breedes Learned, or Martiall men, but honour?

——*Tu sola animos, mentemque peruris*
Gloria.

Glorie inflames men to great and noble enterprises: the force of which inflaming made *Mutius Scaeuola,* that Noble Romane, so insensible of the other flame, that when King *Persenna* was amazed at his fortitude, he answered, that his body was but vile, in comparison of honour.

I read of a war that was betweene the Venetians and the Genowayes; in the first battell the Venetians had a great ouerthrow: whereupon at their returne home they Ennobled thirtie of the basest Families of them that had serued in that warre; which so wrought in the common people, that euery one was forward both with his vttermost abilitie, and in his owne person, and with his children to further those warres: so that in a short time afterwards they subdued the Genowaies. If religious & godly persons were had in honor as they ought to bee, many more would striue to be godly and religious.

Here are iustly reproued such, who are so farre from preferring other in honour, that they raile, and reuile them which are worthy; and if any be more eminent themselues, they la- *Vse 1.*

bour to disgrace them, thinking they stand in their light; so endeuoring by the *ruines* of other mens reputations to *build* vp their owne.

Such also which though themselues will *yeeld* no honor to any, yet will *receiue* as much as you will giue them; nay, they thinke their deserts are neuer sufficiently honoured. These are *ambitious*: and it is the iudgement of God vpon such, that while they seeke for *honour* more then for *vertue*, of which honour is the *due reward*, they should become despiseable, and of base estimation.

We may desire honour: *Salomon* saith, *A good name*, which is a point of honour, *is to be chosen*, *Prou.* 22.1. And Saint *Paul* wisheth vs to thinke of those things, to which praise is due, *if there be any praise*: *Phil.* 4.8. *Dauid* is stirred vp by praise, and a desire of glory to fight with *Goliah*: What shall be done (saith he) to the man which killeth this Philistine? Its lawfull to desire honour, if it be by vertue and goodnesse. As ambition, so a contempt of honour, is a fault: neither is any worthy thing to be expected from, who is not some way touched with a desire of glory. Such also are to be reprooued, who affect a kind of *rudenesse* toward their betters: accounting it a perfection of mortification, not to giue men and women of Honour and worship the respect due vnto them, by their birth and place. This is *Cynicall* and dog-like; yea, it is vniust: for we are commanded to giue honour to whom honour belongeth, *Romans* 13.7.

Obiect. But they are wicked, and carry themselues profanely.

Answ. Indeed if great persons grow very scandalous in their offices or liues, it wil fal out that their inferiors cannot so cheerefully honour them as they would do; yea, and many times they are despised in the hearts of them, whose knees performe vnto them ciuill respect. Yet for their place and birth its Gods ordinance they should be respected; as *Paul* acknowledged *Festus* though a wicked gouernour, Acts 26.25. so old men; so rich men are to bee honored, because of their vse in the commonwealth.

Vse 2. It is not so hard to honour others, as to preferre them before our selues, and to preuent them. If thou wouldst performe this precept, First,

First, Remember that in good actions, it is the greatest honour, and becomes the greatest persons, *to begin.*

Secondly, he that honoureth a good man, more honoureth himselfe: for it argues a loue, and a discerning of worth; and the more, the meaner the person honoured is. *Qui bonis fauet, fauet sibi, & si non bono.*

Thirdly, labour to thinke others better then thy selfe: though not in regard of high place, birth, learning, riches: for it may be thou knowest the contrary; yet in regard of some spirituall endowments: for those which are most honourable in birth, doe not alwaies most excell in vertue.

When therefore thou art to performe respect to thy neighbour inferiour to thee in outward calling and estate, thinke that he may in some vertuous excellency goe beyond thee as farre, as in outward things thou goest beyond him. He may haue a stronger faith, more patience, more power to bridle his anger, &c. Thus Saint *Augustine*[1] admonisheth virgins not to contemne married women, Thou (saith hee to the Virgin) hast more power ouer thy fleshly desires, but it may be a married wife is stronger then thou to endure Martyrdome, and to suffer persecution. [1] *Aug. lib. de sancta virgin. c. 44. & 47.*

Thinke also, that hee may haue fewer and lesse sinnes then thou. Thou knowest thy owne vile heart and wicked affections, thou knowest not anothers; and therefore in the apprehension of thy owne sinfulnesse, thou hast cause to be of *Pauls* mind, who thought himselfe *the chiefe of all sinners*, 1. *Tim.* 1. 15. for thou knowest thy owne sinnes by *experience*, other mens by *speculation*; and as he that hath the Tooth-ake, thinkes none to haue the paine he hath, because hee feeles not other mens; so perswade thy selfe of thy euilnesse. Or if it should appeare, that other men haue committed more grosse sinnes then thou, yet thinke they may haue *more to excuse them*; as that they haue been *more violently tempted*, or haue not had *so good meanes* of preuenting sinne, as thy selfe, or haue *more heartily grieued*, and repented then thou.

If we could come to be perswaded of these things, it would not be so difficult, and seeme so vnreasonable, to preuent euen our inferiours in giuing honour.

In as much as we must honour one another, we are all to be *Vse 3.*

admoniſhed ſo to behaue our ſelues, that we may bee honoured.

Some goe about to get honour, by *buying* places and titles of honour; of whom I only ſay thus much, that he much diſtruſteth his owne *vertues*, who truſts ſo much to his *purſe*.

Some thinke to get honour by their *gay cloathes*: indeed *Æſops* Aſſe thought himſelfe honoured, when the people bowed to the gay and golden Image which he carried on his backe.

Some by *building faire* and *ſumptuous houſes*: and ſo it comes to paſſe, that many come farre and neare, to ſee their coſtly and curious buildings, but perhaps none come to ſee them, and that iuſtly if they haue neither vertue nor goodneſſe to bee ſeene or eſteemed. Theſe and the like are vaine courſes.

How then ſhould a man get honour? Surely thus: If wee ſpeake the *beſt words*, and doe the *faireſt deeds*, ſaid *Ageſilaus*. If we be ſuch as we would be accounted to be, ſaid *Socrates*. If we follow righteouſneſſe and the feare of God: for the righteous ſhall be had in an euerlaſting remembrance, ſaith *Dauid*, *Pſalm.* 112.6. and I will honour them that honour me, ſaith God, 1. *Sam.* 2. 30.

Haman is angry, becauſe *Mordecai* honoureth him not; ſo it may be art thou, becauſe men reſpect thee not, with ſalutations, and other tokens of honourable eſteeme. But peraduenture thou art a drunkard, a commonſwearer, &c. Alas, what heart can a man haue to honour a drunkard? Thou haſt moſt cauſe to be angry with thy ſelfe. If thou wouldſt be honored, leaue thy baſe practiſes, and doe things honourable and worthy of the praiſe of *praiſe-worthy* men.

VERS. 11. *Not ſlothfull in buſineſſe, fervent in ſpirit, ſeruing the Lord.*

THough theſe three might be ſeuerally handled, yet becauſe they are diſtinguiſhed in the Greeke Copies, not with any of the greater, but with the ſmalleſt diſtinction, I will conſider of them together.

And ſo we obſerue in them two things: The duty; *Serving the Lord*: The manner; Negatiuely ſet downe: *not ſlothfull in endeauour*:

end-auour: Affirmatiuely; *feruent in the ſpirit;* that is, not negligently and coldly, but diligenly and zealouſly.

Not ſlothfull in buſineſſe] Of ſtudy and diligence, ſee before, verſe 8. The word tranſlated *ſlothfull*, is the ſame vſed *Mat.* 25.26. Of the ſeruant who hid vp his Talent.

This *ſlothfulneſſe* is a negligence in the duties of godlineſſe, for the trouble and labour that accompanies them, which is one of the ſeuen deadly ſinnes.

Feruent in the Spirit] Some by *Spirit* vnderſtand charitie; ſome the Holy Ghoſt; ſome, which is beſt, the ſoule, with the affections.

By feruency is ſignified zeale, ζεω ſignifies to boyle, *per onomatopœian*, becauſe when liquor boyles, it makes a *hizzing* noyſe: Our affections then muſt boyle, and be hot with zeale for things of God, hauing indignation againſt euill.

Anger is with a boyling of the blood about the heart; and this is in a zealous man, his bloud is vp and boyles if God be diſhonoured.

This is added to the former, as the care of it: *Feruency* and heate, will driue away *ſlothfulneſſe*. The Poets ſay; *Frigus pigrum:* ſlothfull cold, becauſe it makes vs ſlothfull; as when a man is cold, hee is ſtiffe, and ſlow, and can hardly ſtirre his ioints: but if he be hot, then he is agile and nimble; for heate is actiue, as we ſee the ſwift and fierce motion of the fier. If a Pot be ſeething on the fier, it is in continuall motion, and many times hardly kept out of the fier, ſuch a ſtirring thing is heate: ſo if we haue any heate of holy deſire and zeale in vs, we will bee alwayes in action, diligent in praying, hearing, reading, &c.

Seruing the Lord] Some haue read, ſeruing the *Time*, as *Ambroſe, Caluin, Peter Martyr*, &c. the Greeke words κυριῳ and καιρῳ, being not much different in old brief writing, and ſo eaſily enterchanged. But they meane not by ſuch reading, that wee ſhould be as *Weathercocks*, turning with euery wind; but that we ſhould wiſely conſider what is fit for euery ſeaſon, and to *redeeme* the opportunity of well-doing.

[redacted] moſt and beſt Copies, haue κυριῳ, ſeruing the Lord.

[redacted] *ce of the Lord muſt bee performed with feruency and dili-* Doct.

gence: Psal. 2. 11: *Serue the Lord with feare, and reioyce before him with reuerence.* Feare and reuerence imply diligence; it agrees not with the feare of God, to be negligent; *Luke* 2. 37. *Anna serued God with fasting and prayer night and day*; not a day in a weeke, or an houre in a day, but night and day, theres *diligence*; with fasting and prayer, theres *feruency*.

Vse 1. Great is the honour of beleeuers: They are Gods *Seruants*. Though seruice seeme to haue some baseneſſe in it, yet to be *Gods* seruant, is *freedome*, and *honour*; as our Church prayeth, *whose seruice is perfect freedome*.

Great is the freedome and honour of Princes seruants, much more is the seruice of God an honourable seruice.

1. Both in regard of the *person* whom we serue, who is *God*.

2. And of the seruice it selfe, which is no base drudgery, but a most cleane and neate seruice, the seruice of *righteousnesse* and holinesse.

3. And of the *reward*, and wages, which is, *Eternall life*: Seeing God is so *honourable a Master*, his seruice *so faire*, and his wages he giues so *great*; what should be the reason that God should haue so few seruants in comparison of those beggarly and tyrannous Masters, *sinne*, and the *diuell*, whose best seruices are the highest transgressions, and whose greatest preferment is hell, with the torments thereof: *Rom.* 6. 21. The end of those things is death: But doe not many come to the Church and serue God? True, they doe, and many come not; and if all that come, were good and trusty seruants, it were somewhat.

Noblemen, and Gentlemen, haue two sorts of seruants: some household seruants, that doe seruice euery day: some *retayners*, who come at good times, and shew themselues in their liueries, and doe some little matter, it may be carry vp some dish to the Table, and all the yeere after are their owne men, following their owne businesse, and not their Masters.

So is it in Gods House: The Lord hath too many *Retayners*, who put on their Liueries once a yeere, it may be at Easter, and then they will waite at their Masters Table, but all the yeere after serue their owne lusts, neuer regarding the aduantage or credit of their Master.

What if thou sometimes appearest in thy Liuery at the [illegible] to [illegible]ue

serue God? Whose seruices are thy blasphemies, drunkennesse, whoredomes, lying, &c? Surely the Diuels: because vnder the semblance, and in the liuery of a true Christian, thou walkest in the wayes of wickednesse; thou shalt haue the sorer damnation; and shalt be found a Traytor to God, and a seruant to the Diuell: for *his seruants yee are to whom ye obey:* Rom. 6:16. It is not the Liuery, but the obedience in the whole course of our liues, that approueth vs to be the true seruants of God.

Hate *sloth*, especially in holy duties: Neuer did a lazy seruant performe good seruice. Is there any hope that the Husbandman, who spendeth his dayes in sleeping, and idlenesse, should euer haue a good crop? *Vse. 2.*

He that is slothfull in his worke, is the brother of him that is a great waster: Prou. 18. 9. Thou wilt say thou art no drunkard, nor whoremaster, &c. It may be so: but if thou beest *negligent* and *idle*, thou art the brother of a great waster. The prodigall or drunkard, in two or three yeeres consumes a great estate; so doest thou by slothfulnesse, though in a longer time: now thou sellest an aker of Land, and then an aker, and so in time thou makest an end of all. A ship dasheth against a rocke, and sinks *suddenly*; another through the Masters negligence leaketh, and by *little and little* sinketh to the bottome. What difference is there? One man is runne through with a sword, another languisheth of some incurable and mortall sickenesse, and in the end dieth of it: what difference?

He that is diligent in his businesse, shall stand before Kings, and not among the meaner sort: Prou. 22. 29. Where then shall he stand which is slothfull? Surely, in the end, among the drunkards, & such who by ryotous liuing haue spent their estates. Though thou haue not runne out with such wicked wretches into extremities; yet at the last, negligence in Gods seruice, and idlenesse, will bring thee to be in the same *predicament* with them.

To what may you impute the pouerty of many in our Townes, but to their *idle liuing*, they will not labour: *Pouerty comes vpon the slothfull as an armed man;* Prou. 24. 34. The Tradesman growes not rich without labour, and doe wee thinke to obtaine *Heauen* without labour?

Shake off *idlenesse*, take paines to reade, heare, meditate; to striue

striue against sinne, to mortifie corruptions, &c. The time is short, and the labour is great, but the reward will pay for all.

Let not the paines discourage thee; if thou canst obtaine the loue of God, of righteousnesse, of heauen, thou shalt neuer feele the labour. All things are easie to him that loues. We see in Hunters and Hawkers, what great paines they will take, and neuer complaine: whats the cause? They loue the sport. So if we will take no paines to learne godlinesse, to heare and obey the Word, there is no loue in vs to such things.

Its a sore labour to serue him, and such must be damned in the end: but though it be a great labour to serue God, yet the end makes amends for all.

Vse 3. We must serue God with *feruency: Iohn* was *a burning and shining lampe:* Ioh. 5. 35. His shining is knowledge, his burning is zeale. Many among vs *shine* reasonably in knowledge, but their affections are *key-cold.* They are like *glow-wormes*, which shine so bright in the night, that you might thinke them too very fiery; but take them vp, and they are cold: so many make a goodly shew in words, but in their practise they are as cold as Ice. To what may wee impute the great ouerflowing of sinne in these dayes? surely to the want of zeale. In many places Magistrates are not *feruent*, nor Officers in a Towne, to punish disordered persons, nor Ministers to reproue them.

Fier is of this nature, that it either consumes things put into it, or turnes them into his owne nature: so if we were inflamed and fired with holy feruency, either drunkards, blasphemers, &c. would be conuerted, or placed there where they should doe no hurt by their lewd example. Iron put into the fier, puts on the nature of fier: how much more if there were due feruencie in thee, shouldest thou be able, or to conuert the blockish drunkard, or to ridde the World of such a lewd lozell.

Ah my brethren, there was neuer more neede to shew our zeale: let vs stirre vp our zeale as fier is stirred vp. Let the drunkards, vncleane persons, and all the rabble of wicked wretches, feele the heate and feruency of our zeale, that both we may please God, and they auoide the tormenting heate of hell fier, if it be possible.

VERS

VERSE 12. *Reioycing in hope, patient in tribulation, continuing instant in prayer.*

THese three teach vs how to behaue our selues in tribulation.

Great is the wisdome of Gods Spirit in Saint *Paul*, in placing these things: next vnto *feruency* in Gods seruice, he ioynes these exhortations concerning afflictions: for its a hard thing to serue God in affliction, which quencheth zeale, and maketh vs slacke in performing holy duties.

Now for the preuenting hereof, hee bids vs in the middest of our troubles to remember our *hope* of the promises to come, and of the saluation of our soules.

And because troubles come not seldome, once in twenty yeeres, but thicke and threefold; therefore he bids vs to be *patient*, and to be euer exercising our selues *in prayer*, which will bring exceeding comfort.

In the first of these are two things: the Action, *Reioyce*; the Obiect, *Hope*.

Hope] Is a grace of God, whereby wee expect good to come, patiently abiding till it come.

Reioyce] Ioy, is an affection whereby we take delight in the good that is present, when we obtaine the desired end; we reioyce. This in naturall things is called *Cessation*, in vnreasonable creatures, *delectation*, in vs, *Ioy*[x]. [x] *Aqu.* 1 2. *q.* 31. *a.* 3.

But how can wee ioy in hope, seeing ioy is of good *present*, hope of good to *come*? *Salomon* saith: *Prou.* 13. 12. *The hope that is deferred, is the fainting of the heart:* and the absence of heauenly things procures *sighing:* 2 *Cor.* 5. 2. *Queſt.*

There is ioy in hope, from the *certainty* of the things hoped for; though they be now absent, yet we are certaine, they shall be present. Besides, they are *not wholy absent*; they are present in part: wee haue the beginnings, the first fruits; hope hath a taste of them; as sauing knowledge, peace of conscience, &c. *Answ.*

The remembrance of good things *past*, hath ioy annexed to it, much more the hope of good things to *come*; but the chiefest ioy, is in enioying good things present.

The

Doctrine. *The hope of Gods children, breeds in them ioy*: Rom.5.2. *We reioyce in the hope of the glory of God*; 1 Pet.1.8. *Beleeuing ye reioyce with ioy vnspeakable.*

Vse.1. The way in the middest of the waters of afflictions to keep our feruency in Gods seruice, is to pray, not so much for the *abating of afflictions*, as for the *increase of hope*; *I will runne the way of thy commandements*, saith *Dauid*, *when thou shalt enlarge my heart*; that is, when thou shalt make me to reioyce in the hope of thy mercies. The way to Heauen is a straight way and a narrow, that we can hardly passe through it, both in regard of our corrupt nature, and the afflictions as rubs in that way: now *Dauid* prayes not that the way may be enlarged, and made euen and smooth; but his hart: let the way be what it will, the power of his hope will helpe him through with ioy.

This is the way then to releeue our selues vnder the Crosse: so our Sauiour wisheth vs to sugar the bitternesse of persecution with the hope of *a great reward in Heauen*[z]. It may be thy crosse is greater then thou art well able to beare: Thinke of the ioyes to come, the hope of these will (though not quite take away, yet) make the crosse tolerable.

[z] *Mat.5.12.*

How sweetely did *Steuen* fall asleepe vnder *a shower of stones*, as if he had passed out of this World in a bed of downe? The reason: Hee saw *Heauen open*, and Christ *standing at the right hand of God*; this made him forget his paine.

Thus was *Moses* able to *esteeme the rebukes of Christ greater riches then the treasures of Egypt*; Heb.11.26.

Thus did our blessed Sauiour releeue his humanity in his sufferings, euen by the *hope of the ioy that was set before him*: Hebrewes 12.2.

By this did the Martyrs set light by death, and the torments of fier; no doubt they were sensible of the paine, but the sweetnesse of their hoped ioy, ouercame the feeling of their present torments.

Wee ought not therefore to suffer the Crosse so dismay and vanquish vs, that wee should not be able cheerefully to serue God: for though wee haue the greatest losses of this life, wee haue the greatest ioyes of the life to come. These ought to make vs merry, for we haue hope: let Turkes, Iewes, and all pro-

profane persons, mourne in afflictions; for they haue no hope. *Tristetur & defleat, si sibi male sit in seculo, cui non potest bene esse post seculum*, said *Cyprian*°; Let him grieue which fares ill in this World, who hath no hope to fare well in another World. ° *Cypr. tractat. contra Demetrianum.*

He bids vs reioyce in hope of good things to come: *Ergo*, Good things to come are *certaine* to vs, and *great*. *Vse. 2.*

Certaine: for if it were but a peraduenture, or hap-hazard as they say, whether we should haue them or no, we could not reioyce in the hope of them. This Text is enough to confute the Papists in that, wherein they esteeme of the certainty and assurance of Gods children, as of a presumptuous and rediculous thing. If we cannot be assured, there is no vse of this precept, for vncertainties breed not ioyes, especially such which releeue in the day of affliction.

They are great, otherwise they could not make vs reioyce vnder crosses, which sometimes are most piercing, grieuous, euen vnutterable. If the medicine be not stronger then the disease, health is not recouered; so if the ioyes to come were not greater then the greatest sorrowes, wee could not hold our owne, but must needs forsake God.

They must needs be wonderfull great: for *no eye hath seene*, no eare hath heard, *neither hath it entred into mans heart*, to conceiue the greatnesse of them: 1 *Cor.* 2. 9.

They are a farre more exceeding, euen an eternall weight of glory: 2 Cor. 4. 17.

If the present ioy be *vnspeakable and full of glory:* 1 Pet. 1. 8. what will the future be?

The ioyes of the Saints in this World, are that *hundred fold more*, then our sufferings: *Marke* 10. 30.

It shall be said at the day of iudgement to the good seruant; *Enter into thy Masters ioy:* Mat. 25. 21. Great ioy, because *our Masters*, and because that *enters* not *into vs*, but we *into that*; such which we cannot comprehend, but are comprehended of it.

Here is to bee obserued the diuers dispositions of godly and wicked men: The greatest ioy of the godly, is the hope of Heauen, and therefore their conuersation is in Heauen, their affections on things aboue. The wicked let Heauen and things to come, goe: They say, *who will shew vs any good?* Tell them of *Vse 3.*

faith,

faith, and hope, &c. they relliſh them not: but tell the couetous man of a good bargaine, of a bag of gold; the drunkard of the beſt wine, and riotous company: heres their ioy.

Lift vp your hearts from the puddle of theſe things below, take heed you ſurfet not in the vſe of things of this World: Its a hard matter in outward things that are lawfull, to take but a moderate draught. How many haue periſhed in their abuſe: prize them not too high; though they are *tranſitory in their vſe*, yet they may be *eternall in the puniſhment* for their abuſe.

O fooliſh brats of *Adam*, who for a draught of wine, for a bagge of gold, for a moment of pleaſure, looſe thoſe vnſpeakable, eternall, and moſt glorious ioyes.

The end of all *Salomons* pleaſures, was *Vanity of vanities, and vexation of ſpirit*: Eccleſiaſtes 2. 11. *What can the man doe that commeth after King Salomon?* verſe 12.

Vſe.4. The life of godly men and women, is a life and eſtate of ioy. The wicked thinke that the life of a man fearing God, is a melancholy, dumpiſh life: Why? Becauſe they cannot take pleaſure in vanity, and laugh, and be merry in things ſinfull. In very deed that which is a carnall mans greateſt mirth, is, for the moſt part, the great ſorrow of a godly man, and makes his heart to melt for griefe.

Haue they then no ioy? yes, matter of great ioy. *The voyce of reioycing and ſaluation, is in the Tabernacles of the righteous: Pſal.* 118. 15.

Saint *Pauls* manner of ſpeaking: 2 *Cor.* 6. 10. is well obſerued by *Anſelme*[x]; *As ſorrowfull*, ſaith *Paul*, *yet alwayes reioycing*. *Quaſi triſtes*, hee bringeth in the ſorrow of the godly with a *quaſi*, *as it were ſorrow*; not that it is ſorrow *indeed*, but *as ſorrowful*; as if it were a *painted* ſorrow, not *true* ſorrow indeed, as painted fier, is not true fier indeed: but when he ſpeakes of ioy, there is no *quaſi*, but true ioy. The ſorrow of Gods children hath a *quaſi*, their ioy hath none.

[x] *Anſel. in loc.*

So *Heb.* 12. 11. *No chaſtiſement ſeemeth ioyous; but grieuous: they ſeeme* to be grieuous, but are not; marke the manner of ſpeaking: *As it were*, and *ſeemeth*.

But the ſorrowes of wicked men are ſorrowes indeed, in good earneſt, as wee ſay: and therefore they are cried out vpon;

pon; Woe to them, they are bidden to *houle* and *lament*, to *weepe* and roare, for the sorrowes which shall come vpon them; and the godly are as often bidden to be *merry* and *ioyfull*, to *reioyce*, and *againe to reioyce*.

The wicked man is, *as it were* glad and merry, and he *seemeth* in this World to reioyce: here is his misery; his *ioy* hath a *quasi*, but his sorrowes are *indeed*. *Florent ad tempus, pereunt in eternum? florent falsis bonis, pereunt vens tormentis*, saith *Augustine* °: They flourish and ioy for a time, but they perish & mourne for euer: they ioy in false and deceiuable good things, and they perish in true and remediless torments. ° *Aug. in Psal.* 53.

Let vs then continue in Prayer, and reuerently receiue the Word and Sacraments, that wee may euery day haue better warrantise and euidence of our saluation, and that wee may be more and more confirmed in this ioy-breeding hope. Amen.

See farther of these things, and of patience, and prayer; in my Exposition vpon the eighth Chapter of this Epistle, from the 17 verse, to the end of the Chapter.

VERSE 13. *Distributing to the necessity of the Saints; giuen to hospitality.*

IN this verse are two Precepts: both concerning many, and that not common, but to the Saints.

The first is generall, concerning giuing, lending, or any such thing; whereby the Saints are relieued. The other special, concerning *Hospitality*.

In the first are three things: 1: The Act; *Distributing*. 2. The persons to whom: *to the Saints*. 3. The obiect, or materiall, respect, which is to be had in distributing: *in their necessity*.

The word heere translated *distribute*, implies a communion; that we should make their necessitie *ours*, in regard of affection; to be affected with it, as if it were our owne case; and that we should make our substance *theirs*, so farre as it may serue to releeue their necessity. Though we haue a proprietie in our goods, yet to lay them common, as occasion of times and persons shall requite.

In

In extraordinary times, to part with all, as they did in the Primitiue times, our life must not be too much, much lesse our goods.

In ordinary times, not to doe as the Papists teach to be perfection, to giue away all, and to liue by begging; but to distribute *part*, according to our abilitie. *Salomon* wisheth vs, to *let the waters of our fountaines to be dispersed and flow forth*; to giue the *water*, not *fountaine* and all, *Pro.5.16.* We must haue *finum facilem*, not *perforatum*, as *Seneca* said, a purse that will be easily opened; not that hath a hole in the bottome; *vnde multa exeant, nihil excidat*, which may yeeld much, but lose nothing; according to which, *Paul* charges rich men, εὐμεταδότους εἶναι, to be ready to giue with facility, *1.Tim.6.18.*

Saints] There are *pauperes diaboli*; the diuels poore, such as haue spent riotously their Patrimonies, and are glad of an *hospitall*, or faine to begge or doe worse. And there are *pauperes mundi*; such which comming of poore Parents, liue in a poore estate. And *pauperes Christi*; such as haue suffered spoiling of their goods for Christs sake, or which being other waies poore, professe the Gospell: *Christs poore* are heere specially meant; These are the *Saints* heere spoken of.

Of these, some only make an outward profession in shew: some are inwardly sanctified also; These specially are to be releeued if we could discerne them.

Necessitie] Not *memorijs*, μνείαις, memories, as *Ambrose* and some other nor *Vses*, *vsibus sanctorum communicantes*, as *Beza*: but *necessities*: *Beza* preferres *Vses*, because he would not haue men stay their giuing, till men be brought to *necessitie*.

But *Necessitie* is threefold: *Extreme*, when there is nothing at all left to releeue a mans selfe: *Grieuous*, when there is but a very little: *Common*, when there is somewhat but not enough. This *Common Necessitie*, well includes *Beza* his Vses, vnlesse he would haue men releeued before there be neede: which I think he meaneth not, because he saith, that *Delicia*, and *supernacanea Officia*, Delicacies and needlesse Offices are not heere signified; which is very good; and therefore, *Necessitie* to be preferred before *Vses*.

Doctrine. *The Poore Saints are carefully and respectiuely to be releeued,*

Gal.

Gal. 6. 10. *Let vs doe good to all, specially to them which are of the house-hold of Faith,* 1. *Ioh.* 3. 17. *Whosoeuer hath this Worlds good and seeth his Brother haue neede, and shutteth vp his bowels of Compassion from him, how dwelleth the loue of God in him?*

The Honorable title of a *Saint* is giuen by the Spirit to poore ones, who in outward things haue, it may be, not so much as a ragge to hang on their backes: God is no accepter of persons: but rich or poore, they that feare him and worship him, are deare vnto him. *Obser.* 1.

The prouidence of God is heere to be admired: who knowing that the *poore* are much hated in the World, especially if they be godly, hath also called some *rich* vnto the state of godlinesse, and charged them with the care of the poore, that they might be releeued. *Obser.* 2.

As the stomack receiueth the meate, not for it selfe only, but to disperse it into the rest of the body, and as the mother-vaine in the liuer brancheth the blood into euery part of the body; so rich men haue receiued their abundance, that they might distribute to the *Necessitie of the Saints.* God commanded there should be no beggar in *Israel, Deut.* 15. What then shall be done with them? shall they be whipt out of the Country, and driuen away? no, but their wants ought so to be supplied, that they be not forced to begge: according to which, our State hath most religiously enacted a Law for the prouision of the poore in euery parish, and for the correction of vagrant Beggars, that will not submit themselues to order. So there was a Councell at Tours in France, wherein a Canon was agreed vpon, that euery City should maintaine *their owne poore.* If such Lawes and Canons were obserued diligently, it might come to passe that it might be said of vs, as it was of the Primitiue Church. *Acts* 4. 34. *There was none among them that lacked*: There shall be *poore*, but they are so to be succoured, that there may be no *Beggars.*

Two sorts of men are heere to be reproued. *Vse* 1.

1. Those that spend liberally vpon their Whores, in Drunkennesse, in pride of Apparell, in the vnnecessary and phantasticall vse of Tobacco, in vanity, but will not spare a penny to releeue a godly poore man. If a man will be an instrument

of their vnlawfull lusts, he may get something of such men otherwise not.

Distributing our goods to the poore is called *Soweing*: A good husbandman desires good ground to sowe his seede on. If thou soweſt thy money and thy estate, in *Cock-pits*, *Tabling-houses*, *Tauernes* and *Alehouses*, in *houses of Harlotrie* and filthinesse, this is a *Barren land*, the harueſt thou shalt reape, not only *Beggery* in this World, but the *Curse* of God, and eternall Damnation in the World to come.

ἀκαρπον ἐργα. ἐκθλ.

2. Those who being put in trust, deale vndiscreetly and partially in distributing the rated collections for the poore; not respecting *sanctity* and *honesty* of conuersation in the receiuers, but either *kindred*, or because they haue beene their *seruants*, or haue beene ready to runne on their errands, or some such thing; giuing liberally vnto them, how vile and wicked soeuer their behauiour be.

Tertullian x cals the Collections for the poore, *Depositapietatis*, the stock of godlinesse, not the stock of Drunkards, idle persons, lyers, swearers, theeues, raylers, skolds, Sabbothbreakers, &c. If such as are chosen Ouerseers for the poore, would make conscience of their doings, and giue either only to them which are godly and of good behauiour, or most liberally vnto such, it would be a meanes to encourage them to to goe on in such good course, and also to reduce into better order the disorderly poore, when they should see so singular respect to be had to *godlinesse* and *vertue*.

x Tertul. in Apol.

Vse. 2. Heere the poore are to be admonished to remember, that we are specially bound to distribute to the necessitie of the *Saints*; and therefore, if they would be releeued and receiue collection, that they feare God, hate idlenesse, beware of filching and stealing, deale truly and iustly, gouern their tongues, &c. otherwise, they are to know that Collections may be withdrawne from them, vnlesse it be in the case of extreame necessitie.

VERS.

VERS. 13. —— *Giuen to Hospitalitie.*

THis is the other Precept, concerning a speciall mercy to the poore, which is *Hospitality*: a releeuing of godly strangers which are destitute, and taking and intertaining them into our houses.

Giuen to Hospitality: The word in the originall signifies eagerly to pursue and follow; which being attributed to *persons*, is euill, and is as much as to persecute: if it be applied to *things*, then it is good or euill, as the things are good or euill which we pursue: and it implies, singular loue to thing, and great labour about it.

It is very well translated, *Giuen to Hospitality*: for such phrase notes eager affection, and following of a thing; so we say of a couetous man *giuen* to money; of a common drunkard, *giuen* to drinke, &c.

We must be Hospitable to the Saints, Heb. 13. 2. *Be not forgetfull to entertaine Strangers, &c.* 1. *Pet.* 4. 9. *Vse Hospitalitie one to another without grudging*. *Abraham* is an example heereof, who sate in his Tent dore in the heat of the day, not idly, but looking about euery way, to spy a stranger, to giue entertainment vnto, as a hunter as *Chrysostome* notes, lookes into euery bush and brake for a Hare. *Doctrine.*

We are to be admonished, when occasion shall be offered, to be Hospitable, to be *amantes hospitum*, as the Syrian translator reades it. In the Primitiue times there was great neede to be admonished heereof, when Christians were turned out of house and home, and banished for Religion. If any such we can finde, let vs account it an happy occasion, and let vs shew the fruits of the Gospell: The Sodomites were punished partly for their inhospitalitie: we know not to what we or ours may come: Skorne not, nor make nice to afford him roome in thy house, at thy table, whom Christ vouchsafes to receiue into Paradice. *Vse* 1.

Tertullian[r] makes it to bee one of the three notes of a Christian, and calles it *Contesseratio Hospitalitatis*; the contesseration of hospitalitie: which that you may vnderstand; you must know [r] *Tertul. lib. de præscrip. aduersus haret. & Apol. c.* 20.

know, that the Antient Christians had some priuie token, ticket, or watch-word, which they vsed among themselues, and with this religion, that whosoeuer brought the same, was presently receiued, relieued, and furthered in his iourney; and not to haue done this, and acknowledged such token, was to haue renounced Christian communion. *Tertullians* contesseration, is the acknowledgement of such token or watchword.

And because many which were no Christians, hauing *got the word*, counterfeited themselues Christians, that so they might partake of the hospitalitie of the Saints [t]: the word and token was often changed: and at the last in the councell of Nice agreed to be committed to writing, which were called *litera formata*, which beside the forme and stile, had foure Greeke letters subscribed: Π. Υ. Α. Α. that is, πατηρ, υἱος, πνευμα ἁγιον: The Father, the Sonne, and the holy Ghost.

[t] *Lucian. de peregrino. in dia. Peregrinus.*

Many were by the *hospitalitie* of the Christians one to another conuerted to Christianitie: so *Pacomius* [u], a souldier vnder *Licinius* the Emperour, seeing the entertainement that Christian souldiers gaue one to another; how they pitied, helped, and succoured one another, being in want, or sicke, or wounded; was moued to approue of their Religion, which taught them so much goodnesse, and was vpon that occasion conuerted.

[u] *Surius, in vita 14 May.*

And *Nazianzen* reports of *Iulian*, that Apostate Emperour, that he obseruing such things to credit the profession of Christians, and to encrease their number; exhausted a great part of his treasury to the poore, and for intertainement of strangers, that thereby hee might keepe men still in their Heathenisme.

2 *se.* 2. *Giuen to hospitality*] The reason why we are so backward in hospitalitie, and barren in good workes of all kinds, is because we are not *giuen*, and addicted to them. If we would *giue* our selues to God and godlinesse, setting our harts vpon goodnes, it would neither be hard for others to perswade vs to duties, nor for vs to practise the same. All *Dauids* thoughts were taken vp in studying how to please God. What was the reason? He reioiced in the way of Gods commandements, as in all manner of riches; and the words of God were sweete as hony to his taste, *Psal.* 119. 14, 103. He was *giuen* to the word of

of God, and to holy obedience; no Epicure more *giuen* to delicate fare, nor couetous man to riches, then *Dauid* was to the law, and therefore is he ſo famous for obedience.

VERS.14. *Bleſſe them which perſecute you; bleſſe and curſe not:*

IN this verſe the Apoſtle ſets downe our dutie toward our enemies.

In it are two things. The precept: and the amplification.

The precept: *Bleſſe them which perſecute you*: where, The action, *Bleſſe*: the perſons; *them which perſecute you.*

Bleſſe] To bleſſe is ſometime attributed to God, and indeed moſt properly to him: for he is able to bleſſe: his *benedicere* is *benefacere*, he is ſaid to bleſſe, when he beſtowes good things; not ſo here.

Man is alſo ſaid to *bleſſe*, either God; and then it ſignifieth praiſe: or Man, and then it ſignifieth prayers, and well-wiſhes. *Eraſmus* expounds it, to ſpeake wel of, and to praiſe: but all men are not to be praiſed; neither is it reaſon to ſpeak well of our perſecutors for perſecuting vs, and yet we may not giue ill words.

To bleſſe then, is to wiſh all temporall and ſpirituall good things to our enemies: but with this difference, ſpirituall good things abſolutely, becauſe they cannot abuſe them: temporall things (if it be for Gods glory, and good for them).

Which perſecute you] I vnderſtand this not onely of tyrants, but of all enemies and perſecutours: of thoſe which ſtrike with the ſword: and of thoſe which ſtrike with an *Iſmaels* tongue; and of thoſe which leade a wicked life: for this is a kind of perſecution. *Lot* was thus perſecuted, not by being ſmitten, but *malos mores videndo*, ſaith *Auguſtine*, by ſeeing their ill behauiour. Its a great griefe to a good mind to endure the vngodly conuerſation of profane men. *Magnus bonorum labor, mores tolerare contrarios*, ſaith *Auguſtine*[x]: And *Dauid* ſaith, *Woe is mee that I ſoiourne in Meſech, and that I dwell in the tents of Kedar, Pſal* 120,5.

[x] *Aug. ſer.24. de verbis Apoſtoli.*

Bleſſe and curſe not] This is the amplification, by a repetition,

where the same thing is deliuered, both affirmatiuely, *blesse*, and negatiuely, *and curse not*.

Blesse] This affirmatiue is repeated for two causes: first, to note the *grauitie* and weightinesse of it, that wee should not slightly passe it ouer: secondly, to note the *difficultie* of it: for there is nothing more difficult to our corrupt nature, then to wish well to them which persecute vs.

Curse not] To curse is a thing so much practised, that you cannot bee ignorant, that it is a wishing of the plagues and iudgements of God vpon such things or persons, with whom we are offended. This negatiue is added in the repetition for two causes: first, to admonish vs to blesse in *truth*, not to speak well, and meane ill: secondly, to note *constancie*, that no thing or person is at any time to be cursed.

Doctrine. *We must not curse, but blesse our enemies,* (Matth. 5.44. *Blesse them that curse you; do good to them that hate you, and pray for them which despitefully vse you, and persecute you.* Of this *Dauid* is an example, who prayed and fasted for his enemies when they were sicke, *Psal.* 35.13, 14. So is our Sauiour Christ, and *Stephen* also, praying for their enemies: *Luke* 23.34. *Acts* 7.60.

Quest. Are all bound to this?

Ans. Indeed the Papists teach, that this and such like, are not deliuered by the way of *precept*, but of *counsell*: and that if a man would be perfect, he must performe it, otherwise he may doe well enough, though he obey it not. But if we consider the reason vsed by our Sauiour Christ to this precept, (*Matth.* 5.45. *That you may be the children of your Father which is in heauen*; it will be manifest, that euery man that desires to be the child of God, is bound hereunto.

Quest. *Dauid* many times cursed his enemies: Did he well?

Ans. Yes: but he considered them not as *his owne* enemies, but as they were *Gods* enemies: and then he considered them not *as men*, but as he saw by the spirit of prophesie, that they were *incorrigible sinners*: and so may wee in an holy zeale curse wicked men in the *generall* supposition of their impietie, saying with *Paul*: *If any man loue not the Lord Iesus, let him be accursed*: 1. *Cor.* 16.22. but not in *particular* application, vnlesse God reueale their finall obstinacy vnto vs.

Saint

Saint *Augustine* saith, that *Dauids* imprecations, are rather *propheſies*, ſhewing what ſhall come vnto them, then *curſes* of his owne, as deſiring that ſuch things ſhould come to paſſe. See more of this in my expoſition vpon the eleuenth Chapter of this Epiſtle, pag. 43. 44.

Can the denouncing of the curſes of God vſed by Miniſters of the word againſt drunkards, blaſphemers, &c. be iuſtified? *Queſt.*

Yes: they doe it onely *declaratiuè*, declaring what ſhall come vpon them if they repent not. Miniſters may not conſider of ſuch as they are (it may be) *their* enemies, for ſo they muſt *loue* them; but as they are *Gods* enemies. Saint *Auguſtine* may be an eſxample, *Non hoc ago* (ſaith he [y]) *vt ſini homine conuiciandi ſuperior, ſed eorum conuincendo ſalubrior*: I ſtriue not in reprooving my aduerſary to out-goe him in railing and euill words, but to make him better by conuincing his errour and fault. A Miniſters reproofe muſt be *medicinable*, not *poyſonfull*. *Anſw.*

[y] *Aug. contra. literas petit. l. 3. c. 1.*

Thou muſt wiſh well to thine vtter enemies, and pray for them as heartily, as for thy ſelfe: *Durus eſt hic ſermo*, this is a hard ſaying. The doctrine of a Phariſie is, *Loue your friends, and hate your enemies*: and the voice of Nature corrupt is, *Pereant amici, dummodo vnà intereant inimici*: Farewell friends, if our enemies may goe to the pot with them: Atheiſts, and our great Polititians, for theſe skorne our Religion: What Magnanimity ſay they, is in this? Much more ſay I, then to curſe our enemies, and to doe them miſchiefe: for in praying for them, and doing good, wee become like to God himſelfe, as teacheth our bleſſed Sauiour, in the latter end of the fifth Chapter of *Matthew*. *Vſe 1.*

Pollanus telles [z] of one *Thomas Linacle*, an Engliſh man, who reading the 44. verſe of the fifth of *Matthew*, cried out: O my friends, either this is very abſurd, or we are no Chriſtians. So contrary is this precept to an vnſanctified nature.

[z] *Amandus Pol in cap. 53.*

Take knowledge of thy corrupt nature this way: mortifie it, that thou mayſt approoue thy ſelfe a true Chriſtian.

Thou liu'ſt it may bee among Papiſts, or among deboiſt and profane people which hate and perſecute thee: vſe no railing, nor curſed ſpeeches againſt them, for this is to make

them the more eager against thee and thy religion: but (abhorring their errors and vices) *bleſſe them*, and ſpeake well of them, ſo ſhalt thou adorne thy profeſſion; be moſt contrary to them, and mitigate their furie. *Fatigatur improbitas patientia*: the patience of the Saints makes perſecutors weary of their parts, and many times ſhameth them. *Who is he that will harme you, if yee be followers of that which is*, or of him which is good.

Vſe 2. We may not curſe our enemies: and great reaſon; for that belongs to God: and therefore he tells *Abraham*, ſaying, *I will curſe them that curſe thee, Geneſ.* 12.3. God will not haue *Abraham* to curſe his enemies, but hee will haue that reſerued to himſelfe, who knowes how to doe it without paſſion and inequalitie.

If thou ſaieſt thou art prouoked; this excuſeth thee not, but manifeſts thy cankered nature. A flint hath fier in it, but vnleſſe it be as I may ſay, prouoked by the ſteele, it is not ſeene. If when wicked men prouoke thee; thou ſpeakeſt fiery words, thou ſheweſt well enough what is in thee.

The Antients obſerue, that when God gaue the diuell leaue to afflict *Iobs* body, he ſpared his *tongue*, that feeling his paine, he might eaſily raile and curſe: ſo pleaſing a thing is curſed ſpeaking to the diuell.

But we may not curſe any, no not the diuell, *Iude* 9. Though the deuill deſerues to be curſed, yet it muſt not goe out of the Arch-angels mouth [a]. So though thy enemy deſerue to bee curſed, yet ſuch ſpeaking becomes not *thy mouth*.

[a] *Hieron. com. in c. 3. ep. ad Titum.*

It makes my heart to bleed, to heare how common and ordinary theſe words of death are in the mouthes euen of children, as well as of men and women, and that againſt, not only things without life, but againſt their cattell, their friends (no maruell if againſt their enemies) yea, againſt their owne bodies and limbes, whereby they ſhew themſelues to bee little better then the very limbes of the diuell.

We muſt not curſe but bleſſe: for we are heyres of bleſſing: 1. *Pet.* 3.9.

Surely it cannot be but the ſigne of a wretch: It may bee ſome *Goliah*, ſome vncircumciſed Philiſtine, accuſtomes himſelfe to ſuch grieuous things, but the tongues of the children of God

God drop no ſuch gall and poyſon, but hony and oyle, and much gratiouſneſſe,

How can we our ſelues be free from the Plague, Pox, and the Vengeance of God, when we ceaſe not to wiſh theſe to others? For as the Bird taking her flight from her neſt, fetches a compaſſe, and by and by returnes thither againe: ſo curſes come in where they goe out; and euill words returne vpon our owne heads, as doe ſtones hurled againſt the wind. As a man that takes vp an Adder in his hand, or fier to throw againſt his enemy, hurteth himſelfe moſt: ſo is it with them that curſe their aduerſaries.

An euill word may not come out of thy mouth, becauſe thou takeſt *verbum bonum*, that *Word of God*; euen thy Sauiour into thy mouth at his Table. Is it fit thou ſhouldſt vſe that tongue to curſing, with which thou prayeſt God, and beggeſt of him things needfull? What ſhall it profit vs to ſing a Pſalme, if with the ſame tongue we vent the corruption and poyſon of our hearts, by euill and curſed ſpeeches? *Doth a fountaine at the ſame place ſend forth ſweete water and bitter? Iames* 3. 11.

The children of God ſhall haue enemies enow to perſecute them; let vs be ſure to make God our friend, &c. *Pſe.* 3.

VERS 15. *Reioyce with them that doe reioyce, and weepe with them that weepe.*

THis verſe containes a Precept, whereby we are commanded to haue a fellow-feeling of the eſtate and condition one of another, and to be affected with the things which befall other, (not onely Chriſtians, but) men.

This ſingularly ſhewes our loue to our Neighbours, and drawes our Neighbours loue to vs.

And becauſe all things befalling our Neighbour, may be referred either to proſperity or aduerſity: therefore he deliuereth a Precept, teaching vs how to behaue our ſelues toward them in both theſe eſtates, namely, to *reioyce* with them that are in proſperity, and to mourne and *weepe* with them which are in aduerſity.

In both theſe are two things: the Actions, and the Perſons about

about whom these Actions are to be imployed: *Reioycing*, belonging to the ioyfull, and *sorrowing* to the sorrowfull.

Reioyce] Ioy is an affection whereby wee take delight in present good things, either of our owne, or of our neighbours: and it is either *inward* in the heart, or *outward* expressed in the countenance, words, &c: both are here meant.

With them that reioyce] The effect is here put for the cause; reioycing for prosperity, because prosperity causes ioy.

Weepe] The effect is here also put for the cause: he meanes, grieue, or be sorrowfull, as opposed to *reioyce*: but he saith *weepe*, because sorrow brings forth teares; and because he would giue vs to vnderstand, that when wee make shew of ioy, it must be from the heart: he said, *reioyce*, which is, the Affection; and that when wee grieue, it is not enough to say so, but it must outwardly appeare: he said, *weepe*.

We are called to both these, and wee haue cause of both in our selues and others: on the one side, the fauour of God to make vs reioyce; on the other side our sinnes, to make vs mourne.

The persons are generally to be vnderstood: not onely our kindred, and speciall friends; but all men knowen, or vnknowen; beleeuers, or vnbeleeuers.

The World is too little for Christian charity, it reacheth to all men, yea, to all creatures in their kind.

The summe is, that wee diuide ioyes and sorrowes with other men.

Doct. *Wee ought in all things that befall our Neighbours, to be so affected, as if the same did befall our selues:* Philip. 2. 4. *Looke not euery man on his owne things, but euery man also on the things of others*: that is, so looke, as that you account them to pertaine to you. *Remember them that are in bonds, as bound with them*: Heb. 13. 3.

An example of reioycing in the prosperity of others, we haue in Saint *Paul*: 1 Thess. 3. 7, 8, 9. *Therefore brethren wee were comforted ouer you in all our affliction and distresse, by your faith: for now we liue, if ye stand fast in the Lord.* For *what thanks can we render to God againe for you, for all the ioy wherewith wee ioy for your sakes before our God.* An example of sorrowing in the aduersity of others, we haue in Saint *Paul* also: 2 Cor. 11. 28, 29. *The care of all the Churches,*

Churches, saith he, *commeth upon me; who is weake, and I am not weake? who is offended, and I burne not?*

So *Nehemiah*, though hee enioyed much credit and pleasure in *Shushan*, in the Court of *Artaxerxes*; yet when he vnderstood by *Hanani*, of the affliction & reproch of the people of God: *he sate downe, and wept, and mourned, &c. Nehemiah* 1.2,3,4.

Also Saint *Cyprian*[x], a famous Bishop and Martyr, most passionately shewes himselfe affected with the case of such as fell away in the time of persecution; mourning for them with many teares, as if himselfe had fallen, or felt his owne brest pierced with the swords of the enemy. [x] *Cypr. serm. de lapsis, non procul ab initio.*

These were not of the mind of such, which say; Euery man for himselfe, and God for vs all: and which care not though all others be ruinated, so they may be safe.

Are these Precepts generall, inioyning to reioyce with all men, and to weepe with all men? to mourne for the misery of the Pope or Turke? *Quest.*

Yes: we are to be affected so toward the children of God, because we are all members of one body: as the members doe all reioyce when one is had in honour, and all are sensible, and touched with the paine of one; so ought it to bee among vs. And towards others which are not the children of God, wee are to be so affected, because all men are our neighbors, whom the Law requires we should loue as our selues. *Answ.*

As therefore *Dauid* reioyced in the experience of Gods mercie to him in the death of *Nabal*, not out of a desire to haue *Nabal* plagued, nor as he was a man, but Gods enemy: so we are not to delight in the misery of the Turke or Pope, as they are men, but to be affected with it; but as they are Gods enemies, and the Churches, wee may reioyce in their ouerthrow, and with the same.

Must wee reioyce with all men in all occasions which they take of ioy or sorrow? *Quest.*

No: *For it is a sport to a foole to doe mischiefe:* Prou. 10.23. and *folly is ioy to him that is destitute of vnderstanding*; Prou. 15.21. If therefore the drunkard shall reioyce in his drinking, or any man reioyce in euill; let them reioyce alone: let vs rather weepe. *Answ.*

Also

Also many will weepe when they are crossed in their tasts, as *Amnon* is sicke for his sister *Thamar*; 2 *Sam.*13.2. and *Ahab* for *Naboth* his Vineyard: 1 *Kings* 21.4. Here we are not to weepe *with them*, but *for them*.

Vse. 1. The Stoicks are hereby confuted, who accounted all affections to be vitious: but we haue cause to thinke the worse of our selues, if we be without affections, in cases commanded. It is one of the sinnes of the last times: *Rom.*1.31. 2 *Tim.*3.3.

Vse 2. Hereby diuers are to be reproued:

1. Such as will be ready enough to *reioyce* with vs in *prosperity*, but *forsake* vs in *aduersity*: These are false friends, whom I cannot better compare then to Mice and Rats, which will come to a Barne when there is store of corne in it, but when the Corne is gone, they are gone also; which sheweth, that they came not for loue of the *Barne*, but of the *Corne*; so many loue their friends onely for that which they haue.

Wealth maketh many friends; and hee that is poore, is hardly acknowledged of his brethren: Prou.19. 4.7. *But a true friend loueth at all times, and a brother is borne for aduersity:* Prouerbs 17. 17.

Hypocrisie in Religion, and friendship, is to be hated.

2. Such also which will *weepe with those that weepe*, but will *not reioyce with them that reioyce.* Are there any such? yes, very many: and *Chrysostome* affirmeth, (and I easily beleeue it) that its much harder to reioyce with them that reioyce, then to weepe with them that weepe.

For if we come by some lamentable fier, or by some man lying in much paine at the point of death, euen *Nature* will teach vs to haue compassion: as in the example of the Samaritan, who was affected with the misery of the wounded man in the Parable: *Luke* 10. 33. But when our Neighbour flourisheth and thriueth, we are more inclined through corruption to *enuie* him, then to be *glad* of it, and *reioyce* with him. The brother of the prodigall did not *reioyce*, but *enuy* his entertainment. *Cain* no doubt loued *Abel* well enough before time, but when God preferred *Abel*, he reioyced not with him, but hated him, and slue him. *Saul* made much of *Dauid*, till vpon the conquering of *Goliah*, the ten thousands were attributed to *Dauid*,

and

and but the thousands to himselfe: for then he enuied him, and sought to slay him.

3. Some are so farre from *weeping* with them that *weepe*, that they *reioyce* at those things which make their Neighbors *weepe*, and insult ouer them, adding affliction to the afflicted. Thus did the Edomites in the day of the destruction and captiuity of *Iudah*; they mourned not ouer their brethren the Iewes, but reioyced, and spake proudly against them in their distresse: for the which the Lord reproueth them, and threatneth them with destruction, as we reade in the Prophet *Obadiah*. Thus did the Papists insult ouer the poore Martyrs in their misery, making themselues merry with their torments. But remember thou the counsell of the Holy Ghost: *Prou. 24. 17. Reioyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease him, and he turne away his wrath from him vnto thee.*

4. Such also are to be reproued, who though they *insult not* ouer such as be in calamity, yet are no way *touched* with their calamity: they are so wholy taken vp with their pleasures, that there is no place left in their hearts to grieue for others, neither will they giue themselues leisure to consider of other mens misery. Such a one was the glutton *Dives*, and such are taxed, *Amos 6. 4.* which feast it themselues, but are not grieued for the affliction of *Ioseph*.

Art thou one of these, all in pleasure? Seest thou no cause of mourning? Looke into the World; consider the miseries of the Churches in forraigne parts: consider of the monstrous sinnes of the time, the beastly drunkennesse and whoredome, the abominable blasphemies and pride, and the presumptuous profanenesse, whereby God in all places is dishonoured and prouoked. Looke into thine owne bosome, view there thy ignorance, thy atheisme, thy hypocrisie, thy pride, thy couetousnesse, thy blasphemous thoughts, thy abominable lusts, &c. If thou hast not put off the nature of man, and renounced goodnesse, thou shalt find cause enough to abate thy pleasures, and with Riuers of teares to bewaile the misery of others & thine owne.

See then that thou endeauour to fulfill this most iust and profitable Precept. I say

I say *iust*: for we are all of *one blond* in *Adam*, and therefore iust, that we should be thus mutually affected.

I say *profitable*, both to our selues, and to those also with whom we either reioyce or weepe: *To our selues.*

If we be in prosperity, wee are soone ouer-ioyed, and so in danger to forget God: here its profitable to consider the miseries of others, to moderate the excesse of our ioy.

If wee be in aduersity, wee are so weake, that a little thing soyleth vs: here consider of the goodnesse of God to others, that so thou maiest mittigate thy griefe; as *Paul* thought himselfe in bonds, yet reioyced at the liberty of others.

To them, with *whom* we are to reioyce or weepe.

For if a man abound in all outward happinesse, and haue no body to impart, or communicate his happinesse vnto, he must needs be herein miserable; and a companion in our ioy, addes much vnto it. Also if a man be in misery, its a great comfort to haue a friend to condole with vs: As a plaster to a wound, so is a friend to his friend in misery: and therefore is a friend somewhere in Saint *Augustine*[x] called, *Medicamentum vitæ*, The salue of mans life. And *Ambrose* saith, that to condole, comforteth a friend, and draweth an enemy *Ad affectum disciplinæ dominicam*, To affect both vs, and our Religion.

[x] *Apud Augst. l. de Amicitia, c. 5.*

Vse. 3. If we are to reioyce at the least good of others; much more at the greatest, that is, at the *conuersion* of sinners, at which the very Angels reioyce: *Luke* 15. 10.

And if we must weepe with others, for outward losses and afflictions; much more ought we for the sinnes of men: for the dishonor of God, by the drunkennesse, whoredome, pride, &c: of wicked beasts; who profanely contemne the Gospell, and hasten the damnation of their owne soules.

Vse 4. The ioy and sorrow of *one*, is the cause of the ioy and sorrow of *many*: If thou feareſt God, thou causest many to reioyce; if thou beest wicked, thou causest many to mourne. Blessed is he who so liueth, that he causeth ioy and thanksgiuing to God on his behalfe.

VERS.

VERSE 16. *Be of the same mind one towards another. Mind not high things, but condiscend to men of low estate. Be not wise in your owne conceits.*

IN this verse are three short precepts.

The first in these words, *Be of the same mind one towards another*: of the same opinion and iudgement; or which is most approued, of the same affection; and so it is the generall of those things, commanded in the fifteenth verse.

The second and third, are in the rest of the words, in both which *pride* and *arrogancie* are forbidden, by which it is, that men doe not agree with others in iudgement or affection.

Mind not high things, but condiscend to men of low estate.

Beza translates it, *Non elate de vobis sentientes*: thinke not highly of your selues: this is not so well. For first, it is then the same in sense with that which followes in the third place. Secondly, *of your selues* is not in the text. Thirdly, the word here is not ὑψηλοφρονῆν, which *Bezaes* words render; but ὑψηλὰ φρονῆν, which signifies not, to *thinke highly*, but *high things*: which though they be very neare, yet there is difference; euen such as is betweene the mother and the daughter: for *minding high things*, proceeds from a *high conceit of our selues*.

But condiscend to men of low estate] ταπεινοῖς, may be referred to *things*; and so it agrees with ὑψηλὰ, *high things* and *low things*: and also to lowly and meane men: to which soeuer you referre it, the sense is the same: for hee that will not condiscend to men of low estate, will think ordinary things too meane for him; and one the contrary.

So that in this second precept, hauing two branches, *pride* is forbidden, and *humilitie* commended: for the which I referre you to my Exposition vpon the eleuenth of this Epistle, verse twentie, vpon these words, *Be not high-minded*.

The third precept: *Be not wise in your owne conceits*. In these words is noted the cause of minding high things, and of the neglect of our neighbours, which is selfe-conceite; reprooued here and forbidden by the Apostle; who takes the right way to cure pride, to strike at the roote.

Of

Of pride I haue before written, Chap. 11. vers. 20. and of an immoderate estimation of our owne wisedome in the third verse of this Chapter, and some of the verses following it; of the which this is a repetition in the iudgement of learned *Pareus*. Though I haue largely handled this before; yet because the two former precepts in this verse depend vpon this, and also the peace of the Church on the obedience of it: I purpose to ad something briefly vnto that which hath before been deliuered. *Prudence* is here forbidden, not *all*, not *true*; but as it is here described, *Prudence in our owne conceits*.

Sapience is about necessaries; *prudence* about contingents: which is thus defined by *Lipsius*[x]: *Prudentia est intellectus, & delectus rerum fugiendarum & appetendarum*: Prudence is an abilitie to discerne and chuse things to bee auoided and desired: rightly called *the eye of the soule*; the *art of liuing*, as Physicke is the art of health.

[x] *Lipsius ciuitis doctr. l. 1. c. 7*

Then is a man said to bee wise *apud se* in his owne conceit, when he thinkes his owne wit *sufficient*, and that hee needs not to be taught of any: so *Chrysostome* describes it.

Doctrine. *We may not be wise in our conceits, Prou. 3. 7. Be not wise in thine owne eyes, Prou. 26. 12. Seest thou a man wise in his owne conceit? there is more hope of a foole then of him.*

Vse 1. If thou hast receiued any gifts, be not *conceited* of them. Thy beauty and health are subiect to *change*, by the fit of an Ague. Thy goods and state subiect to *casualtie*, by fier, theeues, &c. though thou hast wit and knowledge, yet thou hast much ignorance, many sinnes and infirmities which may humble thee.

Vse 2. The Apostle in this Chapter intreates of the duties of loue to our neighbour, and forbids a conceit of our own prudence: therfore to be wise in our conceits, is contrary to loue.

Where such conceitednesse takes place, there will neuer be consent in opinion or affection. All ages haue proued, that it hath been the mother of heresies. What bred the Arrians, Donatists, in antient times, but a priding themselues in their own wits? And in these daies, what hath brought forth among vs our *Separatists*, or Pharisies, and other troublers of our Church, but a conceit of their owne worth, admiring their owne deuises aboue all other mens?

Thinke

Thinke meanely of thy owne abilities, and that another may see as much as thy self: contemne not the opinion of a man more vnlearned then thy selfe. The Gardiner hath sometimes spoken seasonable things. A wisp of straw may kindle a great blocke. *Abraham* may learne of *Sara*, *Moses* of *Iethro*, *Naaman* of his Maid-seruant, *Apollos* of *Aquila*, &c.

Separate not thy selfe from the Church, but separate thy pride from thy selfe, and walke modestly.

Saint *Paul* giues here precepts of good life to beleeuers, for- *Vse.* 3.
bidding the *conceit of our owne Wisdome*; therefore it cannot stand with *faith* and *saluation*. It may, if it meddle not with matters of faith, but if it intrude it selfe into the mysteries of religion, and to haue a stroke in setting downe the way of saluation, there is nothing more dangerous. And yet many relie vpon their naturall reason: but if thou beest no more then *Animul rationale*, thou canst not bee saued. Its as hard for a rich man to be saued, as for a Camell to goe thorow the eye of a needle; but much more hard for a man wise in his owne conceit; because prudence is a thing more excellent then riches, and our confidence therefore more in the same.

The Iewes *trusting* in their owne righteousnesse, persecute Christ; and the Angell of the Church of Laodicea, *trusting* in her owne riches, neglecteth the true riches. Its hard for Noble men, rich men, and eloquent men to bee saued, saith *Hierome*[x]. If therefore thou wouldst be able to beleeue and be saued, thou must doe two things. [x] *Consul. Hier. in cap. 3. Ionæ.*

Firſt, *denie thy selfe* and thy owne wisedome and reason, *Luk.* 9. 23. It is hard, but it must be done before thou canst be fit for heauen, or the vnderstanding of heauenly things. *If any man seeme to be wise, let him be a foole that he may be wise*: 1. *Cor.* 3. 18. our *high thoughts must be cast downe, and brought into captiuity to the obedience of Christ*, before we can beleeue and be saued: 2. *Corinthians* 10. 5.

Secondly, *submit* thy selfe to be wholly *gouerned* by the *word* of God. *This maketh simple men wise*, *Psalm.* 19. 7. Yea, *wise to saluation*: 2. *Tim.* 3. 15. Many thinke that they can by their naturall reason so order themselues that they shall be saued: but in very deed without the direction of the word, wee are little

better then bruit beasts, as *Agur* a holy man confesseth himselfe, *Prou.*30.2.3. As a Smith taking a glowing iron out of the fier with his bare hands, so is hee which thinketh to conceiue of the doctrine of faith by his naked reason. But if when the word commands things contrary to reason, thou canst *subdue* thy reason, and beleeue the word, thou mayst vnderstand it and be saued.

Abraham beliued the word contrary to his reason, so did *Moses*, so did *Dauid*; so if thou acknowledgest God in his word, *he shall direct thy pathes*: *Prou.*3.6.

Our life is as a *wilderneſſe*, wee are *trauellers*: as the children of Israel trauelled in the Wilderneſſe forty yeeres, and many of them neuer came into Canaan: so many are a long time studying to bee saued, and neuer attaine it, because they refuse the guidance of Gods word, and trust to their own reason.

VERS. 17. *Recompence to no man euill for euill: prouide things honest in the sight of all men.*

THis verse containes two precepts: the first is a prohibition of retaliating iniuries: and this is the *genus* of that which was deliuered before, vers.14. And it is also particularized in many words in the three last verses of this Chapter; to which place I referre to speake of this matter. Surely reuenge is a sweete thing to flesh and blood, and hard to dissuade, or else Saint *Paul* would not so often, and in so many words here forbid it.

The second precept is to *prouide things honest in the sight of all mẽ*. Some make the sense of this to be as the affirmatiue part of the former precept: as if he should say; Recompence not euill for euill, but doe good. Some expound: Thinke or presume the best of euery man: but the best and most naturall is, that we should haue a care of our conuersation, that it should bee wise, sober, iust, &c. to giue no offence, but such as may bee approueable and iustifiable before all men.

In it are two things; first, the duty: secõdly, the amplification. The dutie; to speake and doe *things honest*. The amplification, from the manner; *prouide*: from the witnesses, *before all men*.

Things

Things honest] That is, good, comely, becomming a mans place, calling and profession. What τὰ καλὰ is, Saint *Paul* sets downe, *Phil.* 4, 8. which may be a commentary of this. *Whatsoeuer things are true, honest, iust, pure, louely, of good report; if there bee any vertue, or praise, thinke on these things.* We must not speake or doe that which may disgrace our persons, callings, and profession. This is the *field* we should walke in, and the *flowers* wee should gather, are these *honest things.*

Prouide] Better then procure, as some translate, and more naturally agreeing with the word, from whence comes πρόνοια, prouidence. *Prouide:* that is, take care before-hand: looke before you leape: what soeuer you speak or do, be wise, and forecast how it may bee taken, whether it bee lawful, expedient, what good or hurt may follow, &c.

Ambrose well expounds it; *Prouidere, est futura ante oculos habere, vt ea gerantur quæ possint, postquam facta fuerint, in reprehensionem non venire, sed laudi esse siue apud Deum siue apud homines:* To prouide, is so to set future things before our eyes, that those things may be done, which being done, may not be reproued, but haue commendation with God and men. Wee must bee carefull to auoid backe reckonings.

In the sight of all men] Must we then please men? we may not humour and please men in euill: *Gal.* 1. 10. but if doing good will please them, it is especially to be indeauoured.

Neither doth the Apostle meane, that we should doe good to this end, that we may be seene of men; this is the hypocrites end, who in publike wil do many times very much, but in priuate and secret nothing at all. He is not moued by conscience, but onely by the praise of men. We must do good before men, but not to this end: but to glorifie God, to beautifie our profession, to be an example to others. *Famam debemus hominibus, & conscientiam Deo:* say the Fathers; We owe our good name to men, and our conscience to God. It was a good commendation which the Athenians gaue of *Phocion*; ἐδόκει δεῖσθαι, ἀλλ' οὐκ εἶναι θέλειν: He did not desire to *seeme*, but to *be* good.

All men] Some wil abstaine from euil, & speak and do good, before some men, as before a Preacher who wil reproue thē, or before some godly Christians, who cannot endure their vanity

and profaneneſſe: but if they be in other company, they haue, as we ſay, a gloue for euery hand; they are for all companies, for Papiſts, for Proteſtants, &c. for all religions: for drunkards, for ſwearers, &c. for all ſinnes. But we muſt bee in all companies, in all places, at all times, of Chriſtian and godly behauiour.

Doctrine. *It becomes all beleeuers to be ſo wary of their conuerſation, that their ſaying and doings may be iuſtified before all men, Mat. 5. 16. Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen. Phil. 2. 15. 16. That yee may bee blameleſſe and harmeleſſe, the ſonnes of God, without rebuke in the midſt of a crooked and peruerſe nation, among whom ye ſhine as lights in the world; holding forth the word of life.* And *Paul* as he gaue the rule, ſo he, with *Timothy* and *Titus* are example thereof, 2. *Cor* 8. 21. For *Paul* there affirmeth of himſelfe and them, that they *prouided for things honeſt, not onely in the ſight of the Lord, but in the ſight of men.*

Vſe 1. Euery man muſt haue a ſpeciall care of his carriage and behauiour, that it may be warranted: for the attaining whereof two things muſt be done.

Firſt, the word of God muſt diligently bee ſtudied, becauſe that is the rule of our life, ſhewing vs what is good, and bad, what offends God and good men, and what pleaſeth them. If we be ignorant and ſtrangers in the word, we muſt needs erre in opinion, and in our actions.

Secondly, there muſt bee a pondering of things, and a due conſideration before we venture on them. Merchants dealing for a commoditie, will caſt before hand, what gaine it will bring, in what requeſt it is, how he may vtter it, &c. So muſt we fore-thinke of the iſſue of thoſe things we ſpeake or doe: for our deeds, yea, idle words ſhall be called to account. Wee haue not done with our works when we haue done them: and though our words paſſe as the wind, yet they are regiſtred, and there is a day of reckoning. If our wicked wretches would conſider, how they ſhall bee able to anſwere for their pride, vncleanneſſe, drunkenneſſe, &c. I thinke they would not be ſo outragious as they are.

Vſe 2. All men ought to haue a care of their *reputation*. Many regard

gard not what men say of them. But such are condemned by the very Heathen. A good man, saith one [a], will neuer *parui facere probus ne aliis videatur an improbus*, make light account what men esteeme of him. And another [b] saith, *Negligere quod de se quisque sentiat, non solum arrogantis est sed etiam dissoluti:* To bee careless what men thinke of vs, is arrogancie and dissoluteness. And another [c]: *Ego si bonam famam seruasso sat ero dives:* which we may render in the words of the holy Scripture, A good name is rather to be chosen, then great riches, *Prou.* 22. 1. He that wasts his inheritance, but much more he that lauisheth out his good name, is an infamous wretch.

[a] *Plato.* [b] *Cicero.* [c] *Plautus.*

As a good name is the fruite of righteousnesse, so it commends righteous deeds to men. A man ill reported of, shall neuer doe halfe so much good in his calling, as a man well reported of for his vertues.

As our stomacks loath good meat brought in a sluttish platter, so an ill name giues distaste euen to good actions.

A good name riseth out of honest things. *Famam extendere factis, hoc virtutis opus*, said the Poet. Its onely vertue that can emblazon our Names. By what did *Abel*, *Noah*, *Abraham*, and the rest of the elders obtaine a good report? Saint *Paul* telles vs by their faith and righteous liuing, *Heb.* 11. *Vse.* 3.

Pride, drunkennesse, whoredome, profanenesse, are not the way to get a good name. Figges grow not vpon thornes, nor is a sweete ointment compounded of stinking ingredients. And therefore *Salomon* saith, that *The memory of the iust shall bee blessed: but the name of the wicked shall rot*, *Prou.* 10. 7.

Cain and *Esau* were wicked men, and many hundred yeares after their death, the Scripture speakes of them with great reproch. *Profane Esau*: *Heb.* 12. 16. and *Caine that was of the wicked one*; that is, the diuell, &c. 1. *Iohn* 3. 12. But how sweet is the remembrance of *Abel*, of *Abraham*, *&c.*

So how odious is the name of *Iudas* to this day? when hee is spoken of, he is called *Iudas* the Traytour: but *Peter*, and *Iohn*, and *Paul*, are called Saint *Peter*, Saint *Iohn*, Saint *Paul*: Their names are louely.

If thou beest a drunkard, or otherwaies wicked, how basely doe men esteeme and speake of thee out of thy hearing specially?

ally? and when thou art dead, euery man will reioyce, and say, Is he dead. He was a very wretch, a drunken beast, an vnconscionable lewde liuer, the world is well rid of him. What a heauy thing is so to liue, as to blacke our names with an euerlasting reproach, and to make them as odious as the dirt of the streetes, yea as the dung of men.

Many though they deserue to be ill spoken of, yet will take it hainously, if men report of them as they are. Oh our wretchednesse, that liue like diuels, and yet would be accounted of like good Angels.

Art thou angrie because men speake ill of thee? Be angrie with thy selfe, who wilt not suffer them to speake well by thy abominable carriage. As a man that finds fault with the greatnesse of a fier, and yet neuer ceaseth throwing on of billets, and faggots; so is hee who is angrie at his ill name, and yet neuer leaues the practise of euill things.

Franciscus Petrarc. de remed. vtriusque fortunum lib. 2. c. 24. consule etiam caput. 25.

If thou doest well, and yet art slandered, comfort thy selfe: if thou giuest not a iust ground of an ill fame, it may bee *dura*, as *Petrarch* saith, but not *durabilis*, hard, not durable; thou shalt outliue it by the blessing of God.

When thou art ill reported of, doe as Sea-men doe; in a storme they put into some harbor and hauen: so when thy name is tossed in the mouthes of men; take harbor, in the hauen of thy conscience; if that be pure, and calme, and peaceable, though thou bee *reproued* of men, thou shalt be *approued* of God.

2 Sc 4.

Why in the *sight of men?* that they should speake euill of vs and disgrace vs? No: but that they may be stirred vp by examples of godlinesse before their eyes, to bee godly also. As thou shalt bee called to account how thou profitest by the word, and iudgements of God, so also how by the examples of the godly.

Vse. 5.

Here are to be reproued such who carrying the name of Christians, doe by their lewd liuing disgrace Christian profession. *Religionem ipsam religionis disciplina commendet*, saith *Hierome*[o]; Let our religious life commend our religion.

[o] *Hieron. ep. ad Cal. de inj. tu. mat. is fam*

The wicked world is giuen to speake ill of the Gospell, and of those that professe it: let vs in the feare of God make them

eate

eate their words, and so liue; *Vt vemo de nobis male loqui absq; mendacio possit* [a], That none may speake euill of vs, but that all the World may see hee lieth: *Having such conuersation among the Gentiles*, saith *Peter*, that *whereas they speake against you as euill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation*: 1 Pet. 2. 12.

[a] *Hieron. ibid.*

Oh the grieuous imputations, which are cast (and deseruedly) vpon many, who are diligent in frequenting Sermons; whereby the very holy Ordinance of God *stinketh* in the nostrils of men: But wee should depart from the hearing of the Word so reformed in our liues, that wee might cause men to *honour* the preaching of it, and to acknowledge that it is a blessed thing to attend vpon Gods Word.

It is a great policy of the Diuell to draw those that seeme most forward in outward profession, to naughty liuing: for hereby hee brings the profession it selfe into contempt and hatred, and keepes men from the same. For when such are vicious and dissolute, they will dissemble, and deale falsly; it is the fashion of carnall men not onely to condemne the particular persons that liue so ill, but all that make a more exact profession of the Gospell then others doe ordinarily, they are naught (say they) all the packe of them. This was the practise of the Diuell in ancient times, as witnesse *Irenaus* [x], and *Eusebius* [y].

[x] *Ireneus aduersus hæreses. l. 1. c. 24.*
[y] *Euseb. hist. eccl. l. 4. 7. & 5. 1.*

It is too much that thou thy selfe shouldest bee euill spoken of; but the holy Gospel, with the profession of it, and the whole company of religious and godly people by thy meanes to bee blasphemed, is most horrible, and cannot be without the curse of God.

VERSE 18. *If it be possible, as much as lieth in you, liue peaceably with all men.*

IN the 17 verse, we were commanded to *prouide things honest in the sight of all men*: for it becomes a Christian to be σωφρονεῖν τῶν ὄντων, ἀσφαλίζειν τῶν δίκαιων, To know things that *be*, to practise things that *be decent and good*: and amongst all the things that become a Christian, peace hath not the last place. This is commanded in this verse.

This Precept hath two parts: The duty; the limitation.

The duty: *Liue peaceably with all men.*

Liue peaceably] Whether you translate it, haue peace, keepe peace, obserue peace, loue peace, exercise peace: *liue peaceably*, comprehends them all.

Peace, is *eternall*, which is, *Pax numinis*; The peace of God which passeth vnderstanding, this wee haue by Christ with God: *internall*, which is, *Pax pectoris*; The peace of conscience, proceeding from the former: *Externall*, which is *temporis*, the peace which we haue with men for the time we liue in the World. We must be studious of all these, but the last onely meant in this place.

With all men] Some will liue peaceably with their benefactors, friends, kinsfolke; but we must *with all men*, friends, or foes, good, or bad.

And because this is not alwayes lawfull and possible, therefore he addes a limitation, which is, twofold.

If it be possible; as much as lieth in you] In the first of these, the glory of God is prouided for; in the other, priuate and corrupt affections are excluded.

If it be possible] For oftentimes Conscience, and the Truth, will not permit a peace. If it will stand with Gods glory, with a good conscience, with the truth; then *liue peaceably:* but if not, then a iust warre is to be preferred before an vniust peace.

As much as lieth in you] Say not he hath wronged me, he began with me, &c. Forgiue, forbeare, as much as lieth in thee be peaceable.

Peace] Is a mutuall consent betwixt two, or more: now because other mens hearts are not in our hands, it sufficeth if we doe *what lieth in vs:* That which lieth in vs, is to be distinguished from that which lieth in others.

Doctrine. *A Christian must labour to liue peaceably with all men*: *Psal.* 34. 14. *Seeke peace, and pursue it:* and *Heb.* 12. 14 *Follow peace with all men.* Vices follow vs, vertues flie from vs; as we must runne apace from vice, lest it ouertake vs; so we must runne as fast after peace and the other vertues, if we will ouertake and obtaine them: and we must *study to be quiet:* 1 Thess. 4. 11.

Quest. May it stand with this precept for Christians to beare armes, and to goe to warre?

Warre

Warre is lawfull, but not *a warring mind*. It is lawfull for the chiefe Magiſtrate to defend and recouer his right; but firſt to offer peace: *Dent.* 20. 10. That hee may doe *what in him lieth*, for peace. *Anſ.*

As it is lawfull for him to draw his ſword againſt *priuate* robbers, ſo alſo againſt *publike*.

This place is vſed by ſome [x] againſt *mercenary warfare*, when men make a trade of it, to fight for hire, for or againſt the right: but it ſpeaketh not againſt them, who are *lawfully ſent* to the maintaining of a iuſt cauſe: And how farre hee that goeth to warre, is to enquire into the iuſtice of the cauſe, I will not heare ſearch with the Caſuiſts. [x] *Gualt. in loc.*

Is it lawfull to ſue at the Law? for this ſeemes to be a kind of warre, and contrary to peace. *Queſt.*

It is lawfull, if there be iuſt cauſe; for the Magiſtrate beareth the ſword to puniſh wrong doers, and to defend the right, which hee cannot doe, vnleſſe he know it; and how ſhall hee know it, if there be no Plaintife. *Anſw.*

Thou mayeſt ſue, but with theſe cautions:

1. Thy cauſe muſt be iuſt.
2. Not for trifles.
3. Not till thou haſt offred peace, and it be refuſed, and that more then once.
4. Not accounting him whom thou impleadeſt, as an enemie.

As phyſicke is lawfull for the recouery and preſeruation of health, ſo is the Law, for defending and recouering a mans right.

Here the excellency of peace appeares, in as much it is ſo ſtraightly charged vpon vs: The name of peace is ſweet, much more the thing it ſelfe. *Vſe* 1.

Peace is a heauenly thing: God is the *God of peace*; Chriſt is the *Prince of peace*; the Goſpell is the *Goſpell of peace*. Peace is a condition of the good Angels: *Peacemakers are called the Children of God.*

As peace in a mans conſcience is moſt excellent, ſo is it in the Church and Common-wealth: wherein warrings and diſſenſions are in their proportion as the troubles of a diſtreſſed mind.

The

Vse 2. The enemies vnto peace are to be reproued: there are some who are neuer well, but when they are in brabblings, contentions, suites; if they be out of these, they are as a fish out of the water.

These are *firebrands*: beware of them, be then neither the *author*, nor a party in kindling any discention; if any be kindled, bring thy bucket, and *if it be possible*, and *as much as lyeth in thee* quench it.

A contentious person in a Towne is a great plague; as ill an Neighbour as one can dwell by. *David* complaineth of such Neighbours; *Woe is me*, saith he, *that I sojourne in Mesech, and dwell in the Tents of Kedar*; *My soule hath long dwelt with him that hateth Peace: I am for Peace, but when I speake, they are for Warre, Psal.* 120. 5,6,7.

To be *peaceable* with the *peaceable*, argues a *ciuill* minde: to be *vnpeaceable* with the *vnpeaceable*, a *corrupt* minde: to be *peaceable* with the *vnpeaceable*, a *Christian* minde: to be *vnpeaceable* with the *peaceable*, a *diuelish* minde.

Hast thou gotten Peace? hold it: Is Peace gone? runne after it, seeke it and pursue it.

It is not enough to receiue Peace when it is offered; but we must offer it, and doe our best that it may be intertained.

Doth thy Aduersary offer thee Peace? then Peace followeth thee; embrace it with ioy: doth he not offer it? then doe thou shew thy selfe a childe of Peace, and knock at the gate of Peace. Say not he did the wrong, he ought to seeke peace: if he will not, it is his weakenesse and folly: be thou more wise and strong. He is the *worst* that *begimnes* a quarrell; but he is the *worthiest*, that seekes an *ende* by procuring Peace[x].

[x] *Plutarc. de cohibenda ira.*

Aristippus and *Æschines*, two famous Philosophers fell at variance: *Aristippus* comes to *Æschines*: Shall we not be friends, saith he? yes, with all my heart saith *Æschines*: Remember saith *Aristippus*, that though I am your elder, yet I sought the Peace: True saith *Æschines*; and for this, I will alwaies acknowledge you the more worthy man: for I began the *Strife*; but you the *Peace*.

A better example then this we haue of *Abraham* and *Lot*, in the 13. of *Genesis*. But O my brethren! how farre short come we of *Abraham*, nay of the Heathen Phylosophers in this point?

Our

Our calling is *in*, and *vnto Peace*, 1. *Cor.*7.15. On a time two noble Lacedemonians were at mortall hatred; the King of the Lacedemonians called *Archidamus*, meetes with these in the Temple of Minerua; requires them to put their matter to an indifferent vmpire: they choose the King himselfe: he makes them sweare to abide his order: they sweare: Then saith the King, I order, that you shall not goe out of this Temple, till you be friends: and so they were reconciled: for it was not lawfull to breake an oath, made in the Temple of Minerua. y Col.3.15. y *Erasm. Apob. lib.*1.

We are the *temple of God*, and we meete together in the temple of God, and partake together of the holy things of God: we are scarce Christians, if we should not lay downe all contentions and quarrels. The diuell is the author of dissention; who as he first went about to seuer Man from God, so now he laboureth to seuer man from man: Christ is our *Salomon*, the *Lord* of peace: and the Church is the *Shulamite*, the *Lady* of peace. If thou belongest to Christ or his Church, bee peaceable.

If thou hast a contentious stomacke, and wouldst remedie it: remoue the *cause*, and the *nourisher* of strife.

The *cause* is thy lusts: *Iames* 4.1. of which there are fower principall. *Enuie*: *Iames* 4.2. *Pride*: *Prou.*13.10. *A desire of reuenge*: of which in the three next verses. *A delight to meddle with other folkes matters*: 1. *Thes.*4.11.

The *nourisher* is the *Tale-bearer*: Mortifie those thy lusts: and for the tale-bearer, heare what *Salomon* saith: *Where no wood is, the fier goeth out: so where there is no tale-bearer, the strife ceaseth*: *Prou.*26.20. To these adde *earnest prayer*, to bee endued with the wisedome from aboue, which is *peaceable*: *Iames* 3.17. and thou shalt be able to liue peaceably: *probatum est*.

If it be possible] It is not possible for good men to liue peaceably with all men; for the more they apply themselues to goodnesse, the more doth the diuell stirre vp wicked men to disturbe them. *Vse* 3.

Can a good Magistrate, Minister, or other man see God dishonoured and not reproue it, yea, not seeke to reforme it? if he doe, then he can haue no peace with them, though he hath the more with God and himselfe.

How

How shall we carry our selues toward drunkards, blasphemers,&c? Shall we not reproue them to preserue peace? God forbid. Let vs rather loose *peace*, then *truth* and *iustice*.

What shall we doe then? Wee must reproue, but in *peace*; hauing *warre* with the *vices*, and *peace* with the *persons* of men. Hee breakes not Gods peace, nor the Kings peace, nor the Churches, which hauing a calling reproues; but hee which obeyes not the truth. When *Ahab* said to *Eliah*; *Art thou hee that troubleth Israel? Eliah* answered: *I haue not troubled Israel, but thou and thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim*, 1. *King*. 18.17,18.

If the truth and righteousnesse bee violated, plucke vp thy heart, be valiant, and fight the Lords battell: not hating the persons of men but their impiety, *ipsos miseraus, ipsam impugnans*, as *Theophylact* speaketh, pittying the men, and not sparing or piting their impietie. We may not cease to *reprehend* the wicked, nor may we neglect to *loue* them which are *reprehended*. We may not be *carnifices*, saith Master *Caluin* × but *medici vitiorum*.

× *Caluin. comment. in ep. Iac. c.3.v.vlt.*

To conclude this point, neither may we vnder the pretence of *piety* broach *quarrels*; nor vnder the pretence of *peace* betray the *truth*.

VERS 19. *Dearely beloued, auenge not your selues, but rather giue place vnto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord,*

IN the eighteene verse, the Apostle exhorted vnto *peace*; here he forbiddeth *reuenge*, as contrary to peace. *Reuenge* is not the way, as some thinke, to procure their peace, but rather to begin an endlesse warre.

He reserues this for the last place of this Chapter, because it is most difficult, as *Tolet* obserues.

Though twise before Saint *Paul* hath touched this, yet now very largely hee handleth it, in this and the two next verses, where are three precepts with some reasons annexed.

He vseth many words, as if no words were enough to teach our corrupt nature thie lesson. And as a naile is not driuen into a knotty piece of timber without many blowes, so heere he vseth

vseth many precepts and reasons, because corruption easily admitteth not this doctrine.

In this verse is the first precept forbidding reuenge, with a reason to enforce it.

The precept is set downe negatiuely: *Auenge not your selues:* and affirmatiuely: *But giue place vnto wrath.* Both these are amplified by a friendly compellation, *Dearely beloued*, the better to perswade to obedience.

Dearely beloued] Saint *Paul* vseth this gentle speaking in this place most aptly: for as a soft word turneth away anger, so it strongly perswades: and hereby he admonisheth them of *brotherly loue*, vnto which *reuenge* is most contrary.

Saint *Paul* is here an example to Ministers, how they should speake when they would perswade vnto things contrary to nature: not but that when wee haue to deale with refractarie persons, we may put on seuerity.

Auenge not your selues] Here is the action denied: *auenge not*: and the obiect, *your selues.* All reuenge is not here forbidden, for some is lawfull; but it is neuer lawfull to *auenge our selues.*

Reuenge is a requiting wrongs offered to vs with the like or more.

Giue place to wrath] *Our owne* wrath, say some: as if he should say (as they interpret) Be not angry, suffer not your anger to arise. Indeed anger is a desire of reuenge: this sense is good, but no way agreeing with the phrase of the Apostle.

Many both antient and later Interpreters, referre it to the wrath of God: and so the reason followes excellently well: *Auenge not your selues*, but commit your cause to God, let him alone, he will right it; for he hath said, *vengeance is mine, I will pay.*

Yet in my opinion, *wrath* is better vnderstood of the wrath of our aduersary; decline it as *Dauid* did *Sauls* speare, rather then giue thy enemy as good as he brings. This sense agrees with the ordinary acception of the phrase, and with the sense in which *Paul* vseth it in another place. *Dum furor in cursu est, curre nti cede furori.*

The same phrase is vsed by *Paul*, *Ephes.* 4. 27. μηδὲ διδότε τόπον τῷ διαβόλῳ, *neither giue place to the diuell*: that is, as S. *Iames* speakes

ἀνθίστατε τῷ διαβόλῳ, *resist the diuell.* The meaning then I thinke of Saint *Pauls* δότε τόπον here, is according to Saint *Iames* his phrase μὴ ἀντίστατε, resist not wrath: *Auenge not your selues*, but *giue place*; that is, resist not the wrath of your enemies: rather pocket vp iniuries: and so it agrees with the commandement of our Sauiour, *Matthew* 5.39. Yee haue heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say vnto you, μὴ ἀντιστῆναι τῷ πονηρῷ, *that you resist not euill, &c.*

For it is written, vengeance is mine, I will repay, saith the Lord] These words containe the reason, which is taken from Gods right and authoritie, thus; That which is Gods right, we may not take. But to reuenge is Gods right: *Ergo.* And lest the Minor should bee denied, hee confirmes it with the authoritie of Scripture; *It is written.* The place is *Deuteronomie* 32.35.

Doct. *Vengeance belongs to God, not to vs. To God: Psalme* 94.1. *O God to whom vengeance belongeth; O God to whom vengeance belongeth:* and as *Dauid* doubleth it; so the Prophet *Nahum: Nahum* 1.2. *The Lord reuengeth, the Lord reuengeth.* That of Deuteronomy is also repeated: *Heb.* 10.30.

Not to vs] *Prou.* 20.22. *Say not I will recompence euill.* And *Prou.* 24.29. *Say not I will doe so to him, as he hath done to me.* He forbids the words of reuenge, much more the stroke of the hand.

Many will threaten: I will be euen with him: I will sit on his skirts; these speeches are forbidden. *Recompence not euill for euill*, said *Paul* before verse 17. Yea, wee must bee so farre from reuenging wrongs, that wee must rather prepare to suffer more: *Matthew* 5.39. And Saint *Paul* againe: 1. *Thessalonians* 5.15. *See that none render euill for euill to any man.*

And there is great reason for this: for,

First, if it should bee left to vs to auenge our selues, wee should bee both *Accusers, Iudges* and *Executioners* in our owne causes, which were most vnequall.

Secondly, also we are subiect to much *ignorance* and *partiality*; taking those things many times to bee wrongs which are not; or if wrongs, not in the intent of the doer: construing things

things at the worſt: being full of paſſion; reuenging ſometime a word with death, and winking at greater matters. But God is without paſſion, moſt wiſe, moſt iuſt, knowing the heart, and all circumſtances; and therefore it is reaſon, that vengeance ſhould be proper to him.

Reuenge is Gods part: ours is Patience and Beneficence.

But God gaue a Law, *Exodus* 21.24. Repeated *Leuiticus* 24.20. *Eye for eye, tooth for tooth, blemiſh for blemiſh, &c.* *Obiect.*

That precept was not giuen to *priuate* men, but to the *Magiſtrates*, as Gods Deputies to whom hee hath committed the ſword to take vengeance of wrong doers: and ſo when they draw the ſword, God himſelfe reuengeth, not they. *Anſ.*

It is written, *Pſal.* 58.10. *The righteous ſhall reioyce when hee ſeeth the vengeance. He ſhall waſh his feet in the blood of the wicked.* If a man may reioyce in the deſtruction of his enemy, and trample vpon him in his blood, it ſeemes he may reuenge himſelfe vpon them. *Obiect.*

That place is not to be vnderſtood of *priuate* reuenge: but of *Gods iudgement* when he meetes with wicked men: and the ioy of the godly, is not in the *hurt*, or euill, or paine, or ſhame, or death which their enemies *ſuffer*, but in that *God* is *glorified* in executing Iudgement, and themſelues *deliuered thereby*. Thus the Iſraelites reioyced when the Egyptians were drowned; and *Dauid* at the death of *Nabal*. *Anſw.*

A godly man delighteth not in the puniſhment of his enemie whom he hateth not, but in the iuſtice of God whom hee loueth, *non de malo inimici*, ſaith *Anſelme*, but *de bono iudice*, not that his enemy ſuffereth ſuch euill, but that wee haue ſo good and vpright a Iudge.

Our Sauiour Chriſt ſaith thus to his Apoſtles: *hee that hath no ſword, let him ſell his garment, and buy one*: it ſeemes therefore that it may be lawfull for vs to reuenge our ſelues, *Luke* 22.36. *Obiect.*

I will anſwere this in the words of Saint *Ambroſe*[x]: *O Domine, cur emere me iubes gladium, qui ferire me prohibes? cur habere præcipis quem vetas promi? niſi forte, vt ſit parata defenſio, non vltio: vt videar potuiſſe vindicare ſed noluiſſe:* O Lord (ſaith hee), why *Anſw.*

[x] *Amb. comment. in Luk. l.10. in vlla verba Lucæ.*

why doest thou bid me *buy* a sword, which forbiddest mee to *strike* with the sword? why commandest thou mee to *haue* that, which thou forbiddest to *draw*? It may be for *iust* defence, but in no wise for *reuenge*: and that when wrongs are offered me, it might appeare, I *could* reuenge, but *would* not in conscience of thy commandement.

Quest. May a man then vse the helpe of the Magistrate in his wrongs?

Ans. Yes: he that goes to the Magistrate, goes to God, who reuengeth either *immediately* by himselfe, or *mediatly* by the hand of the Magistrate. Alwaies prouided thou vse not the Magistrate to reuenge thy selfe that way on thy aduersary: for this were to make the law, the Magistrate, and God himselfe the instruments of thy vile, malitious, and reuenging mind.

Vse. 1. The way to qualifie an enemies anger, and to stay further wrongs, is not to resist, but to *giue place to his wrath.*

Corrupt nature saith, *veterem ferendo iniuriam inuitas nouam*: Put vp one iniurie, and thou shalt haue enow. But grace teacheth other waies: he must haue a very ill nature, that will follow vpon a man, who giues place to his wrath, and makes no resistance.

All violent things haue the more force vpon things which resist: so a stone wall is more shaken with the Canon, then a banke of earth: a sword broken by the force of lightning, the scabberd remaining vntoucht.

As a streame stopt riseth the higher: so *resist* the wrath of thine enemie, and hee will *swell* with the more furie.

Anger is a sickenesse: *Initia morborum quies curat, remedia in remissionibus applicanda*, say the Physitians: *Rest* is the best cure of the beginning of a Feuer: remedies are to be applied in the remission: so, if thy neighbour begin to bee angrie, doe thou forbeare, and giue place; deale not with him while the *fit* is on him: words are then as cold water in the burning of an ague, they increase choler: during the fit, he is as a mad man: for *Ira breuis furor*, Anger is a short phrensie; what profit to speake to one that is phranticke.

Vse 2. All reuenge is not forbidden, but *of our selues*: If any man commit blasphemy, drunkennesse, whoredome, &c: reuenge it according

according to thy place and calling; for the cause is not thine, but Gods: If men will doe wickedly, let them heare of it, and smart for it, if it be in thy lawfull power.

If the cause be thine own, then *auenge not thy selfe:* to reuenge is forbidden thee. Here then all rebellions, sedicions, and insurrections, vnder a pretence of redressing wrongs, are forbidden; also to render taunt for taunt, rebuke for rebuke, blow for blow; euill for euill: 1 *Pet.* 3. 9.

Some thinke that their owne security is purchased by reuenging themselues vpon their enemies, by maymíng their bodies, weakning their estates, taking away their liues, or driuing them out of the Countrey. What security is it to be out of the danger of a mortall man, and to lie open for it to the wrath of the immortall God, who *is a consuming fier?*

Many thinke that it is the signe of a poore *spirit*, and *cowardlie*, to put vp a wrong, a word, or a blow. It is *manlinesse*, say they, to strike againe, and to be reuenged.

Is it *manlinesse?* Nay, it is *childishnesse*, and *boyishnesse:* Thus doe Mothers stil their babies, and little children. When a child falles, or is displeased with one; if the Mother say, giue me a stroke, and Ile beate it; striking the party that angerd the child or stamping vpon the ground; then the Child leaues crying, and is quieted. To reuenge, is a way to quiet *Children*, it should not be such satisfaction to a *Man.*

To reuenge, is the part of a *foole: Anger*, saith *Salomon*; that is, a desire of reuenge, *resteth in the bosome of fooles:* Eccles. 7. 9.

Nay, it is *brutishnesse:* Anger a dogge, and he will flie in your face: touch an Asse, and he will wince, and kicke, and fling.

Thine enemy rayleth on thee, and striketh thee; and thou thinkest that herein he hath done euill: if then thou rayleſt, and strikest him, thou imitatest him in that which is euill.

Theodosius the Emperour, being moued to execute one that had spoken ill of him; answered, that if his enemy were dead, hee had rather restore him to life, if it were in his power, then being aliue, to put him to death: *Vox Imperatore digna;* A speech becomming an Emperour.

Surely it argues a noble nature, not to reuenge our wrongs;

as may appeare in the story of *Dauid:* When *Dauid* had his enemy *Saul* at an aduantage, and could haue kild him in the Caue, hee spared him: whereupon *Saul* among other words, spake thus to *Dauid:* 1 *Sam.* 24. 18. 21. *Thou art more righteous then I, &c. And now behold, I know well that thou shalt surely be King, and that the Kingdome of Israel shall be stablished in thine hand:* How did he know it? euen by his royall minde, that he abstained from *reuenge*, when it was in his power.

Vse. 3. Beware how thou doest wrong to any, especially to Gods children, who are as *the apple of his eye*; though *they will not* strike againe, yet *God will*, whose blowes will be *surely set*.

If the wicked Iudge was ouercome at the poore widowes instance; much more will the iust God auenge, and that *speedily his owne elect, which crie day and night vnto him*; Luke 18. 6, 7, 8.

* *Euseb. eccl. hist. l. 6. c. 8.* *Eusebius** makes mention of three wretches, that falsly accused *Narcissus*, a Bishop of Ierusalem: The first to auow his accusation, swore thus; If I lie, let me be burnt to ashes: The second thus; Let me, my whole body be tormented and wasted with a cruell disease. The third, thus: Let me be smitten with blindnesse.

Now marke the iudgement of God: The first by a sparke of fier falling vpon his house in the night, was with his whole Family consumed to ashes. The second languished, and died of a tormenting disease: The third, seeing Gods reuenging hand vpon them, confessed the conspiracy, and repented; and wept so abundantly for his sinne, that he lost both his eyes: the Lord turning his reuengefull iustice, into a mercifull blessing vnto him: For to lose his eyes, was the *reuenge of Iustice*; but so to sorrow for sinne, as to lose them by the teares of true repentance, was a *blessing of mercy*. How sped *Cain* for murdering of *Abel*? The Sodomites for wronging of *Lot*? *Pharaoh* and the Ægyptians for oppressing of *Israel*? The 42 children for mocking of *Elisha*? *Verily he is a God that iudgeth in the earth:* Psal. 58. 11.

And if God thus auengeth his *adopted* sonnes, euen poore *Lazarus* of his enemy, how much more will hee auenge with fiery indignation the enemies of his *naturall and onely begotten*

Sonne:

Sonne Ieſus Chriſt? What ſore vengeance and puniſhment ſhall be rendred to the rebellious Iewes, the blaſphemous Turkes, the Idolatrous Papiſts, the profane Proteſtants, who by their drunkenneſſe, whoredome, contempt of the Goſpell, &c. daily offend and prouoke the *very Sonne of God*, our Lord Ieſus Chriſt?

VERS. 20. *Therefore if thine enemy hunger, feed him; if hee thirſt, giue him drinke: For in ſo doing, thou ſhalt heape coales of fier on his head.*

IN this verſe is the ſecond Precept, concerning the prohibition of Reuenge, which depends vpon the former, and iſſues from it, as appeareth by this Particle *Therefore*: and its an illuſtration of it by the contrary: for to feede our hungry enemie, is contrary to Reuenge. The Argument may thus bee framed.

If we may not auenge our ſelues, then we muſt feed our enemy being hungry, &c.

But we may not reuenge our ſelues, as appeares verſe 19.

Therefore we muſt feed our hungry enemy.

It followes well in the firſt propoſition, becauſe to denie foode to our hungry enemy, is reuenge: which is taken *inferendo mala*, and *ſubtrahendo indigentibus bona*; when we inflict euill, and when wee ſubtract that which is good from them when they neede: ſo it ſhall be imputed vnto men at the laſt iudgement, not onely becauſe they haue hurt the poore Saints, but alſo becauſe they haue not releeued them, it being in their power.

This verſe is taken out of the *Prouerbs*: *Prou.* 25. 21. 22.

In it are two things: The Precept, and the Reaſon.

The Precept: *If thine enemy hunger, feed him; if hee thirſt, giue him drinke.*

Herein wee conſider the Action, and the Obiect.

The Action, *to feede*, and to *giue drinke*: by one needful thing, all being vnderſtood. As in the Lords Prayer, by *bread*, is meant all things whereby life is maintained; ſo here by *food*, and *drinke*, all things vſefull, and profitable, are to be vnder-

ſtood: as if he ſhould ſay; Helpe him with thy *purſe*, with thy *counſell*, comfort him; ſhew vnto him, though thine enemy, all offices of loue and kindneſſe.

The word tranſlated, *Feede*; is very pregnant: יַאֲכִלֻהוּ, is not euery feeding; but as Birds feed their young, with all cheerefulneſſe; or as ſicke folkes, and young children are fed, with much tending and tenderneſſe, their meate being minced and cut, and prepared for them; or as a man feedes his friend, caruing to him of the beſt, out of ſingular loue: ſo the Hebrew word; *Pron.* 25. 21: *Haſchkehu*, rendered, *giue him drinke*, is tranſlated by *Pagnine Propina*, noting that we ſhould not onely ſee that hee *haue drinke*, but *drinke* to him as a token of true loue.

Thine enemy] This is the Obiect; not hee whom thou hateſt, for thou muſt hate none, but he who hateth thee. In the *Prouerbs* it is, *Si oſor tuus*; if he that hateth thee.

Its an eaſie matter to doe this to our *friends*, but wee muſt doe it to our *enemies*, which ſeeke our hinderance, it may bee our life; this is a hard leſſon, but we muſt learne it: *For if wee loue them which loue vs, what thanke haue wee? for ſinners alſo loue thoſe that loue them:* Luke 6. 32.

Amicos diligere omnium eſt, inimicos autem ſolorum Chriſtianorum, ſaid *Tertullian*; Euery man can loue his friend, but onely a true Chriſtian doues his enemy.

* *Tertul lib. ad Stapulam in ipſo initio.*

The Obiect is amplified by the condition and ſtate of it; *Hunger* and *thirſt*.

If thine enemy be hungry, if he thirſt]

The Ieſuites ſay; If thine enemy be in extreme neceſſity, ſo that if he be not preſently releeued, he will periſh, and with all if the not feeding of him would bee ſeandalous to vs: then it muſt be done, otherwiſe wee are not bound. This Expoſition may well enough fit their ſauage and bloody courſes; but the Spirit of God giues no ſuch liberty, as appeares in this place: for that which we muſt aime at herein, muſt be *to heape coales of fier on our enemies head*, as it followeth in the reaſon, which may, and muſt bee done, as well out of the caſe of ſcandall, as in it: and in common & leſſe neceſſity, as well as in extreme; yea, we are to praiſe God, if hee vouchſafe ſuch an opportunity to ho-

nour

nour vs, that we may approue our faith to God, and our loue to our enemy, though it be in secret.

If he hunger and thirst, that is, when hee is least able to hurt vs, and when wee haue the greatest aduantage against him, both of opportunity and power to hurt him, then must we doe him good; which doubtlesse must bee a great argument of grace.

For in so doing, thou shalt heape coales of fier on his head.] In these words is the reason, taken from the fruite and benefit that shall come of feeding our hungry enemy.

The phrase is somewhat strange, and hard to be vnderstood; and the harder, because the practise of it is so rare, and so much out of vse.

Some haue giuen the sense thus: For in so doing, thou shalt increase his punishment; but this is to reuenge our selues, and though this follow vpon our implacable enemies, yet we may not intend it.

But the best meaning, is that of *Hierome* and *Austen*; as if you should say: For in so doing, you shall conuert him, or confound him; and this is no more against charity, then it is to preach the Word to them, of whom to some it is the *sauour of life*, to others, the *sauour of death*.

It is a prouerbiall speech, familiar doubtlesse among the Iewes, whereby they signified, that kindnesse to an enemy, would, according to the nature of fier, either purge his rancor, if he were curable, or, if incurable, consume him; that is, make him more guilty. For the fier hath a double effect, according to the variety of the subiect: as, if it be gold, to purifie it, as the Prophets tongue was purged with *a coale from the Altar: Esay 6.* If it be chaffe, or stubble, to consume it.

Feede him, giue him drinke, Coales] These shew that we may not thinke it sufficient once to doe good to our enemies, wee must often doe them good, neuer ceasing to performe all kind offices, till we haue (if it be possible) wonne them to be friends with vs.

Wee must doe good to them that hate vs, that wee may winne them: Doctrine. Prou. 25. 21, 22. Mat. 5. 44. *We are charged* to doe good to our enemies, as *Exod.* 23. 5. Much more to himselfe.

Vse 1. If thou see thine enemy degenerated into a beast, and as the Oxe or Asse following his carnall lusts; or if thou see him fainting vnder the burthen of his abominable sinnes: it is thy part to bring him to his Master and owner, that being reconciled to God, hee may be vnchained from his sinnes, and not perish eternally.

This is one of those things which the Papists terme *counsels*, which we may chuse whether we will performe, or no; as not being bound, vnlesse we purpose to be perfect: *Dignum patella operculum*; A fit doctrine for a Iesuites mouth. But the Apostle peremptorily inferres this out of the former verse, and commands it.

Whats the reason the Papists *teach* so? verily because it is agreeable to their *practise*: They account vs Protestants to be their enemies; doe they *feed vs?* and giue *vs drinke?* yes, with gall and vineger, as the Iewes dealt with Christ: with the bread and water of affliction; otherwise it is their charity to starue vs.

Doe they *blesse vs?* no, they curse vs with bell, booke, and candle. Doe they doe vs any good? yes, when it is in their power: if hanging, and burning, and exquisite torments bee good; yet we must take their Religion for a charitable Religion: But the stories of the Church in these latter dayes, well enough discouers their burning charity: The Lord turne their hearts.

Vse 2. Here wee may learne an *art* of making our enemies to bee our friends; which *art* consists in doing them all the good and kindnesse we can, for the euill they haue done vs.

Thus did *Iacob* pacifie and reconcile his brother *Esau* to him: *Gen.* 33.

The curstest dogges will by casting them a peece of bread, be quited.

When one had rayled on *Alphonsus*, that famous King of *Arragon*; he sent him by and by a purse of gold: being asked the reason; Oh saith he, when dogs barke, their mouthes must be stopt with some morsell: and so by this meanes, hee cured him of his *blacke mouth*, and made him for euer after *golden-mouthed*.

Many

Many complaine that there is no *charity* now adayes, no loue amongst men: whats the reason? Surely men doe not good against ill. When thy Neighbour hath trespassed against thee, thou presently arrests him; when hee doth thee wrong, thou rayleſt on him: is this the way to haue loue? or rather to breed endlesse hatred and enmity? *Vt ameris ama*, said the Heathen Poet; If thou wouldst haue thy enemy loue thee, loue him first: This is the way; if hee shew hatred, presently doe thou some way or other shew kindnesse, and good turnes: *Heape coales of fier on his head.* Saint *Augustine* writes notably to this purpose; [x] *Nulla est maior prouocatio ad amandum, quam prauenire amando: nimis enim durus est animus, qui si ultro dilectionem non vult impendere, nolit rependere.* There is no greater prouocation, saith he, to loue; then to preuent in louing: for hee must haue a very hard heart, which though he will not of his owne accord *yeeld* loue, will refuse to *requite* loue.

[x] *Aug. lib. de catechiz. rud.*

Here such are to be reproued, who practise contrary to this Precept: There be some, who if they be wronged, will be sure to sit on their skirts, if it be seauen yeeres after: These wil haue not onely a tooth for a tooth, one action for another; but ten for one. These are monsters. *Vse.* 3.

Others there are, who will forgiue their enemies, but not forget them; if they see them in need, they will not hurt them, but they will doe them no good: But when *Elisha* had his enemies at the vantage in the middest of *Samaria*, hee not onely did them no hurt, but fed them, and gaue them drinke, according to this Commandement, and sent them safely away.

Other some there be, which will not hurt their enemies; yea, they will doe them good. How? They will pray for them: In what manner? that they were in Heauen. Alas poore soule, thou deceiuest thy selfe: How canst thou pray that thine enemy may haue that blessed life, when thou wilt not releeue and maintaine this his momentany and miserable life?

Thou prayest not so much that hee may liue in Heauen, as that hee may leaue the Earth; not so much that hee might enioy that life, as be depriued of this, which is a kind of murther.

Vse 4. Their case is very fearefull, who, being prouoked by kindnesse from them whom they haue wronged, will not lay downe their malice and desire of reuenge, and be reconciled: they shal be burnt and consumed with the coales of fier which are heaped vpon their heads.

If it be thus betweene man and man, then is the case most grieuous betweene God and vs: we prouoke God euery day, yet God to winne vs, heapes coales of fier on our heads, bestowing abundance of blessings vpon vs. But the more hee followeth vs with his fauours, the farther off we are; hee *intreats* vs to be reconciled; and as a *pawne* of his loue, he giues vs health, libertie, peace, plentie, comfortable seasons, &c. and yet we acknowledge him not.

How doth the Lord complaine against Israel for this: *Heare O Heauens, and giue eare O Earth: for the Lord hath spoken, I haue nourished, and brought vp children, and they haue rebelled against me.*

The Oxe knoweth his owner, and the Asse his Masters crib: but Israel doth not know, my people doth not consider. Ah, sinfull nation, a people laden with iniquity, &c. Esay 1.2.3.4.

O piercing words: Woe, woe vnto them of whom God in so lamenting and sorrowfull manner complaines, if they doe not repent. They must needs perish and bee consumed in the indignation of the Lord.

Thinke of it you drunkards, blasphemers, vncleane persons, &c. God hath bestowed vpon you, life, health, food, raiment, yea, the liberty of his blessed Gospell; if these coales of the fier of *Gods loue* moue you not to repentance; they shall bee turned into the coales of *hell fier*, euerlastingly to torment you.

VERS. 21. *Be not ouercome of euill, but ouercome euill with good.*

IN this verse is the third precept, concerning not reuenging our selues, wherein the Apostle in short and excellent termes artificially coucheth and compriseth the two precepts, deliuered in the two former verses.

In the ninteenth verse we had a negatiue precept; *Auenge not your selues.* Vnto this answereth the first part of this verse:

Be

Be not ouercome of euill. In the twentie verse was an affirmatiue precept: *Doe good to thine enemy in his need:* vnto which answereth the latter part of this verse: *but ouercome euill with good.*

Me thinkes *Paul* concludes this chapter, as great and rich men doe their feasts: for as they reserue for the last seruice some rare and curious dainties; so here in the last place for a conclusion, he shuts vp this chapter with this most excellent saying, this being here, as Christs wine at the marriage feast.

The precept here is set downe negatiuely, in the first distinction of the verse, and affirmatiuely in the second.

In the negatiue are three things: first, the thing forbidden, *to be ouercome.* Secondly, the persons who must not bee ouercome; *Beleeuers:* for to them he writes. Thirdly, that of which they must not be ouercome, *euill:* either in themselues, their owne corruptions; or in others, the malice of their enemies shewed in iniuries and wrongs: Then is a man ouercome when he is prouoked by the malice of his aduersary to requite iniurious words and deeds with the like.

The affirmatiue precept hath foure things: first, the thing commanded, *to ouercome.* Secondly, the persons which must ouercome, *beleeuers:* for indeed onely victory becomes them in regard of their faith, 1. *Iohn* 5.4. Thirdly, that which is to bee ouercome, their aduersaries, *euill;* and also their owne. Fourthly, the weapon with the which they must fight and ouercome; *with good:* that is with humilitie, kindnesse, beneficence, louing carriage, &c. and then it is *salubre certamen,* that I may vse *Augustines* word [a], *vt non sint duo mali,* a profitable combat, that their should not be two euill ones.

[a] *Aug. enarr. in Psal. 36. par. 2. in principio.*

The malicious man and the godly, are as two enemies combatting, each seeking to vanquish his contrary. The weapons wherewith they performe the fight: on the part of the malicious man; iniuries and wrongs: on the part of the godlie man; good turnes and kind dealing. The successe should be, that the godly beleeuer should haue the victorie; which is when hee is not drawne to reuenge himselfe, like his aduersary, but his aduersary drawne to peace, loue and friendship, by the beneuolence and benificence of the beleeuer.

This

[a] *Caietan.in loc.*

This verse is brought in by a Prolepsis,[a] whereby *Paul* preuenteth an obiection.

We must not reuenge our selues, but doe good to them which doe vs euill, saith *Paul*.

This were (saith the carnall man) to be accounted a Meacock, a coward, of a base mind.

Nay saith *Paul*, this is the way to victory and triumph. For when a man being prouoked by iniuries, requiteth not his enemie with euil, but with good; he both ouercomes himselfe, and his aduersary: himselfe, in not obeying his lusts, which will eg him on to reuenge. His aduersarie; when he cannot by him be stirred vp to doe euill being prouoked by wrongs.

Doctrine: *Beleeuers must ouercome their malitious enemies with goodnes, and not be ouercome with their euill.* The proofes of the Doctrines in the ninteenth and twentieth verses, proue this also. It may also be proued by manifold examples.

Not to mention any examples of the Heathen, of which many, and those of very famous persons might be brought.

[b] *Polyc.Lyser. exp.in 32.ca. Gen.ex Æneæ Syluio.*

It is reported of one *Wenceslaus*[b], created Duke of Bohemia, that hauing intelligence, that his brother *Boleslaus* treasonably sought to take away his life, he proceeded no otherwise against him, but onely in words to reproue him for his fault. Afterwards notwithstanding, *Bolelaus* trayterously set vpon his brother the Duke with his sword drawne, as he was early in the morning comming from his Chapell. But the Duke grappling and closing with him, threw him to the ground, tooke away his sword, and cast his perfidiousnes in his teeth. And (which is wonderfull goodnesse, against wonderfull ill) restores to him his sword, saying, Though thou hast deserued that I should kill thee, yet I pardon thee, *nam præstabilius est Abelem mori, quam Cainum viuere*: for (saith he) it is much better to die an *Abel*, then to liue a *Caine*.

Ioseph also is a worthy example hereof in his kind dealing to his malitious brethren, when it was in his power to haue been reuenged.

Neither would *Dauid* suffer the malitious practises of *Saul* so to ouercome his goodnes, as to doe him any hurt when hee had him twise at a dead lift, as we say.

And

And aboue all examples, is that of our euer blessed Sauiour, who sauingly conquered our *illnesse* with his *goodnesse*, giuing euen *himselfe* to the very death of the crosse for vs his *enemies*.

Here come to be reproued such, who suffer their patience to bee broken vpon euery slight occasion, not bridling their anger, but growing into vntemperate speeches. It were to bee wished, that the grieuous sinnes which are daily practised, could ouercome our patience on Gods behalfe: but in our owne causes, meekenesse, and doing good for ill are most comely, *Vse.* 1.

Also our *hot-spurres*, who are ready vpon euery occasion to challenge the field, deeming (most falsely) those actions to bee honourable, which are contrary to Gods law, and wherein he he that kills, *sinnes mortally*; and hee that is killed, *perisheth eternally*.

Likewise, those who ouercome not euill with good, but good with euill, as hereticks, and enemies to the truth, persecuting them that professe it, therby to make them to renounce it: with these may be ioyned all such, who are the diuels factours, to intice men and women to whoredome, theft, &c.

And those would not bee left out, who endeuour to ouercome euill with euill; such are those who in losses that come to them by theeues and euill disposed persons, resort to the diuell in witches and sorcerers for helpe: with whom may bee numbred those, who account it valour to out-sweare and out-drinke one another, as if (wretches that they are) they striued who should doe least for God, and most for the diuell.

A beleeuer must not onely not be ouercome of euill, but he must ouercome. Hee must not bee a *newter*, there must bee no truce, no compromitting of the matter, he must fight it out, and thinke of nothing but *victorie*. *Vse* 2.

The wisdome of the world, and the wisdome of the word are contrary. The world iudgeth meekenesse, putting vp, and not reuenging iniuries, to be baseneſse, cowardise, timiditie and weakenesse. *Adam* before his fall, gaue names to things according to their natures: but since the fall, his posteritie, through blindnesse and ignorance, haue so mistaken things, *Vse.* 3.

that

that they haue contrarily named them: Drunkennesse, they call good fellowship; Couetousnesse, good husbandry: Reuenge, true mettall; Valour, Man-hood, and fortitude.

But the Word of God tels vs, that not reuenging our selues, but doing good in stead of euill, is the *Noblest victory*. Nay, to reuenge our selues, especially in euery petty iniury, of words or deeds, is a signe of great weakenesse and corruption: As it is a signe of a weake stomacke, not to bee able to beare and concoct lighter meats; so of a weake mind, not to disgest smal wrongs, as the giuing the lie (a naughty word I confesse) but yet our firmity in grace should bee more, then to bee moued to reuenge thereby: See this point most learnedly, strongly, and godlily demonstrated in his Maiesties elegant Exposition vpon the Lords Prayer.

As when a man cannot endure to be touched, it is a signe hee is not sound: so when wee cannot endure a crosse word, without thinking of reuenge, it is a signe of an vnsound and corrupt mind.

Nay, it is a signe of a *weake witted* man, to reuenge iniuries: If you should see a mans patience so much ouercome at the biting of a flea, or stinging of a gnat, that hee should draw his sword in reuenge; would you not thinke him silly, and little better then a foole? How can you thinke more worthily of him, which for a crosse word, or for taking the wall, presently drawes his dagger, and must be reuenged in blood?

A mad Bedlem meetes thee, and rayles on thee: what art thou hurt by it? If thou shouldst rayle againe, or goe about to reuenge thy selfe, would not all men say, that thou hadst lost thy wits, and deserued Bedlem? Now hee that in his anger rayleth on thee, and wrongeth thee, for the time hee is madde.

Its surely a most comfortable thing, when a man in wrongs offered, can so quell his passions, as to abstaine from reuenge, and in stead thereof, to *doe good*. When a man hath done wrong, it is comfortable to be forgiuen; but to be able to forgiue, and to doe an enemy good, I appeale to Gods children, if it be not most sweet vnto them, that God so enableth them by his spirit,

for

for the which they more reioyce before God, then in all outward riches.

As the Philoſophers declare the nobleneſſe of the ſence of ſeeing aboue other ſences, becauſe it ſuffers not by contrarie obiects, ſo doth it much ennoble vs, the leſſe wee feele our ſelues in iniuries to bee carried away with a deſire of reuenge.

This is moſt glorious: for hereby we *ouercome the diuell*, who would haue vs offend God: hereby we *ouercome our aduerſarie*; for as hee is ouercome in diſputation, who by force of argument is brought to be of his aduerſaries opinion, ſo hee is not ouercome in this caſe, who cannot bee drawne to bee like his aduerſarie in doing of euill. Hereby alſo we *ouercome our ſelues*, which is more then to conquer a Citie, as *Salomon* ſaith, *Prouerbs* 16.32.

A meane and weake man may *kill his aduerſary*: but to *kill a mans owne luſts*, and to *ouercome himſelfe*, is *victorious magnanimitie*.

When then fleſh and blood, and carnall men, ſhall ſay, what will *you* put it vp at *ſuch* a mans hands as *hee* is? Bee not moued with ſuch words. Remember this golden ſaying of *Paul*: *Be not ouercome of euill, but ouercome euill with goodneſſe*. As for a Turke to ouercome a Chriſtian; a Papiſt a Proteſtant; the diuell a good Angell; ſo is it for a beleeuer to bee ouercome of the *euill* of his aduerſary.

If thou haſt an enemy; here learne how to ouercome him: he that would doe this feat, *Non eget Mauri iaculis nec arcu, Nec venenatis grauida ſagittis, Pharetra*, needs neither bow and arrowes, nor a ſword, nor a piſtoll. *Vſe.* 4.

What is then to be done? *Queſt.*

There are foure things requiſite hereunto. *Anſ.*

The firſt thing is to be furniſhed of a weapon to truſt vpon: and this is *goodneſſe*. Good turnes are a ſurer conqueſt then blowes. Theſe haue tamed and ouercome the rage of the fiercest lions: concerning which *Gellius* [x] hath a ſtrange ſtory. There was (as *Gellius* reports from one *Appion*) one *Androclus* a ſlaue to a Noble man of Rome, who being brought out of priſon, to combat with a verie great and ſtrong [x] *A. Gel. noct. Attic. l. 5. c. 14.*

Lion,

Lyon, and expecting nothing but to bee torne in pieces, and deuoured by that hungry sauage. The Lyon came to him, and fauned vpon him, licking his hands and his feete. The cause of the curtesie of the Lion was this: *Androclus* being in Africa with his master, to whom the Gouernment of that Prouince fell, ranne away from him into the Deserts for his cruelty: being there in a caue, this Lyon came to him groaning and halting, and offered to him his paw, grieuously wounded with a stub, with gesture as though hee desired his helpe: *Androclus* plucks out the stub, washeth and dresseth the wound; for which the Lyon as a carefull seruant diligently prouided for *Androclus*, bringing him euery day part of his prey, continuing so for the space of three yeeres: afterwards this *Androclus* was taken, and sent to Rome to prison by his master; not long after the Lion also, whose fierce nature was conquered by that good turne done by *Androclus*, that hee would not hurt him. Whereupon the Emperour pardoned *Androclus*, set him free, and gaue vnto him the Lyon: of whom the people vsually said; *Hic est Leo hospes hominis; hic est homo medicus leonis*: this is the Lion that fed the man, this is the man that physickt the Lyon.

Let the credit of this story be vpon the Author: yet this is most apparant in experience, that *fier* quencheth not fier, but *water*: so vice, of vertue; hatred, of loue; and euill is not ouercome of euill, but of goodnesse.

The second thing, to *strike* our aduersay in the *speeding place*, which is not vnder the fifth rib, nor in any part of his body, but in his corrupt lusts: for *Paul* saith not, *ouercome* thine *enemy*, but *ouercome euill*: thy *aduersary* and his *euill* are to bee distinguished: take away his *euill*, and he will cease to be thine *enemie*, and to hurt thee, and will be thy *friend*.

The third thing, is to be practising in the feates of this manner of warre, before we deale with our aduersary, as he that is to play his Prizes, often practiseth before-hand.

This practise is to be performed vpon thy selfe, by striuing to ouercome the *euill* in *thy selfe*, and then shalt thou bee the fitter to *ouercome* it in *thine aduersary*. He that is a *slaue* to his owne lusts, shall neuer ouercome the *euill of his enemy*.

Diogenes being asked of one how he should be reuenged of his

his aduersary, answered: Euen thus; if thou thy selfe becommest an honest and good man. For indeed if our enemy grieue to see vs haue a *good house, good children, good cattell, a good crop*; much more will he be grieued to see vs *our selues to be good*. O how doth it vex the *deuell himselfe*, when we fight against our lusts, as pride, couetousnesse, vncleannesse, desire of reuenge, &c? This also makes vs the better able to deale with our aduersary, and to ouercome the euill in him, when we haue ouercome the same euils in our selues.

The fourth thing is deuout and earnest prayer to God, by whose grace only we are able to keep his cōmandements; that he would sanctifie vs throughout in body, soule and spirit, that in this, and in all other duties required, we may obey and please him, through our blessed Lord and onely Sauiour Iesus Christ. *Amen.*

Now to the King eternall, immortall, inuisible, the onely wise God, be honour and glory for euer and euer. Amen.

FINIS.